

PURCHAS his PILGRIMAGE.

OR  
RELATIONS  
OF THE WORLD  
AND THE RELIGIONS  
OBSERVED IN ALL AGES AND  
Places discovered, from the CREATION  
unto this PRESENT.

IN FOURE PARTS.

THIS FIRST CONTAINETH  
A THEOLOGICALL AND  
Geographical Historie of ASIA, AFRICA,  
and AMERICA, with the *Flands*  
*Adiacent.*

Declaring the Ancient Religions before the FLOOD, the  
*Heathnish, Jewish, and Saracenicall in all Ages since, in those*  
parts professed, with their severall Opinions, Idols, Oracles, Temples,  
*Priests, Fasts, Feasts, Sacrifices, and Rites Religious: Their*  
beginnings, Proceedings, Alterations, Sects,  
Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoveries;  
*Private and Publike Customs, and the most Remarkable Rarities of*  
*Nature, or humane Industrie, in the same.*

The second Edition, much enlarged with Additions through  
*the whole Worke;*

By SAMUEL PURCHAS, Minister at Estwood in Essex.

*Vnus Deus, una Veritas.*



LONDON,

Printed by William Stansby for Henrie Fetherstone, and are to be sold at his Shop in  
Pauls Church-yard at the Signe of the Rose.

1614.







TO THE MOST REVE-  
 REND FATHER IN GOD,  
 GEORGE BY THE DIVINE PROVI-  
 DENCE, LORD ARCHBISHOP OF CANTER-  
 BURY, PRIMATE AND METROPOLITANE OF  
 all ENGLAND, one of his Majesties most Ho-  
 norable Priuie Councell: and his  
 very good Lord.



MOST REVEREND,  
*That duetie which emboldned  
 me at my first looking, and  
 leaping out of the Dungeon of  
 obscuritie, to interrupt your  
 more serious affaires, with the  
 view of these my labors; Hath  
 (by your Gracious acceptance  
 of me and them) encreased to-  
 gether with the worke, and encouraged mee the second  
 time (thus seconded by manifold helpes of Bookes and  
 Relations of others, and by a second care and labour of  
 mine owne) to obtrude this first Part of my intended Pil-  
 grimage vpon your Grace. Both then, and now, no  
 worth thereof, but your worthinesse hath caused this pre-  
 sumption. For to whom should I rather present my first-  
 fruites,*

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## The Epistle Dedicatorie.

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fruits, then unto the High-Priest, That hee might shake them before the Lord, to make them acceptable? Neither is any meeter to Patronise a Historie of Religion, then he, to whose Person Religion giueth, and from the same mutually receiueth, Patronage. And therefore I, the meanest of Lewi's sonnes, doe here againe offer vnto your Grace, ASIA, AFRICA, AMERICA, and that in their withered and fouler hue of passed out-worne rites, or present Irreligious Religions, not washed with the purer streames of sacred Baptisme. EUROPE challengeth a roome in this kind by her selfe: nor would Christian Historie vouchsafe these Strangers her holy companie, and therefore hath enioyned me a second Pilgrimage, and Perambulation ouer the World, to trace her footsteps, and obserue euery where her Planters, Corrupters, and Reformers.

Great is this burthen of a twofold World, and requires both an Atlas and an Hercules too, to vndergoe it. The newnesse also makes it more difficult, being an enterprize neuer yet (to my knowledge) by any, in any language, attempted; conioyning thus Antiquitie and Moderne historie, in the observations of all the rarities of the World, and especially of that soule of the world, RELIGION. Yet haue I aduentured, and (I speake it not to boast, but to excuse my selfe, in so haughtie designes) this my first Voyage of Discoverie, besides mine owne poore stocke laide thereon, hath made mee indebted, to aboue a thousand Authours, of one or other kinde, in I know not how many of their Treatises, Epistles, Relations and Histories, of diuers subiectes and Languages, borrowed by my selfe, besides what (for want of the Authors themselves)

I



## The Epistle Dedicatorie.

*I haue taken vpon trust, of other mens goods in their hands. Wherin had I enioyed that Academicke leisure,*

*Ἐν ἑσθλοῖς ἀπολαύσας Ἀκαδημικῶν ὧν,*

*Or the benefits of greater Libraries, or sufficient conference with men more skilfull: my Braine might haue yeelded a fairer issue, a more compleate and better-armed Minerua. But besides the want of these, the daily cares of my Family, the weekly duties (in Preaching and Catechising) of my Ministerie, the grossenes of the Aire where I liue, whicb (some say) makes a duller wit, I am sure, a sicklier body, may pleade excuse for me. If not,*

*Clades Authore leuatur,*

*The World is the weight that presseth me, and my booke shall haue this praise in the greatest dispraise,*

*Magnis tamen excidit ausis.*

*Howsoeuer; I shall thinke my selfe happie in your Graces Examination and Censure, if it bee not Impietie in mee to offer to intercept, and with interposition of these lines a while to Eclipse your Gracious aspect and influence vnto our Church and State. And though your Grace cannot, for more necessarie imployments, and needes not, as knowing them better alreadie, afforde your Precioustime to these things of baser worth: Yet if your Recreations shall vouchsafe them as Remembrancers, out of my labours to refresh yours, I shall bee more then sufficiently recompenced. Others may hence learne by that most laborious, though not most learned Argument of Induction, two lessons fitting these times, the Vnnaturalnesse of F A C T I O N and A T H E I S M E: That law of Nature hauing written in the practise of all men (as wees here in the particulars doe shew)*

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## The Epistle Dedicatorie.

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*the profession of some Religion, and in that Religion, wheresoeuer any societie of Priestles or Religious persons, are, or haue beene in the World, no admittance of Paritie; the Angels in Heauen, Diuels in hell, (as the Royallest of Fathers, the Father of our Countrie hath pronounced) and all Religions on Earth, as here we shew, being equally subiect to inequality, that is, to the equitie of subordinate Order. And if I liue to finish the rest, I hope to shew the Paganisme of Antichristian Poperie, and other Pseudo-Christian heresies, and the Truth of Christianitie as it is now professed and established in our Church, vnder the Great Defender of the Faith: for whose long Raigne, and your Graces prosperous seruice vnder so Religious a Soueraigne, I heartily pray vnto the King of Kings, and chiefe Shepheard of our Soules, I E S U S C H R I S T.*

Your Graces most

vnworthy Chaplaine,

*Samuel Purchas.*



## TO THE READER.



ND now, READER, The PILGRIME comes vnto thee, the second time, with whom he dares bee somewhat bolder. Being, I know not by what naturall inclination, addicted to the studie of Historie, my heart would sometimes object a selfe-loue, in following my priuate delights in that kinde. At last, I resolued to turne the pleasures of my studies into studious paines, that others might againe, by delightfull studie, turne my paines into their pleasure. I here bring *Religion* from *Paradise* to the *Arke*, and thence follow her round about the World, and (for her sake) obserue the World it selfe, with the seuerall Countries and Peoples therein; the chiefe Empires and States; their private and publique Customes; their manifold chances and changes; also the wonderfull and most remarkeable effects of Nature; Euents of Diuine and Humane Providence, Rarities of Arte; and whatsoeuer I finde by Relations of Historians; as I passe, most worthie the writing. *Religion* is my more proper aime, and therefore I insist longer on the description of whatsoeuer I finde belonging thereto; declaring the Religion of the first Men; the corrupting of it before, and after the Floud; the Iewish obseruations; the Idols, Idolatries, Temples, Priests, Feasts, Fasts, Opinions, Sects, Orders, and sacred Customes of the Heathens; with the Alterations and Successions that haue therein happened, from the beginning of the World hitherto.

This Worke I diuide into foure parts. This first exhibiteth, Relations and Theologicall discouerie of *ASIA*, *AFRICA*, and *AMERICA*: The second, when God will, shall doe the same for *EUROPE*: The third and fourth, in a second visitation, shall obserue such things in the same places, as I hold most remarkeable in the Christian and Ecclesiasticall Historie, and that according to the same method; which is squared in the *Whole* by order of *Place*, going still out of one Countrie into the next, in each particular part and seuerall Countrie, by the order of *Time*, deducing our Relations, so farre as wee haue others foot-prints to guide vs, (though not exactly naming the  
day



day and yeare, and determining questions in Chronologicall controuerfies, yet in some conuenient sort) from the Ancient times, and by degrees descending to the present.

If thou demandest what profit may be hereof; I answer, That here students of all sorts may finde matter fitting their studies: The naturall Philosophers may obserue the different constitution and commixtion of the Elements, their diuers working in diuers places, the varietie of heauenly influence, of the yearelie seasons, of the Creatures in the Aire, Water, Earth: They which delight in state-affaires, may obserue the varietie of States and Kingdomes, with their differing Lawes, Politiques, and Customes, their Beginnings, and Endings. The Diuine, besides the former, may here contemplate the workes of God, not in Creation alone, but in his Iustice and Prouidence, pursuing sinne euery where with such dreadfull plagues; both bodily, in rooting vp and pulling downe the mightiest Empires; and especially in spirituall Iudgements, giuing vp so great a part of the World vnto *the efficacie of Errour in strong delusions, that hauing forsaken the Fountaine of liuing waters, they should digge vnto themselues these broken Pits that can hold no water*; deuout in their superstitions, and superstitious in their deuotions; agreeing all in this, that there should be a Religion, disagreeing from each other, and the TRUTH, in the practise thereof.

Likewise our Ministers may be incited vnto all godly labours in their function of preaching the Gospell, seeing otherwise, for outward and bodily ceremonies, the Turkes and Iewes (in their manifold deuotions in their Oratories euery day) and other Heathen would conuince vs of idlenesse. And let me haue leaue to speake it for the glorie of God, and the good of our church; I cannot finde any Priests in all this my Pilgrimage, of whom we haue any exact Historie, but take more bodily paines in their deuotions, than is performed by not-preaching Ministers, especially in Countrie-villages, where on the weeke daies they cannot haue occasion, or companie, for publique praiers: and therefore if they only reade the Seruice on holy daies, and neuer studie for more (which I would it were not the idle practise of some) euen the Heathen shall rise vp in iudgement against them. I subscribe with hand and practise to our *Liturgie*, but not to such *Lethargie*: whose darkenesse is so much the more intollerable, in this Sunne-shine of the Gospell, wherein wee haue a gracious King, so diligent a frequenter of Sermons; and *Reuerend Bishops* (notwithstanding other their weightie Ecclesiasticall employments) yet diligent Preachers.

The studious of Geographie may somewhat be helped in that kinde: not that we intend an exact Geographie, in mentioning euery Citie with the degrees of Longitude and Latitude, but yet limiting euery Countrie in his true situation and bounds; and performing happily more then some, which take vpon them the title of Geographers, as their chiefe profession: and more then any, which I know, hath done in our language.

He which admireth and almost adoreth the Capuchine, Iesuite, or other Romanists, for selfe-inflicted whippings, fastings, watchings, vowes of obedience, pouertie, and single life, and their not sparing their limmes and liues for their *will-worships*, may see, in all these, the Romanists equalled by Heathens,

thens, if not out-stripped even by the reports of the Jesuites and other their Catholiques. *Bodily exercise profiteth little, but Godliness is profitable unto all,* 1. Tim. 4. 8. *and hath the promise of this life and that which is to come.*

Here also the Reader may see most of their Popish Rites, deriued out of Chaldaean, Egyptian, and other Fountaines of Paganisme; as in the later taske we shall haue more occasion to shew. Here euery English-man may see cause to praise God continually for the light of his truth, communicated to vs: whereas it is (in comparison) but a small part of the World, that soundeth the sacred name of IESVS; and of those that profess it, how infinite are the sects and superstitions? *God hath shewed his Word vnto our IACOB (THE DEFENDER OF HIS FAITH) his Statutes and his iudgements vnto this ISRAEL* of Great Britaine. *He hath not deild so with euery Nation, neither haue the Heathen,* nor scarcely, if scarcely, any other Christian Nation, so much knowledge of his iudgements. And yet how seditious are some? how prophane, are others? how vnthankfull the most? That beastly Sinne of Drunkennesse, that biting Sinne of Vsurie, that Deuillish Sinne of Swaggering, rustling in, deformitie of clothes, like monstrous *Chimæras*, and barking out a multitude of oathes, like hellish *Cerberi*, as if men could not bee Gallants, vnlesse they turned *Demills*. These are the payments wee retorne vnto the Lord, in stead of prayers for, and loyaltie to his Majestie; peaceableness and charitie to each others; modestie and sobrietie in our selues.

For the forme, I haue sought in some places, with varietie of phrase, in all, with varietie of matter, to draw thee along with mee in this tedious Pilgrimage. Some names are written diuersly, according to the differing Copies which I followed, which thy discretion will easily conceiue. I doe not in euery question set downe my censure; sometimes, because it were more then needes; sometimes because of the difficultie. I mention Authors sometimes of meane qualitie, for the meanest haue sense to obserue that which themselves see, more certainly then the contemplations and *Theorie* of the more learned. I would also acknowledge the labour of the meanest. I haue laboured to reduce Relations to their first Authors, setting their names to their Allegations: the want wherof hath much troubled me, whilst the most haue out their Authours, as if their owne assertion were sufficient authoritie in things borrowed. I haue (to my great paines) contracted and Epitomized whole Volumes (and some very large) into one Chapter; a thing vsuall through these Relations. Where I haue found plentiful discourse for Religion (my chiefe aime) I am shorter in other Relations; and where I haue had lesse helps for that discouerie, I insist more on the wonders of Nature; and discoueries by Sea and Land, with other remarkable accidents. These Rarities of Nature I haue sometimes suted in a differing phrase and figure of speech; not that I affect a fantastical singularitie; but that these diuine workes might appeare in Robes, if not fitting their Majestie, yet such as our Word-Robe did willingly without any great affectation or studie, affoord: not without example of the Scripture, which vseth to bring in the more Creatures, speaking and performing, (as it were) other personall offices; nor without this effect, to make the Reader stay a while with obseruation and wonder; besides that, varietie of it selfe is delightfull.

TO THE READER.

If any mislike the fulnesse in some places, and the barrenesse of wordes in others; let them consider, we handle a World, where are Mountaines and Vallies, fertile habitations, and sandie desarts: and others steps, whom I follow, hold mee sometimes in a narrower way, which elsewhere take more libertie: I touch here and there a *Controuersie*; both for illustration of Historie; and in season, and out of season, to shew my affection to the truth.

Now if any man thinke, that it were better these rotten bones of the past, and sinking bodies of the present Superstitions were buried, then thus raked out of their graues; besides that which hath beene said, I answer, That I haue sufficient example in the Scriptures, *which were written for our learning to the ends of the World*, and yet depaint vnto vs the vgly face of Idolatrie in so many Countries of the Heathens, with the Apostasies, Sects, and Heresies of the Iewes; as in our first and second booke is shewed: and the Ancient Fathers also, *Iustin, Tertullian, Clemens, Irenaeus, Origen*, and more fully, *Ensebius, Epiphanius*, and *Augustine*, haue gone before vs in their large Catalogues of Heresies and false Opinions. And what doth more set forth the glorie of Gods grace, then in pardoning; his power, then in reforming; his justice, then in giuing men vp to such delusions? Are not these the Trophees and glorious victories of THE CROSSE OF CHRIST, that hath subuerted the Temples, Oracles, Sacrifices, and Seruices of the Deuill? And maist not thou see herein, what *Man* is, and thou thy selfe maist bee, if GOD leaue thee to thy selfe? Reade therefore, with praises vnto GOD, *the father of thy light*; and prayers for these Heathens, that GOD may bring them out of the *snare of the Deuill*; and that *Christ* may bee *his saluation to the ends of the World*. And let me also obtaine thy prayers in this my *Pilgrimage*, to be therein directed, to the glorie of GOD, and good of my Countrie. Euen so LORD IESVS.

Now if any bee offended because his Booke (which not long since hee bought) wanteth much of that which this Edition offereth; I answer, that I then gaue what I had, and what my poore obscure state, with little helpe of Bookes or Intelligence from others, could afford: And finding better entertainment then I could deserue or desire, many Reuerend, Noble, Learned, approning and almost applauding the *Pilgrime*, notwithstanding his ragges and rudenesse; I could not but acknowledge it a great, both recompence and preferment, *laudari & laudatus viris*, and was thereby encouraged to endeavour vnto somewhat more praise-worthie. Which when I had thought to haue assaied in my promise for *Europe*: the quick sale of the former threatening a second impression some yeares before I could (without better furtherance) be readie to ioyne *Europe* therewith; thereby also being growne into acquaintance with many studious in this kinde, whose Bookes and Relations might much further mine: I was easily perswaded to this reuiue, and haue presented you your *Pilgrime*, with many, not stringes and laces alone for ornament, but large peeces of new cloth to supply his former defects and rents: and he which was then a new-borne Infant, is now with time grown greater. These things, in Nature and vse are necessarie and commendable, and here could



could not be effected without my great cost and paines, which might rather merit Elogies then Apologies: yet shall I hold my selfe recompenced beyond expectation, if some lick itomack disgorge not some curse on mee, for being so painfull to bring him better intelligence. But for them to whom this worke is principally intended, either their wealth will make it insensible; or their discretion, easily pardonable. And how much more doth it cost some in wrangling fees for a peece of an Acre or Tenement, then here for the greatest part of the World? Neither yet doth the *Pilgrime* turne Stationer to sollicite buyers, or to construe the Title of his worke \* to the *purchasing* thereof: and happily that, which they haue already, may more then suffice many ignorant or idle owners, to whom that cannot be worse, because this is better. But I would gladly giue contentment to the studious, especially such, whose weaker state (the *Pilgrimes* owne case) cannot rise and grow better with the impression: For their sakes I would haue printed the Additions by themselves; but that being so many and so manifold for kinde and number, it would haue seemed a loose bundle of shreds and ragges: which being thus sowed together in fit places, make the *Pilgrimes* weedes more handsome, and lesse harsh. With them is left me this excuse, even that which accuseth me, Want; which had it not before hindred me, I might iustly be censured for a Wanton, so suddenly to obtrude on the world such after-births. What is here added cannot be expressed in an Epistle: but the whole Booke is the Epistle thereof; every part and limme whereof, hath new blood infused, and additions annexed, as occasion of better Intelligence hath offered it selfe: wherein I haue made my selfe indebted to some hundreds of Authors, written or printed, which before I had not made vse of, as in the Catalogue of their names will appeare. Neither mean I hereafter to trouble the World with any such reuiue in this Argument of *ASIA*, *AFRICA*, and *AMERICA*; but leaue it (if any thing offer it selfe) to my second discouerie of Christianitie in those parts: meane-while purposing by Gods helpe to fit my selfe for my Visitation (in this kinde) of *EUROPE*, for which I againe desire thy praiers, the best requitall of my paines.

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\* *Purchas his Pilgrimage.*

ΕΙΣ Τὴν ΣΑΜΟΘΡΑΟΤ ἢ ΠΟΥΡΧΑ-  
ΣΟΤ ΑΠΟΔΗΜΙΑΝ.

**Η** Εἰς, Λύσις, παράτης περὶ, καὶ Ἀσίδος αἰνῶς  
Γράμματ' ἀρ' ἀμειλίαν τὴν καταπύσον ἔχει.  
Συγγίον τε Νέων τελευτῶν τε Πότων καὶ ἱερῶν  
Μοχλῶντες σποράδην σιδναμίνων μίμναιον.  
Γραψάμενοι σποράδην στεφανίσκας τῆς δ' εἰσερχομένης  
Οἱ μὲν ἀπυρίστοι, καὶ ἀλλοδαποὶ, μέροτες.  
Ὑν μάλ' αὖτε Περχάσος ταῦτα Βρετανίς  
Καὶ λυγρὸς ἴππαι· τῶν εἰσὶν εἰς τὸν ποταμὸν;

IO. SELDEN, I. G. & Soc. Int. Templi.

Eiusdem Hendecasyllabum.

**S**olamen Fidei, Salutis ar as  
Diāmg, Effigiem, Deiq; Veri  
Æternum placitum pīe docendo,  
Myfles quam merisō celebris audis.  
At, PURCHASE, tui nouā Coronā  
Iam circumdatur, endog, ore docto  
Vinet Nomen, Honofq;: qui prophana  
Scrutas Numina (Gentium Nefastos  
Errorifq; Deos;) Volumine horum  
Sacro multa reperta, prodicere hinc  
Multa; has sic studijs tuis berē aptas,  
Pulchreg, Historias, Locofq; pandis.  
Hoc unum adjiciam: DOCERE quiqui  
Nobis quid fuerit, Reconditumq;  
SCIRE, hant inuideatis Huic merenti.

**L**iking these studies well, but wanting wings  
To lift me vp, I lay in selfe-despaire;  
Blessing their happinesse, whose silver strings  
Could draw in meanes their knowledge to repaire;  
Thinking those worthies parallel to Kings,  
As will and may feast with such Muses faire,  
While barenesse barres me from their sacred springs.

Afflicted thus, yet still affected well,  
The Pilgrime, mov'd with milde compassion,  
Lends me his staffe to lift me from this hell,  
And leades me vp to such a lofty station,  
As shewes where each Religion doeth dwell;  
And to inhable me for contemplation,  
Reprints this Booke, which doeth it selfe excell,  
That now I write, in ftead of PILGRIMAGE,  
ΠΙΠΧΟΜΟΤΣΕΙΟΝ on the Title-page.

A. MAGIRVS.

On the learned Preachers Pilgrimage  
*Religionis ergo.*

**T**He Body of this Booke is HISTORIE,  
Clad in quaint garments of GEOGRAPHIE,  
Adorn'd with Jewels of CHRONOLOGIE,  
Fetch't from the Treasur' of ANTIQVITIE.  
The better part thereof, THEOLOGIE,  
Soule of the World; Religious PIETIE  
Addes life to all, and giues ETERNITIE.

I. W. Theol.




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Have here mustered in thy view, Courteous Reader, those Authors which from mine owne sight I haue mentioned in this worke. Some of them, I confesse, are of no great note, and some are noted for notorious counterfeits: but all are of some use, and meet to be here placed, that they may haue their due share of thankfulness for their worthy and great industrie (wherein those deserve a place, though otherwise obscure, who by their Navigations and Discoveries haue made the world known to it selfe) others, that they may be knowne to be lies and mere Changelings. I was the rather induced to giue thee a Table of their names, because nothing in the Impression hath escaped more faultie, then the misse-naming of Authors, of which I thought good here to giue notice. I acknowledge that Ramusius and M. Hakluit, in their Books of Voyages, haue bene two Libraries unto me of many Navigations and Discoveries bene mentioned: and now in this Edition I haue bene much beholden to M. Hakluit for many written Treatises in this kinde. In this, and all kinds, Sacred, Profane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad, I haue toyed my selfe to benefit thee. Some of their names might haue bene added in the former Impression, but through hast were omitted: and many more might be added, which are cited in this Worke. But because I haue borrowed them on others credit, and not seeme them my selfe (and many for other causes) I haue not here mentioned them. The Letter E signifies that we haue but a fragment of the said Author, and P. brands him for a counterfeite.

A.



Rabb. Abbor.  
Doct. Abbor.  
Abdias, ps.  
Christ. Adrichomius.  
R. Abraham Leuita.  
Ado Viennensis.  
Abr. Iudæus.  
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 Car. Cluſius.  
 Chriſt. Clauius.  
 Nic. Copernicus.  
 Q. Curtius.  
 Coſtantine Porphyrogenit.  
 Io. Copley.  
 Ric. Cheyny.  
 Iaco. Cheyneſius.  
 Crefias, f.  
 Melch. Corignus.  
 Hen. Cuyckius.  
 Bar. de las Caſas.  
 Vrb. Calueto.  
 Chronic. Saracen.  
 Chronic. Græc.  
 Al. Cadamoſto.

R. Chan.

# The Catalogue of the Authors.

R. Chancellor  
 Aud. Corsali  
 R. Couerte  
 R. Clark,  
 Gaspar de Cruz  
 Alan. Copus  
 Vasq. de Coronado  
 P. Ciefa  
 Cyprianus  
 Nic. Challusius  
 Christoph. Columbus  
 Comestor  
 Oswaldus Crollius  
 Costerus  
 Ed. Cliffe  
 I. Chilton  
 L. Coruinus  
 Nonius Cugna  
 N. Cusanus  
 Mart. Crusius.

**D**  
 Amascius, f.  
 Diodorus Siculus  
 Ant. Dalmeida  
 Davidis, Eth. lit.  
 N. Damascenus, f.  
 Io. Dauis  
 Lamb. Danzus  
 Diczarchus  
 Martinus Delrio  
 Diogenes Laertius  
 Dion Nicæus  
 Dion Calsius  
 Dares Phrygius, ps.  
 Dictys Cret. ps.  
 D. Downam  
 Drufius  
 Dionys. Afer.  
 Dionys. Halicarnassæus  
 Dorotheus  
 Nic. Doglioni  
 Durandus  
 Durantus  
 Dutch Historie  
 Mat. Dresserus  
 Dionys. Arcopag. ps.  
 Hermannus Dalmata  
 Wol. Dreschlerus  
 S. Fr. Drake nav.  
 Draudius.  
 G. Ducker.  
 Ianus Doufa  
 Dorbel  
 Georg. Doufa.  
 P. Diaconus.

Claude Duret.

## E

**G** Aspar Ens.  
 Paulus Eberus  
 R. Eden  
 Elias Cretensis  
 Epiphanius  
 Eldad Danius  
 Enoch ps. f.  
 Emanuel R. lit.  
 Baptista Egnatius  
 Arthur Edwards  
 Tho. Ellis  
 Ephes. Concil.  
 Io. Etrobius  
 Erasmus  
 Bern. Escalanta  
 Euagrius  
 Nic. Euboicus  
 Euripides  
 Giouanni da Empoli  
 Eupolemus, f.  
 Eustathius  
 I. Euefham  
 Eusebius  
 Estates du Monde  
 J. Eldred  
 Th. Erasmus  
 Eugenius Ep. Sinai.

## F

**P** Fagius  
 Marfilius Ficinus  
 Io. Forsterus  
 Fortalitium fidei  
 Iac. Fontanus  
 Io. Fox.  
 Georgius Fabritius  
 Ralfe Fitch  
 L. Florus  
 Phil. Ferdinandus  
 Iulius Firmicus  
 D. Fletcher  
 Vbertus Folietta  
 Sebast. Foxius  
 Lud. Fernandes  
 L. Fenestella  
 Io. Filescus  
 Rob. Fabian.  
 Damiano Fonseca  
 Descript. of Florida  
 Minutius Felix  
 Sebast. Ferdinandus  
 Fran. Fernandes  
 Ioannes Fernandes  
 G. Fenner

Hieron. à S. Fide

Ab. France  
 Noua Francia  
 H. Fracastorius  
 Lud. Frois  
 Czf. Frederike  
 Gemma Frisius  
 Froissart  
 Martin Fumeë  
 Fulgentius  
 I. Functius  
 D. Fulk.

## G

**G** Alileus Galileus  
 Theod. Gaza  
 Iuan Gaetan  
 Balt. Gagus  
 Franc. Gaspar  
 Pet. Galatinus  
 Galenus  
 Vasco de Gama  
 Genebrard.  
 Greg. Nissenus  
 Gregor. Magnus  
 Gregor. Nazianzenus  
 Conrad. Gesnerus  
 I. Gerardus  
 Gennadius Patr.  
 S. R. Greeneule Nav.  
 D. Gourgues  
 Cornelius Gerardi  
 Hefelius Gerardus  
 Ant. Guevara  
 S. H. Gilbert  
 Glossa ordinaria  
 Dam. à Goes  
 D. Gilbert  
 St. Gerlach  
 Step. Gomes  
 Petrus Gomes  
 Ant. Geufzus  
 Ant. Galuano  
 A. Guagninus  
 Gaudentius Brix.  
 Bened. Goes  
 Io. Goropius B.  
 Hen. Glareanus  
 Lud. Georgius  
 Gramaye  
 Gratianus  
 R. Greenham  
 F. Guicciardin  
 B. Georgiowitz  
 P. Gyllius  
 Grafton, Chron.

Lopes

# The Catalogue of the Authors.

Lopes de Gomara  
 Nic. Gibbins  
 Fra. de Gualle  
 Lil. Gyraldus  
 Gregentius  
 Hieronymo Giraua  
 Petrus Guerra  
 Cornelius Gerardi  
 Aloisius Goueanus  
 I. Gruterus  
 Description of Guinea  
 Nunno di Guzman

## H

**R**. Hakluyt  
 Hali  
 Steph. ab Hagen  
 Halle Chron.  
 Robert Harcourt  
 D. Hall.  
 W. Hareborne  
 Haiton Armen.  
 Th. Harriot  
 Ed. Haies.  
 S. Io. Hawkins Nav.  
 Henry Hawks  
 I. Hart.  
 Antonio Herrera  
 Martin de Herrada  
 N. Hemingius  
 Hegeſippus, f.  
 Aegēſippus pſ.  
 Herodianus.  
 Godf. Heiſfeldius  
 Heroldus  
 Heſiodus  
 Heliodorus  
 Hieremias pat. Conſt.  
 Chriſtoph. Hall  
 Hiſt. Eccleſ. Conſtant.  
 Holland. Nauig.  
 Sir Ch. Heydon  
 Io. Hermannus  
 Helladius, f.  
 Job Hortop  
 Herodotus  
 Gent. Heruerus  
 Helenz & Ethiop. lit.  
 Otho Heurnius  
 Honterus  
 Thomas Hill  
 Nic. Honiger  
 Himerius, f.  
 Horapollon  
 Sig. Herbeſſtein  
 Ed. Hogan

Io. Hondius  
 Hoſpinianus  
 D. Harding  
 Horatius  
 Homer  
 R. Hooker  
 Hieronimus  
 Hugo de S. Victore  
 A. Hyperius  
 Iulius Higinus  
 Garcia ſab Horto  
 Rob. Hues.

## I

**I**acobus Rex  
 Th. Iames  
 Iohn Iames  
 Io. Iane  
 A. Ianſonius  
 Iamblichus  
 Iapon Epist. 1606. 1607.  
 Pierre du Iarri  
 Ignatius  
 Ignatij Conclaue  
 Ioſ. Gorionides pſ.  
 Thomas à Ieſu  
 Iornandes  
 Emanuel Ieſſeria  
 Arngrim Ionas  
 Ioſephus  
 R. Ioſeph Caſtil.  
 Paulus Iouius  
 Mich. Iſſelt.  
 G. Interianus  
 Silueſter Iourdah  
 A. Ingram  
 Da. Ingram  
 A. Ienkinſon  
 Index Expurgat.  
 Ireneus  
 Iſidorus Hiſpalenſis  
 Iſidorus Characenus  
 Iſocrates  
 Io. Iſacius  
 Ioſephus Indus  
 Iuuenalis  
 Iuſtinus Mart.  
 Inſtinus Hiſtoricus  
 F. Iunius  
 Iunilius  
 R. Iohnſon  
 B. Iewell  
 Iewes incloſed

## K

**K**ing  
 La. Keymis

Bart. Kecherman  
 Io. Knolls  
 I. Keplerus  
 R. Abraham ben Kattan

## L

**L**actantius  
 Raſſe Lane  
 W. Lambert  
 Ioſ. Langius  
 Rene Laudonniere  
 Io. Lampadius  
 S. Ia. Lancaſter  
 Lauaterus  
 Laurentius Iaponius  
 And. à Lacuna  
 Wol. Lazius  
 Legenda aurea  
 Io. Leo Maurus  
 Leo Hebraus  
 Leunclanius  
 I. Leriſus  
 Le. Lemnius  
 Char. Leigh  
 Io. Lock  
 Nic. Longobardus  
 Ed. Liuely  
 Liuius  
 Liuij Epitome  
 Lindanus  
 I. Lipſius  
 Hen. à Lindhout  
 Tho. Lidyat  
 T. Linton  
 Mar. de Lobel  
 Lucianus  
 Lucretius  
 Petrus Lombardus  
 T. Lopez  
 Ph. Lonicerus  
 Lucanus  
 Nic. Lyra  
 I. Linſchoten  
 Ignatius Loiola  
 Lutherus

## M

**L**Vys del Marmol.  
 Macrobius  
 Am. Marcellinus  
 Val. Maximus  
 Gab. Matofus  
 Simon Maiolus  
 Deſcrit. di Malta  
 Maldonatus

Manilius

# The Catalogue of the Authors.

Manilius.  
A. Mafius.  
Petrus Martinez.  
A. Maginus.  
Petrus Mascharcina.  
P. Mart. Flor.  
L. Marineus Sic.  
P. Mart. Mediolan.  
P. Maffius.  
Moses Mardenus.  
Nestor Martinengo.  
Bapt. Mantuanus.  
A. Marloratus.  
Ioannes Mariana.  
Cor. Matelivius.  
Martinius.  
L. Madoc.  
Marcianus Heracleotes.  
T. Matham.  
W. Magoths.  
Marcellinus Comes.  
Martialis.  
Manetho. f.  
Barthol. Marlianus.  
L. Mafonius.  
Menander Ephes. f.  
Mercerus.  
Io. Meursius.  
Memnon. f.  
Mermannij theat.  
Meletius.  
A. Menavino.  
Mnaseas. f.  
Gonsales de Mendosa.  
Ant. de Mendosa.  
Jaques Morgues.  
N. Monardus.  
Hen. Morgan.  
Sir Tho. Moore.  
Mat. Westm.  
Mat. Michovius.  
Pomp. Mela.  
Baptista Monganus.  
A. Mizaldus.  
I. Myricius.  
R. Moses Egyptius.  
Moses Bar-Cepha.  
Tarik Mirkond.  
Christop. Milzrus.  
Episc. Mexicani lit.  
Wol. Musculus.  
P. Messia.  
S. Munster.  
D. Morton.  
I. More.  
Megasthenes. f.

Metasthenes ps.  
Sir John Mandeuile.  
Ar. Montanus.  
Methodius ps.  
Method. f.  
Mercator.  
Methodius Constant. Par.  
P. Merula.  
Ph. Mornzus.  
Ph. Melancthon.  
T. Morelinus.  
Manetho. f.  
Manetho ps.

## N

Nathaneel Iudeus.  
Iacobi Neccij Nauig.  
I. Neander.  
L. de la Nou.  
Nicetes.  
Marco de Nisa.  
T. Nichols.  
John Nichols.  
John Nicholl.  
Nicephorus Greg.  
Nicephorus Cal.  
Nic. Nicolay.  
Dom. Niger.  
Nonnus.  
Oliuer Noort Nauig.  
Melchior Nunnes.  
Nicholas Nunnes.  
Christ. Newport.  
Aluaro Nuncz.  
Concil. Nicenum.

## O

Olius Obsequens.  
Oliuarius.  
Lope Obregon.  
Odoricus.  
Opmeerus.  
Officium Iud. pro defunct.  
Onuphrius.  
A. Ortelius.  
Organtinus.  
Orpheus.  
Olaus Magnus.  
Origenes.  
Oforius.  
P. Orosius.  
Ovidius.  
Oviedo.

## P

Pausanias.  
M. Parker.  
Mutius Panfa.

Petrus Pasqualigus.  
H. Pantaleon.  
Pagninus.  
M. Paulus.  
Ia. Paludamus.  
Fran. Pafius.  
St. Parmentus.  
Palzphatus.  
Parkhurst.  
B. Pererius.  
Perkins.  
Conquista del Peru.  
Fabr. Paduanus.  
Christ. Pezelius.  
Galeotto Perera.  
Fr. Patritius.  
Petrus Pena.  
Pappus.  
A. Perfio.  
Henricus Penia.  
C. Peucerus.  
Pet. Cluniacensis.  
Petrus Alphonsi.  
Petronius Arb.  
Perfius.  
Pius Papa.  
Philo Iudzus.  
Philo Antiq. ps.  
P. Pigafetta.  
Martin. Perez.  
Ant. Pigafetta.  
Philostrophus.  
Phrygio.  
G. Phranza.  
S. G. Peckham.  
Phornutus.  
Photius.  
Pilgrimage to Mecca.  
Nic. Perotto.  
Nic. Pimenta.  
Eman. Pinnarus.  
La. Pignorius.  
Mat. Paris.  
Pierius.  
I. Picus. Mirandula.  
Miles Philip.  
Philastrus.  
Vinc. Pinzon.  
Non. Pintianus.  
Mel. Petoney.  
Plato.  
Io. Philoponus. f.  
Plutarchus.  
Platina.  
Plautus.  
Io. de Plano. Car.

Peron-



## The Catalogue of the Authors.

Peronidius.  
Plinius.  
Richard Pots.  
Polibius.  
Polyænus.  
Precationes Iudzorum.  
Julianus Pomerius.  
Fran. Portus.  
Jacob. Pontanus.  
Ioan. Iov. Pontanus.  
Thomas Porcacchi.  
Poggius Florent.  
Protasius R. Arimæ.  
Porphyrius.  
A. Posseuinus.  
Pomp. Lætus.  
Hen. Porsius.  
Io. Pory.  
I. Bap. Porta.  
Policie T. Emp.  
Ord. Polit. Turc.  
Postellus.  
Politica Turcogr.  
Poly-olbion.  
Plotinus.  
D. Powel.  
Procopius.  
S. A. Preston.  
Am. Polanus.  
Proclus.  
Ptolemæus.  
Proceeding ag. Traitors.  
Æmiliius Probus.  
Trebel. Pollio.  
Propertius.  
Rob. Pont.  
Prudentius.  
Mich. Psellus.  
Helias Putschius.

Mat. Ricci.  
Mart. del Rio.  
Io. Ribault.  
A. Riccobonus.  
El. Reufnerus.  
Rein. Reineccius.  
Io. Reuclinius.  
L. Rifeburgius.  
Chr. Richerius.  
Richardus Frat.  
Richard. Florentinus.  
Relat. of Relig. West.  
L. Regius.  
Ribera.  
D. Record.  
Richard Rogers.  
Regulæ Soc. Iesu.  
Pet. Rebuffus.  
Fr. Robertellus.  
Ioannes Rosinus.  
Io. Riuius.  
L. Andreas Resendius.  
Thom. Rogers.  
Christopher Rosinus.  
Cæl. Rhodiginus.  
Laur. Rhodomanus.  
Rob. Retenensis.  
Ja. Rosier.  
Rodericus Toletanus.  
Henric Roberts.  
Rodericus Santius.  
Fran. Roberuall.  
Rhemistæ.  
W. de Rubruquis.  
Ruffinus.  
Jf. Ruthenus.  
W. Rutter Nau.  
G. Ruffelli.  
Rupertus.

Joan. Sambucus.  
 Liu. Sanuro.  
 Joseph Scaliger.  
 Sculax Caruandenfis.  
 F. Sanfouino.  
 Scala Mahometica.  
 H. Sauonorola.  
 Serarius.  
 J. de Sac. Bosco.  
 Sixt. Senensis.  
 Septemcastrenfis.  
 I. M. Sequanus.  
 Marc. Seneca.  
 L. Seneca Philof.  
 L. Seneca Trag.  
 Scheltco.  
 Dionife Sertle.  
 Andr. Schottus.  
 Sulpit. Scuerus.  
 Seder olam rabba.  
 Seder olam Zuta.  
 Seruius.  
 Iof. Siluefter.  
 Sibillæ. pf. & Sibyllæ. f.  
 Sir Philip. Sidney.  
 Car. Sigonius.  
 Admiranda Sinenf. Reg.  
 Dial. Sinenfis.  
 Nunho de Silua.  
 Sir Antony Sherly.  
 Huld. Shmidel.  
 I. Sleidanus.  
 Sheldon.  
 P. di Sintra.  
 Iof. Simlerus.  
 Sepher Iezira.  
 Constant. Seruius.  
 Theoph. Simocatta.  
 Casp. Schwenckfield.  
 Silius Italicus.  
 Hugh Smith.  
 D. Smith.  
 Captaine Smith.  
 El. Spartianus.  
 G. Spilbergius.  
 Socrates.  
 Sozomenus.  
 Soranzo.  
 Solinus.  
 Mel. Soiterus.  
 Ed. Spenser.  
 I. Stadius.  
 Stadius Brasil.  
 Stobæus.  
 I. Stow;  
 Bilib. Stobæus.

Q<sup>2</sup> Vadus.  
Fern. de Quir.

R

R Amusio.  
I. Ramus.  
P. Ramus.  
D. Rainolds,  
S. W. Raleigh.  
Rabanus.  
Rich. Rainolds.  
Hen. Ranzouius.  
Relat. de Persia.  
Rel de Regno Mogor.  
B. Rhenanus.

S  
Simon Sa.  
Pero Sancho.  
Sabellicus.  
Franc. de Sagitta.  
Salustius.  
R. Samuel Maroc.  
Saconiateo F.  
Sampfates Iphachanes.  
Io. Saracol.  
Bart. Saligniaco.  
Thom. Sanders.  
Arias Sanctius.  
Sardus.  
Saracenisimi Anathematis.  
Iul. Scaliger.

S

Silius Italicus.  
Hugh Smith.  
D. Smith.  
Captaine Smith.  
Æl. Spartianus.  
G. Spilbergius.  
Socrates.  
Sozomenus.  
Soranzo.  
Solinus.  
Mcl. Soiterus.  
Ed. Spenser.  
I. Stadius.  
Stadius Brasil.  
Stobæus.  
I. Stow;  
Bilib. Stobæus.

Reg.

# The Catalogue of the Authors.

Reg. Scot.  
Edmund Scot.  
Achilles Statius.  
Sommaro di pop. orient.  
Suidas.  
Hieron. da S. Stephano.  
Thom. Strenens.  
Stephanus Byzant.  
Strabo.  
Strabus.  
Georg. Stampellus.  
Henry Stephanus.  
Surius.  
Ludolph. Suchenensis.  
Struckius.  
Suarez.  
Synod. Constantinop.  
Suetonius;  
Did. Stella.  
Io. Mar. Stella.  
Tileman Stella.  
Summa Saracen. Sectz.  
D. Sutcliffe.  
Edwardus Syluius.  
Sulaka.

## T

**T**atianus.  
Corn. Tacitus.  
Io. Taisnief.  
Fr. Thamara.  
Franc. Tarapha.  
Theodoretus.  
Theophilus. f.  
Theoph. Antiochenus.  
Tertullianus.  
Terentius.  
Theophilactus.  
Temporarius.  
Thesoro Politico.  
R. Aben Tybbon.  
William Thorpe.  
Thaiso Sinensis lit.  
Theophrastus.  
Relat. del Temistitan.  
Theophanes, F.  
A. Theuet.  
Thucydides.  
Tibullus.  
Ro. Thorne.  
Timberley.

Ro. Tomson.  
W. Towerfon.  
Trelcatius.  
Tremellius.  
Mas. Transilvano.  
Tripartita hist.  
Mer. Trismegistus.  
Trithemius.  
Toletus.  
Adrianus Turnebus.  
Cosm. Turrianus.  
G. Tyrius.  
G. Trapezunt.  
Con. Trident.  
Turselinus.  
L. de May. Turquer.  
Tyndarus.

## V

**L**Op. Vaz.  
Cor. Valerius.  
Fr. Vaez.  
Io. Vadianus.  
Ioach. Vegetius.  
F. Vatablus.  
Martin de Valentia.  
A. Valignanus.  
Ioan. Vaszus.  
R. Verstegan.  
Com. de Vena.  
L. Vertomannus.  
Eman. de Veiga.  
Io. Verrazano.  
Verhuff Nauig.  
Viperanus.  
Viaggio in Persia.  
N. Life of Virginia.  
F. à Victoria.  
P. Victor.  
S. A. Victor.  
Victor Vitensis.  
Nic. Villagagnon.  
Gasp. Vilela.  
Gerar. de Veer.  
Virgilius.  
Pol. Virgil.  
Ant. du Verdier.  
Iacobus à Vitriaco.  
Vitruvius.  
Viguerius.  
Voy. du Villamont.

L. Viues.  
Fr. de Villos.  
R. Volateranus.  
Vrsinus.  
Luys de Vrreta.  
Fla. Vopiscus.  
Americus Vesputius.

## W

**T**Hom. Walsingham.  
L. De la Ware.  
D. Whitakerus.  
Alexander Whitaker.  
D. Willet.  
Whitney.  
Ja. Welsh.  
Webbs Trauels.  
T. Windam.  
L. Warde.  
Ward and Dansker.  
Siluester Wiet.  
Seb. de Wert.  
Io. White. Nau.  
D. White.  
George Wilkins.  
T. Wiars.  
The World.  
Descrip. of the World.  
Henr. Wolfius.  
Io. Wolfius Theol.  
Io. Wolfius, I. C.  
Wolf Wissenberg.  
S. H. Willoughbie, Nau.  
I. Wragg.

## X

**X**Enophon.  
Franc. Xeres.  
F. Xavier.  
Hier. Xavier.

## Z

**Z**Abarella.  
Hier. Zanchius.  
A. Zachuth.  
Zaga Zabo.  
Zonaras.  
Zeni Nau. &c.  
Zoroaster. f.  
Io. Zygomalas.  
Theodof. Zygomalas.  
Theod. Zuingerus.

# The names of Manuscripts, Trauellers and other

Authors, not yet printed, heere mentioned  
and followed.



*S* Ammel Argal. *Greenland Voyage.*  
*Litera Alep- Gronland Treatise.*  
*penfes. Iohn Guy.*  
*Thomas Bern- Iames Hall.*  
*here. W. Harborn.*  
*Ambros. de Armariolo. Anthonie Hippon.*  
*William Baffin. Thomas Hanham.*  
*Andrew Battell. Edward Harleigh.*  
*Brafle Treatise. S. Richard Hawkins.*  
*George Barklie. Iofias Hubert.*  
*Thomas Candish. William Hawkins.*  
*Peter Carder. Robert Iuet.*  
*Thomas Clayborn. Iohn Knights.*  
*Iohn de Castro. Antonie Kninet.*  
*H. Challenge. Henrie Lello.*  
*Thomas Carmer. Charles Leigh.*  
*William Colifton. Iofias Logan.*  
*Disconery of Chespeack. Michael Locke.*  
*Iames Davies. S. Iames Lancaster.*  
*Doctor Dee. Mexican Historie.*  
*Iohn Daniels. S. Ed. Michelborne.*  
*Edward 2. Litera. D. Duart de Meneses.*  
*Iohn Eliot. Iohn Mildnall.*  
*Iohn Ellis. David Middleton.*  
*Christopher Fortescue. Iohn Newbury.*  
*Richard Finch. William Nicholls.*  
*Raleigh Gilbert. Abacnk Pricket.*  
*Antonie Goddard. Ionas Pocley.*  
*Thomas Glouer. Patents diuerse.*  
*Walsingham Grisley. Martin Pringe.*  
*William Gourdon. George Popham.*

*George Percy.*  
*Newp. Voy. to Powhatan,*  
*William Parker.*  
*E. C. taking Port Ricco. 2.*  
*Pilgrimage in rime.*  
*Lit. Presb. Iohan. Af.*  
*Albert de Prato.*  
*William Purglone.*  
*Pachaturunuras.*  
*Richardus Canonicus.*  
*Iohn Rnt.*  
*Iohn Selden.*  
*William Strachie.*  
*Francis Sparrie.*  
*Thomas Turner.*  
*William Turner.*  
*L. Tribaldus Toletus.*  
*Alexandro Vrsino.*  
*Virginia Voyages diuerse.*  
*Declaration of Virginia.*  
*Geogre Weymouth.*  
*Ed. Maria Wingfield.*  
*Iohn Wilson.*  
*William White.*  
*Thomas Wisbouse.*  
*Iohn Ward.*

And many other Relations  
and reports of Gentlemen,  
Merchants, Mariners, &c.



RELATIONS OF THE  
WORLD, AND THE RELIGI-  
ONS OBSERVED IN ALL AGES  
AND PLACES DISCOVERED, FROM  
the Creation vnto this present.

Of the first beginnings of the VVorld and Religi-  
on : and of the Regions and Religions of  
Babylonia, Assyria, Syria, Phœnicia,  
and Palestina.

THE FIRST BOOKE.

CHAP. I.

*Of God, one in Nature, \* three in Persons, the Father, Sonne,  
and Holy Ghost.*



THE Poets were wont to lay the foundations and  
first beginnings of their poetickall Fabriques, with  
inuocation of their Gods and Muses, although  
those workes were futable to such work-men, who  
according to their names were *Makers*, of those  
both Poems and Gods. I, as far short of their lear-  
ning, as beyond them in the scope of my desires,  
would so farre imitate their manner, in this matter  
which I intend; that although I enuie not to some  
their foolish claime of that Poeticall (not Propheti-  
call) inheritance, to make my *Maker*: and my mat-  
ter, as in a Historie (nor a Poem) must bee made to

my hands: Yet in a Historie of Religion, which hath or should haue God to be the  
\* *Alpha and Omega*; the efficient, from whom, the end to whom it proceedeth: the  
matter of whom, the forme by whom and whose direction, it entreateth; I could  
not but make a religion to begin this discourse of Religion at him; this being the  
way which all men take to come to him. First therefore I beseech him that is the

B

first

\* Τὸ πῶς  
Gal. 4. 8. Deus  
vnus est, τὸ ὅ-  
σῳ, τῶν υἱο-  
κόων. Zan de  
3. El. p. 4. l. 1. s. 3.  
Homer, Virgil,  
Ouid, &c.

\* Apoc. 1. 8.



first and last, the eternall *Father*, in the name of his beloved and onely *Sonne*, by the light of his Holy and al-seeing *Spirit*, to guide me in this perambulation of the World, so to take view of the Times, Places, and Customes therein, as may testifie my religious bond to him, *whose I am, and whom I serve*: and the service I owe vnto his Church, if at least this my Mite may be seruiceable to the least of the least therein, that as he is in himselfe the beginning and ending, so he would bee, in some measure, of this worke the Authour and finisher; that in the beholding this Mappe of so infinitely diuersified superstitions, we may be more thankfull for and more zealous of, that true and onely Religion, which Christ by his blood hath procured, by his word reuealed, by his spirit sealed, and will reward eternally in the Heauens. And hereto let all Christian Readers say with me Amen, to him which is \* *Amen*, that witnesse faithfull and true, that forsaking all the by-ways which this *Labyrinth* exhibiteth, we may receiue his witnesse as faithfull and true Disciples, that follow the *Lambe* whithersoener he goeth, and will not heare the voice of strangers.

\* Apoc. 3. 14.

a 1. King. 3. 17.

b 2. Cor. 12. 11.

c Rom. 11. 33.

d Prou. 30. 2.

Ver. 3. 4.

Yer. 5.

e Psal. 19. 1.

f Rom. 1. 20.

g Act. 14. 17.

h Act. 17. 28.

i D. Kings Lect.

in Ion 4.

xe'au de'au.

xo'ia' avro'ia'.

Hiero ille Cicero

Nat. Dei. lib. 1.

Nomen quia dat

notitiam. Deus

est nomen suum,

& nomen eius

ipse est: Drus.

pret. lib. 1.

k 1. Jo. 3. 2.

l 1. Cor. 13. 12.

m Exod. 34. 6.

n Dionys. de Di-

uinis nomin. P.

Galatin. de Ar-

canis 13. Zan-

chius de Nat.

Dei. 1. Bullin-

ger. de Origine

erroris. lib. 1.

Ar. Montanus.

In the next place, I hold it not vnfit briefly to expresse somewhat of him, which indeed and thoroughly can neuer be expressed. For the wisest of the Prophets hath said of him and to him, that the *Heauens and Heauens of Heauens*, are not able to containe him: and the chiefe, or at least he which was not inferiour to the chiefe of the *Apostles*, as rauished with such alheight, and swallowed in such a depth, cried *O Altitudo, O the deepnesse of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!* As for my selfe, I may most fitly borrow the words of *Agur*, *Surely I am more foolish than any man, and haue not the vnderstanding of a man in mee: For I haue not learned wisdom nor attained to the knowledge of holy things. Yea indeed, who hath ascended vnto Heauen, and descended? Who hath gathered the Winde in his fist? Who hath bound the Waters in a garment? Who hath established all the ends of the World? What is his name, and what is his Sonnes name if thou canst tell?* Tell this mysterie we cannot. And yet so farre as hee hath told vs by his Word and Workes, we may. Of the one the next words testifie: *Euery word of God is pure*: Of the other else-where *The Heauens declare the glorie of God*: *and The inuisible things of him, that is his eternall power and God-head, are seene by the Creation of the World, being considered in his workes.* God hath not (therefore) left himselfe without witnesse, who besides the testimonie of Nature, written in our hearts, hath added those of the Scripture and of the Creature, that this *threefold Cord* might not bee easily broken, and by the mouth of two or three witnesses, we might learne plainly that he is, and in some measure what he is. That there is a God: Heauen and Earth, Angels and Devils, Man and Beast, Reason and Sense, Greeke and Barbarian, science in the most, in the rest conscience, as a thousand witnesses all that wee see, and which we see not, say and proclaime, that all may see, and in manner palpably feele his present Deities; in *whom we liue, moue, and haue our being*. This is a common notion, and impression, sealed vp in the minde of euery man: a remnant of integritie after the fall of *Adam*, a substance or blessing in the dead Elme, sparkles of fire raked vp vnder the ashes, which cannot die whiles the soule liueth. What a one he is; is not so deeply ingrauen in Nature, whose owlsh eyes are dazled with the brightnesse of this light: But when heere we might renew the question: *What is his name, and what is his Sonnes name?* he himselfe answereth in Scripture by attributing to himselfe such names, whereby we may know him as the Creator from all Creatures, as the true God from all false Gods: and so farre as is meet and necessary to our saluation, Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see *as he is*, in this our infancie, hath manifested himselfe vnto vs *as through a glasse darkly*, that we may with *Moses* haue some glauncing view of his hinder parts.

These names and diuine attributes I meane not with large explications heere to expresse, as not so fitting my abilitie, or purpose, & being by others learnedly done alreadie: Yet to say a little, where the tongues of men and Angels cannot say enough: the Scripture attributeth, or hee in Scripture attributeth to himselfe, names, in regard both



u Of this name Iehoua see *Drusy Tetragram. Ar. Montan. ante Naturæ hiflor. p. 37. & P. Gala. l. 2. Drufius* thinkes that *Galatinus* was first Authour of this pronouciation Iehoua; *Cassation* writeth it *Ioua*: the most both Jewes and Christians, before forbore to name it: The *Massurites* ascribed to it no points of it owne, but of *Adonai*, and when *Adonai* goeth before or after it of *Elolium*. It is holden that only the High-Priest, and that in the Temple, & on the day of Expiation might pronounce it, which to a private man the Jewes esteemed the losse of eternal life. *Steuchus* thinketh that none can interpret it, and *Paulus Burgensis*, that none can Translate it; the Chaldeans, Arabians, Grecians, Latines, and the

effable) " name of God, is not therefore onely reuealed vnto vs that we may know him in himself & of himself to be, \* *Yesterday, to day and the same for ever, which is, which was, which is to come*: but also as the Creator, of whom, in whom, and for whom are all things: and as the redeemer, which is knowne by his name *Iehoua* (as himselfe \* interpreteth it) by giuing a reall being, and accomplishment to his promises. In which one name (as in others of like signification) is expresse the *simplicity, Immutability, Infinitenesse, Blessednes, Eternitie, Life, Perfection* and other Attributes of God. When he calleth himselfe *Strong*, therein is declared his almighty power, whether wee vnderstand it actually in producing and preserving all things in heaven and earth; or absolutely, whereby he is able to doe euen those things which in his wisdom he doth not; whereby he is able to do all things which either \* in themselves (as implying contradiction) or with him (as imperfections) are not impossible, both those kinds not excluding, but concluding the power of God, which because he is Almighty, \* *cannot lie or denie himselfe*.

What should I speake of his wisdom, whereby all things are open in his sight, both himselfe, and his Creatures, past, present, or to come, and that not as past or future, but with one, *eternall, perfect, certaine, immediate, all* of knowledge, which in regard of second causes are necessarie or contingent, or in effect but meere possible, and neuer actually subsisting. *Truth* is in him as a root, from whence it is first in the being; next in the vnderstanding; thirdly in the writing or saying of the creature. True he is in himselfe, in his workes ordinary, and extraordinary, and in his word reuealed by the Prophets and Apostles. What should I adde of his *goodnesse, grace, love, mercie, Iustice, and other* his attributes and names not yet mentioned? as *Adonai* which signifieth the Dominion of God due to him, by Creation, by purchase, by mutuall couenant: *Saddai*, which signifieth his all-sufficiency, and others. Yea in one Chapter *Petrus Galatinus* rehearseth threescore and twelue names of God out of the Rabbines workes, multiplied and diuersified in teine sorts, which make in all seuen hundred and twentie names. To dilate of these at large would aske so many large Commentaries, and yet euen then should we still finde this God incomprehensible; of whom wee may, in respect of our capacitie, rather say what he is not, than what he is, whose *goodnesse* is not to be distinguished by qualitie, or his *greatnesse* discerned by quantitie, or his *eternitie* measured by time, or his *presence* bounded by place: of whom all things are to be conceived, *beyond* whatsoeuer we can conceiue.

The Persons, which communicate in this Diuine Nature, are three: This is their owne witness of themselves; *There are three which beare record in Heaven, the Father, the Word, and the Spirit and these three are one*. This mysterie was manifested in the *baptisme* of Christ, and in our baptisme in the name of the Father, Sonne, and Holy Ghost. The Angels vnto this glorious Trinitie sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne *Io. 12. 41.* and to the Spirit, *Act. 28. 25.* These with other places doe also signifie their personall distinction. The creation was not onely the Fathers worke, but also of the other persons, as appeareth by that nowne plurall ioined to a verbe singular in the first word of *Moses*, and other like plurall appellations, *Es. 44. 24. and Es. 54. 5. 2. Sam. 7. 23.* and many such places. The Apostles applie the couenant, worship, and workes of God mentioned in the Old Testament, *to the Sonne and Holy Ghost* in the

New Testament it selfe vñ in steade thereof *The Lord*. *Montanus* readeth it *Iehue*; and affirmeth that it was knowne both to the common Israelites and to the neighboring nations, &c. but see themselves: I name it after the modern vse for distinction. *Zanchie* and *Gyraldus*, obserue that the name of God in all nations is *Tetragrammaton* of foure letters. In Dutch and English, they therefore double the last consonant. *Vid. R. Mos. l. 1. c. 60. P. Ric. ad præc. off. 20. Rencblin de verbo mirif. l. 2. x Heb. 13. 2. y Apoc. 1. 3. z Exod. 6. 3.* \* *Qua contraditionem implicat sub diuina omnipotentia non continentur. Non pro defectu potentie, sed quia non possunt habere rationem patibilis vel possibilis. Conuenientius dicitur, quod ea non possunt fieri, quam quod Deus non possit facere. Ag. 1. q. 25. art. 3. & d. a 2. Tim. 2. 12. b P. Gal. l. 2. c. 13. 14.* c *Deus ubique est, vel magis proprie est ipsum ubique. Trelocat. & vt R. Mos. Deus est habitaculum mundi, non mundus habitaculum eius. d Quicquid omnino de illo retuleris, vim aliquam ipsius magis & virtutem, quam ipsum explicaueris. Quid enim dignum de eo aut dicas, aut sentias, qui omnibus & sermonibus & sensibus maior est. Tertul. de Trin. pag. 598. Quatuor a deo remouenda, Corporeitas, mutabilitas, priuatio, & assimiliatio ad Creaturas. R. Mos. Moreb. l. 1. 54. & 57. tanquam de rege dicretur habentur millies mille talenta auri, quod haberet centum talenta argenti. e Deus vnus in Trinitate, trinus in vnitate. Ambros. in Psal. 145. f Mat. 3. g Esay. 6. Zanch. de 3. Elolium hoc fuisse.*

both







Ne si forte suas  
repetitum vene-  
rit olim, Grex  
animum plumus,  
&c.

c Gen. 1. 1.

\* Nothing but  
Nothing had  
the Lord Al-  
mighty, Where-  
of, wherewith,  
whereby  
to build this city.  
Du. Bart.

E nulla vel pri-  
ma vel secunda  
materia, que  
omni factioni,  
fabricationi,  
generationi, opi-  
ficio, artificio,  
subyicitur. Crea-  
tio fit etiā citra  
omne temporis  
momentum,  
quippe à virtute  
infinita. Iul. Scal  
Ex. 6. Hebræi  
statuunt discrim-  
en inter Crea-  
re, formare &  
facere, 1. ex  
nihilō facere, 2.  
enti creato for-  
mam inducere,  
3. membra sin-  
gula ordinare:  
que tamen in-  
discriminatim  
ponuntur. Es. 43.  
7 Oecolap. in G.  
d ἐν ἀρχῇ τῆ  
ᾠγῆς ᾠδῶν.  
Basil. hom. 1. in  
principio tempus  
id est, simul  
eius tempore.  
Eadem Ioan.

Philoponus in Hexaem. ap. Photium 240. το σῶτον τῶ χρόνον ὡς &c. Tempus non tam mensura motus quam modus per-  
manentis & duratio corporum rerumq. corporearum aliorū est, non autem quasi dicitur. Hermes sic suum instituit ordinem, Deus, æon,  
mundus, tempus, generatio, Deus æonā facit, æon mundum, mundus Tempus, & tempus generationem. Thomas ait, simul cum  
tempore. Quatuor enim ponuntur simul creata, scilicet calum Empyreum, materia corporalis que nomine terre intelligitur, Tempus, &  
Natura Angelica. Sum. p. 1. q. 47. art. 1. Fagius vertit, Quum Deus principio calum & terram creauit, erat terra inanis &  
vacua. Nam simpliciter (ait) hoc voluit Moyses, non statim ab initio expositum fuisse mundum, ut hodie cernitur, sed inane cali &  
terra chaos fuisse creatum. c Merula & Pererius interpretationem hanc Chrysostomo tribuunt. f Caluin in Gen. Munster.  
Luther, Artopæus & Fag. ap. Maylorat. R. Nachmanni intelligit per calum & terram materiam tenuissimam & impalpabilem di-  
uersa tamen natura, ita ut calum celestis, terra terrestris fuerit. Iunius interpretatur extremum illum huius vniuersitatis ambi-  
tum cum supercelestibus incolis illius & spiritualibus formis atque intelligentijs, tum materiam illam primam ex qua terra ac res  
omnes celestes ac terrestres facte sunt. de triplici Cælo vid. Ar. Montan. Natura obseruat. g Theodoret. Beda, Strabus, Al-  
cuinus, Lyra, & plerique scholastici. h Zanch. de oper. Dei pars. 1. l. 1. c. 2. Burgens. Polanus, Bucanus, &c. Paul. Merula,  
Cosmogr. part. 1. l. 1. Perer. in Gen. interprets by Heauen the heavenly bodies then made: and after perfected with  
light and motion; by Earth, the element of the Earth. i Col. 1. 16.

fit, both for the Authour, matter, maner, and other circumstances; Reason it selfe thus  
farre subscribing, as appeareth in her Schollers, (the most of the Heathens and Philo-  
sophers in all ages) That this World was made by a greater then the World. In pro-  
uving this, or illustrating the other, a large field of discourse might be ministred: nei-  
ther doe I know any thing wherein a man may more improue the reuenues of his lear-  
ning, or make greater shew with a little, decking and pruning himselfe, like *Æsops*  
*Iay*, or *HORACE* his Chough, with borrowed feathers, than in this matter of the  
Creation, written of (after their maner) by so many Jewes, Ethnicks, Heretikes, and  
Orthodoxe Christians. For my part it shall be sufficient to write a little, setting downe  
so much of the substance of this subiect, as may make more plaine way, and easier in-  
troduction, into our ensuing Historie: leauing such as are more studious of this know-  
ledge to those which haue purposely handled this argument, with commentaries vpon  
*Moses* text: of which, besides many moderne writers (some of which haue almost  
oppressed the Presse with their huge volumes) there are diuers of the Primitiue, mid-  
dle, and decayed times of the Church: a cloud indeed of Authors, both for their num-  
ber, and the varietie of their opinions, the most of them couering rather then discou-  
ering that truth (which can be but one) and more to be beleued in their confuting o-  
thers, then prouing their owne assertions. Their store through this disagreeing is be-  
come a sore and burthen, whiles we must consult with many, and dare promise to our  
selues no surer footing: yet cleauing as fast as we can to the letter, imploring the as-  
sistance of the Creators spirit, let vs draw as neare as we may to the sense of *Moses*  
words, the beginning whereof is, *In the beginning God created the Heauen and the*  
*Earth*. Wherein (to omit the endlesse and diuers interpretations of others, obtruding  
allegoricall, anagogicall, myrticall senses on the letter) is expressed the Author of this  
worke to be God, *Elohim*; which word, as is sayd, is of the plural number, insinua-  
ting the holy Trinity, the Father as the fountaine of all goodnesse, the Sonne as the  
wisedome of the Father, the Holy Ghost as the power of the Father and the Sonne  
concurring in this worke. The action is creating, or making of nothing\*, to which  
is required a power supernaturall and infinite. The time was the beginning of time,  
when as before there had neither beene time, nor any other creature.

The worke is called *Heauen and Earth*; which some interpret all this bodily world  
here propounded in the summe, and after distinguished in parcels, according to the  
fixe dayes seuerall workes. Some vnderstand thereby the *First matter*; which others  
s apply onely to the word *Earth*, expounding *Heauen* to be that which is called *Em-  
pyreum*, including also the spirituall and super-celestiall inhabitants. Againe, others,  
whom I willingly follow, extend the word *Heauen* to a larger signification, therein  
comprehending those *three Heauens*, which the Scriptures mention: (one whereof  
is this lower, where the *birds of the Heauen* doe flie, reaching from the Earth to the  
Sphere of the Moone: the second, the visible Planets and fixed Starres, with the first  
Moueable: the third, called the *Heauen of Heauens*, the *third Heauen and Paradise of*  
*God*) together with all the hoast of them. By *Earth* they vnderstand this Globe, con-  
sisting of Sea and Land, with all the creatures therein. The first verse they hold to be a  
generall proposition of the Creation of all Creatures, visible and inuisible, perfected

in<sup>k</sup> fixe dayes; as many places of Scripture testifie: which, as concerning the visible, *Moses* handleth after particularly, largely, and plainly, contenting himselfe with briefe mention of those inuisible creatures, both <sup>l</sup> good and <sup>m</sup> bad, as occasion is offered in the following parts of his Historie. In the present, <sup>n</sup> he omitteth the particular description of their Creation, lest some (as Jewes and Heretikes haue done) should take occasion to attribute the Creation to Angels, as assistants: or should, by the excellencie of that Nature, depainted in due colours, be carryed to worshipping of Angels: a superstition which men haue embraced, towards the visible creatures, farre inferior both to Angels and themselves.

*Moses* proceedeth therefore to the description of the first matter, and the creatures thereof framed and formed. For touching those inuisible creatures, both the Angels and their heauenly habitation, howsoever they are circumscribed, and haue their proper and most perfect substance, yet according to the interpretation of Diuines, <sup>o</sup> their nature differeth from that of other creatures, celestiall or terrestriall, as not being made of that first matter, whereof these consist. Let vs therefore labor rather to be like the Angels in grace, that we may be like vnto them in glory, than prie too curiously into their <sup>p</sup> Nature (to our vnderstandings in manner supernaturall) and endeavour more, in heeding the way which leadeth to that *Heauen of the Blessed*, than busie our wits too busily in descrying or describing it. Onely thus much wee may obserue thereof, that it is beyond all reach of our obseruation: in regard of substance not subiect to corruption, alteration, passion, motion: in quantitie, <sup>q</sup> many dwelling places, most spacious and ample; in qualitie, a Paradise, faire, shining, delightful, wherein no euill can be present or imminent; no good thing absent; a meere transcendent, *which eye hath not seene, nor eare heard, nor the heart of man can conceive*. Where the <sup>r</sup> Tabernacle of God shall be with men, and he will dwell with them, and shall be <sup>s</sup> all in all vnto them; where the pure in heart shall see him, and euen our bodily eyes shall behold that most glorious of creatures, the Sunne of righteousness, and Sonne of God, Christ Iesus.

Embracing these things with Hope, let vs returne to *Moses* his description of the sensible World; who sheweth, that that Heauen and Earth, which now we see, were in the beginning or first degree of their being, an *Earth without forme and void*, a darkned depth and waters: a matter of no matter, and a forme without forme; a rude and indigested *Chaos*, or confusion of matters, rather to be beleueed than comprehended of vs. This is the second naturall beginning. For, after the expressing of the matter, followeth that which Philosophers call a second naturall Principle, <sup>t</sup> Priuation, the want of that form, of which this matter was capable, which is accidentally a naturall principle, required in regard of generation, not of constitution, here described by that part next vs, *Earth*, which was *without forme*, as is said, *and void*. This was the internal constitution: the externall was, *darknesse upon the face of the deepe*. Which Deepe compriseth both the earth before mentioned, and the visible heauens also, called a Depth, as to our capacity infinite, and plyant to the Almighty hand of the Creator: called also *Waters*, <sup>u</sup> not because it was perfect waters, which was yet confused, but because of a certaine resemblance, not onely in the vniformity thereof, but also of that want of stabilitie, whereby it could not abide together, but as the Spirit of God moued vpon these Waters, to sustaine them; and <sup>x</sup> as the Henne sitteth on her egges to cherish and quicken, as *Hierome* interpreteth the word, so to maintaine, and by his mightie power to bring the same into this naturall order. Here therefore is the third beginning or Principle in Nature, *That forme*, which the Spirit of God, the third person in Trinitie (not ayre or wind, as <sup>y</sup> some conceiue, being things which yet were not themselves formed) by that action framed it vnto, and after more particularly effected.

This interpretation of the Spirit mouing vpon the Waters, agreeth with that opinion which some attribute to the Stoikes, That all things are procreated and governed by one Spirit, Which *Democritus* called the soule of the world, *Hermes* and *Zoroaster*,

pretatur *R. Moyses*. Maim. l. c. 37. is of that minde: but l. 1. c. 31. he findeth the foure elements in these foure words here mentioned: *Earth*, *Spirit*, *Deepe*, and *Darknesse*.

k Gen. 1. 1. Exod.  
20. 11. Job. 38.  
7.  
l Gen. 31. 1.  
m Gen. 3. 1.  
n Pet. Martyr.  
in Gen.

o Zanch. de  
operib. pars 1.  
l. 1. c. 4.

\* As Dionys. &  
as those which  
Tritemius  
mentioneth,  
de Intelligent.  
causis. which  
number 7. O-  
riel, Anael,  
Zachariel, Ra-  
phael, Samael,  
Gabriel, Mi-  
chael, al which

in course and  
succession go-  
uerne the  
world, Each  
354. yeares &  
4. months, &c:  
p Job. 14. 2.  
q Apoc. 21. 3.  
r 1. Cor. 15. 28.  
f Heb. 11. 3.  
t Arist. Phys. l. 1.  
lun. praf. in Gen.  
\* By darknesse  
and deepe,  
Philoponus  
vnderstandeth  
the Aire and  
Water. ap. Pbot.

240.  
u Gibbins on  
Genes.  
x Hier. l. trad.  
Hebr. Trem. &  
lun.  
Rasil. hom. 2. ex  
Ephrem. Syr.  
y Merc. de  
Fab. mundi, &  
ante eum Ter-  
tu. ad Hermog.  
Theodoret. qu. 8.  
ia Gen. Caietan.  
de Angelis inter-

\* Patricius nambreth the linkes of this chaine, in this order. *Calor qui in terrâ, aqua, mistis est ab æreo pendet, hic à caelesti, u à sole & astris* : hic vero ab *Empyreo* : *Empyreus à luminis calore* : hic ab *animario* : hic ab *intellectuali* : hic à *vitali primario* : hic quod à *primario essentiali* : hic *idem ab identis, qui in Deo habitat & à Deo patre est derivatus*. *Pan-cos. l. 5.* The interpretation of this mysticall Philosophie, ye may borrow of him selfe in his *Panug. Panarc. Pansyc. Pan-cos. l. 5.* more agreeing with *Zoroaster Hermes* and some *Platonikes*, then the scriptures, which shew that all things were immediatly created in the beginning by God.

z. *Virg. Æneid. l. 6.* on which words *Servius* commenteth, *Deus est quidam diminutivus spiritus, qui per 4. infusus elementa gignit universa.* a. *Vatab. & Marlorat. in Gen.*

b. *Bas. hex. hom. 6. Greg. Naz. orat. 43. & Niceas in eum.* c. *Zanch. Hugo. Lombard. Toftatus, &c.* d. *Merul. p. 1. l. 1. c. 4.* e. *Damas. de f. orib. l. 2. c. 7. Hugo Annot. in Gen. Gr. Nyffen. Iunius, &c.* f. *Vid. Plutar. de Plac. Philos. l. 2. Patrit. Panaug. l. 7. & Pan-cos. l. 1. 5. & 22.* \* *ἀἰθέριον πῦρ, cuius partes condensatæ, stellæ, æther autem distinctus ab αἰθέρι to burne Stoicorum opinionem vid. Aug. de Civ. Dei. l. 8. c. 5.* The Sunne saith *Philo*, is *φλογὸς πύρραυα πολλή*, and *Zanch. Sol bebi. voc 4. d. ibi ignis* : and another, *Calum ignis influens* *ὅπως quasi* *ὁμοιωται* id est, *ignis & aqua.* g. *Cardan. de sub. l. 1. Merula Cos. lib. 2. c. 2. 10. Pic. Mirand. de element. c. 2. Tycho Brahe de Cometa 1577. c. vlt. & Kepler de stel. No. c. 19. Valla, Fracastorius, Marpurge. Scultetus, &c. Leo Hebr. dial. 2. Ignis negat antiquis notum elementum, & scite interpretatur Poetarum illud Celi patrem Ætherem, matrem esse diem vel lucem.* h. *Tych. Bra. l. 1. de N. St. & 2. de Comet. Kepler. & Bartholm. 4. numerant novus stellæ. vid. & Clau. in Sac. Bosæ. & Casman. Ouranograp. & Cosmog. Hipparchi stellæ. N. ap. Plin. &c.*

and *Apollo Delphicus* call \* Fire, the maker, quickner, and preserver of all things : and *Virgil* most elegantly and divinely singeth, seeming to paraphrase on *Moses* words :

\* *Principio Cælum, ac Terras, camposque liquentes  
Lucentemque globum Luna, Titaniaque astra,  
Spiritus intus alit : totamque infusa per artus  
Mens agitat molem & magno se corpore miscet.*

That is,

Heaven first, and Earth, and Watric plaines,  
Bright Moone, of Starres those twinkling traines,  
The Spirit inly cherisheth,  
Loues, moves, great body nourisheth;  
Through all infus'd this *All* containes.

The first creature which receiued naturall forme was the light, of which God said, *Let there be light* ; a lightsome and delightfome subiect of our Discourse, especially hauing lately passed such a confused and darke Chaos. But here (I know not how) that which then lightened the deformed matter of the vnformed world, hath hidden it selfe : some <sup>a</sup> interpreting this of the Sunne, which they will haue then created ; some <sup>b</sup> of an immateriall qualitie, after receiued into the Sunne and Starres ; some <sup>c</sup> of a cloud, formed of the waters, circularly moued, and successively lightning eyther hemisphere, of which afterwards the Sunne was compact ; from which they <sup>d</sup> differ not much which thinke it the matter of the Sunne, then more diffused and imperfect, as the waters also were earthie, and the earth fluible, till God by a second worke perfected and parted them. And (to let passe them which apply it to Angels or men) others <sup>e</sup> vnderstand it of the fiery Element, the essentiall propertie of which is to enlighten. Yet are we not here passed all difficulties, whiles some <sup>f</sup> (perhaps not vnjustly) would perswade the world, that *Fire*, as it is ordinarily in Schooles vnderstood of a sublunarie element, is with worse then Promethean theft stolne out of heauen where it is visible, and imprisoned in this their elementarie world : whereas *Anaxagoras*, *Tbales*, *Anaximenes*, *Empedocles*, *Heraclitus*, *Plato*, *Parmenides*, *Orpheus*, *Hermes*, *Zoroaster*, *Philo* and others, the fathers of the *Chaldean*, *Egyptian*, *Iewish* and *Græcian* learning, account the <sup>g</sup> heauens and heauenly bodies to be æthereall fire, to which our sense also will easily subscribe. And *Patritius* affirmeth that *Ocellus Lucanus*, one of *Pythagoras* his scholars, was first author of that former opinion, from whom *Aristotle* borrowed it, if it be not stealth rather, whiles he concealeth his name. Diuers <sup>h</sup> late Philosophers also seeme to haue conspired to burne vp that fierie element, or rather to aduance it about this sublunarie region into the *Æthereall* throne. Let the Philosophers determine this when they do other doubts : in meane while let vs, if you please, vnderstand this *Light* of the Fire, whether æthereall or elementarie, or both, or neyther, as in diuers respects it may be. For neyther was this Light then (as it seemeth) locally seperated from that confused masse, and by expansion (which was the second dayes worke) eleuated into her naturall place : and after that ; it possessed the Sunne, Moone and Starres, faith our sense, which thence receiue *Light*, and there in the æthereall region seeth new Starres and superlunarie Comets, compact of æthereall substance (as the most diligent <sup>i</sup> Observers haue recorded) both procreated and perishing : so that that which before was

neither



neither ethereall nor elementarie, whiles there was neyther æther nor element perfected, after became æthereall-elementarie, as being happily the matter of the Sunne and Starres of old, and of these later<sup>a</sup> appearances; and also filling the æthereall world in the higher and lower regions thereof, both above and beneath the Moone, with the *Light* here mentioned, and that vigorous heate, which is an affect or an effect thereof, procreateth, recreateth and conserveth the creatures of this inferiour world. No marvel if the Philosophers are still dazzeled and darkened in this light, not yet agreeing whether it be a substance or quality, corporeall or incorporeall; when the *Father of lights* himselfe thus convinceth vs of darkenesse; *Where is the way?* (saith he) *where light dwelleth?* And, *by what way is the light parted?* And if we cannot conceiue that which is so evidently seene, and without which nothing is seene and euident: how *inaccessible* is that light wherein the *Lights* of this light *dwelleth*? Euen this light is more then admirable; <sup>a</sup> life of the earth, ornament of the heauens, beaurie and smile of the world, eye to our eyes, ioy of our hearts: most common, pure, and perfect of visible creatures; first borne of this world, and endowed with a double inheritance of earthly and heauenly inheritance, shining in both; which containeth, sustaineth, gathereth, seuereth, purgeth, perfecteth, reneweth, and preferueth all things; repelling dread, expelling sorrow, <sup>b</sup> shaking the wicked out of the earth, and lifting vp the hearts of the godly to looke for a greater and more glorious light; greatest instrument of Nature, resemblance of Grace, type of Glory, and bright glasse of the Creators brightnesse.

\* Such as the new stars Fire is one of the 4. elements of the world, but not placed beneath the Moone. Patrit. Pancof. l. 1. & 4. hath 4 infinite eternal, limpi-ous clement; Space, Light, Heate, and Moisture. i. Job. 38. 19. Lucis incomium

This *Light* God made by his *Word*, not vttered with sound of syllables, nor that which in the beginning (and therefore before the beginning) was with God and was God: but by his powerfull effecting (calling things that were not as though they were) and by his calling or willing causing them to be, thereby<sup>m</sup> signifying his will as plainly, and effecting it as easily as a word is to a man. That vncreated superessential light, the eternall Trinitie, commanded this light to be, and approued it as good, both in it selfe and to the future Creatures: and seperated the same from darkenesse (which seemeth a<sup>n</sup> meer priuation and absence of light) disposing them to succcede each other in the hemisphere; which by what motion or reuolution it was effected the three first dayes, who can determine? Fond it is to reason *a facto ad fieri*, from the present order of constitution to the principles of that institution of the creatures, whiles they were yet in making, as *Simplicius* and other Philosophers (may I tearm them, or Atheists?) haue absurdly done in this and other parts of the creation. And this was the first dayes worke:

3. dial. de Amore De luce sic Cabalisse. Lux in patre luminum vera lux: in filio, splendor illu- stras: in S. S. ardent fulgor; in angelis splen- dens intelligen- tia & gaudium: in homine ratio: in celestibus splendor visibilis: in igne vitalis vigor. in per- fectis corpori-

bus color: in opacis vis generans: in centro calor ex astuans. Archang. in Cabal. dog. k. Job. 38. 13. l. Verbum Dei voluntas est, opus Dei natura est. Amb. hex. 1. c. 9. Verbum hoc significat imperium, decretum & voluntatem Dei efficacem. Pater. m. Gibbins in Gen. n. Sic Basil. hex. hom. 2. & alij: at Patritius Pavaug l. 4. Distinguit corpora in lucida & opaca hac serie. a lucido corpore radij, hinc lumen, inde splendor, isthinc nitor: quibus opponit simili ordine corpus opacum, tenebras, obscuratio- nem, umbram, umbrationem, adumbrationem, &c. tenebra aut, habent actionem, actus a viribus, vires ab essentia, &c.

## THE SECOND DAYES WORKE.

**I**N the second God said, *Let there be a firmament.* The word *Rakiah* translated firma- ment, signifieth<sup>o</sup> *expansum* or *expansionem*, a stretching out; designing that vast and wide space, wherein are the waterie cloudes here mentioned, and those lights which follow in the fourteenth verse, by him placed in *expanso*: how soeuer some<sup>p</sup> vnderstand it onely of the ayre. The seperating the waters under this firmament from the waters a- bove the firmament, some<sup>q</sup> interpret of waters above the heauens to refresh their ex- ceeding heate, or of I know not what Chrystalline heauen: some of spirituall substances whom *Basil* confuteth; *Origen* (after his wont) allegorically. Most probable it see- meth that *Moses* intendeth the seperation of those waters here below, in their ele- mentarie seat, from those above vs in the clouds; to which *David* alluding, sayth: *He hath stretched out the heauens like a curtain, and laid the beames of his chambers in the waters.* This seperating of the waters is caused in the ayrie region, by the æthereall, in which those forces are placed which thus exhale and captiuate these waters. That mat- ter beforeendued with lightning qualitie, was now in this second day (as it seemeth)

o Iunius, Pag- nine, & Fagius habet eo modo quo aulea ex- panduntur vel quo argentum malleo diduci- tur. sic Mercur in Gen. p. Iun. Merula. lo. Pic. Mixand. q. Basil. & Amb. in hex. Du Bart. Masculin Gen. Th. Aquin Beda Lumbard & Scholastic. r. Psal. 104. 3. 39

attenuated



f Sic Plato Plo-  
tinius, vide in eos  
Ficin. 4. elemen-  
ta statuant (non  
sublunaria) sed  
ipsum Mundi u-  
niuersi. Calum  
esse ignem; in  
Stellis una est  
quedam terra  
Caelestis, in reli-  
quo caelo aer vel  
aqua caelestis, &c.  
de materia cali  
consule. Zanch.  
& Casman. ou-  
ranos & Za-  
barel.  
t Patrit. Pan-  
cos. l. 7. 8. 9.  
10. 11. 12. 13.  
14.  
u Vide de his  
Christ. Clau. in  
Sac. Bosc. Kee-  
kerman. 158.  
Aphon. Megiri  
Theor. &c.  
x Illi (orbes) reuera in caelo non in sunt, sed docendi & intelligendi non gratia proponitur. Tycho Br. l. 2. pag. 120. sic Kee-  
kerman, Bartholinus, alij. y Gal. Gal. sid. Num. 2. P. Ricy de An. cali. Bod. Theat. Nat. l. 5. Patric. Ficinus, Platoni-  
ci. R. Mos. ben Maimon. \* Arist. &c. R. Mos. l. 3. interprets Ezekiels vision. Exec. 1. the wheels to be the heauens, and  
the beasts Angels. a Jneft syderibus ratio, sed Dei est illa, &c. Lac. lib. 2. 5. \* The Pythagor. R. Mos. Cic.  
som. Scip.

attenuated and extended above and beyond that myrie heape of earthie waters; and both the æther and ayre formed of the same first matter, and not of a fit essence, which some haue deuised to establish the heauens eternitie, both twinnes of the Philosophers braines. And wherein doe not these differ from each other touching the celestiall nature; roundnesse, motion, number, measure, and other difficulties, most of which are by some denied? Diuersitie of motions caused the auncients to number eight Orbes; Ptolemie on that ground numbred nine; Alphonsus and Tebitinus ten; Copernicus finding another motion, reuiued the opinion of Aristarchus Samius of the earths mouing, &c. Others which therein dissent from him, yet in respect of that fourth motion haue added an eleuenth Orbe, which the Diuines make vp euen twelue by their Emphyreall immoueable heauen. And many denie this assertion of Orbes, supposing them to haue beene supposed rather for instructions sake then for any reall being. And Moses here saith *expansum*, as David also calleth it a *Curtaine*, which in such diuersitie of Orbes should rather haue beene spoken in the plurall number. The *Siderius Nuncius* of Galileus Galileus tells vs of foure new Planets, Jupiters attendants, obserued by the helpe of his Glasse, which would multiply the number of Orbes further. A better Glasse, or neerer sight and site might perhaps finde more Orbes, and thus should wee runne in Orbem in a circular endlesse maze of opinions. But I will not dispute this question, or take it away by auerring the Starres animated, or else moued by *Intelligentie*. A learned ignorance shall better content me, and for these varieties of motions, I will with *Lactantius*, ascribe them to God the Architect of Nature and co-  
worker therewith by wayes Natuall, but best knowne to himselfe. Neyther list I to dance after their pipe which ascribe a muscalle harmonie to the heauens.

### THE THIRD DAYES WORKE

And thus were the æthereall and ayrie parts of the world formed: in the Third day followeth the perfecting of the two lowest elements, water and earth, which as yet were confused vntill that mightie word of God did thus both diuorce and marry them, compounding of them both this one Globe, which he called *drye land and seas*. I call it a Globe with the Scriptures, and the best Philosophers, for which respect *Numa* built the Temple of *Vesta* round. Neyther yet is it absolutely round and a perfect sphere, but *σφαίροειδης* rather, as *Sirabo* affirmeth, hauing (saith *Scaliger*) *ισοχόρως*, *ἰσοχόρως*, depressed vallies, extended plaines, swelling hillockes, high-mounting mountaines, long courses of riuers, and other varieties of Nature and Art, which all in so huge a maze rather beautifie the roundnesse, then take it away. The Eclipse of the Moone later scene in the East then in the West, the round shadow of the earth which darkeneth it, the rising of the Sunne and Starres sooner in the East then West, the vnequall eleuation of the Pole, and the Northerne constellations appearing to vs, the Southerne continually depressed: all these obseruing due proportions, according to the difference of places and countreies; yea, the compassing of the earth by many Mariners, argue the round compasse thereof, against *Patritius* his deformitie, or that deformitie which other Philosophers haue ascribed thereto. The equalitie or inequality of dayes, according to the neerenesse or farnesse from the Equinoctiall, holding proportion as well by Sea as Land (as doth also the eleuation of the pole) and not being longer where a quarter of the world is Sea, then if it were all earth, doe confute

b Pro 8. 37.  
Es. 40. 22.  
c Plat. Aristot.  
Stoici. Cic. de N.  
D. l. 2. Manil.  
Astron. l. 1.  
Record, &c.  
d S. l. 3.  
σφαίροειδης ἢ  
σφαίρου τῆ  
σφαίρου.  
e Is. Scal. in  
Manil. l. 1.  
f In Drakes  
voyage about  
the world an  
eclipse scene  
here Sept. 16.  
before one in the morning, was scene by them in the Magellane straights, Septemb. 15. at 6. in the euening.  
g The Portugals sailing to China East, haue their day twelue houres sooner then we: the Spaniards to Manila west, twelue howers later. So that both meeting there together differ a day in reckoning: Ones Tuesday is the others Wednesday. h Pat. Pancof. l. 25. 26. 31. i Vid. Plut. de plac. pb. l. 3. k As at Saint Mignel and Panama  
where the South Sea extendeth to the Philippinze.

the

the opinion of the plainenesse of the water, and those former absurdities. Even all the pretended deformities by hills, dales, waters, compared<sup>1</sup> with the Diameter of this Globe, is not so much as the inequality in an apple, or a carved bowle, or quilted ball, which yet we call round. And this diuersitie serueth not onely for ornament, but for more largenesse of habitation, variety of ayre and earth, and for pleasure and profire. Thus doth this Globe swell out to our vse, for which it enlargeth it selfe: and seemeth large to vs, being in respect of the vniuerse lesse then little. How much thereof is couered with waters? How much not at all discouered? How much desert and desolate? And how many millions are they which share the rest of this little among them? And yet how many thousands glorie of the greatnesse of their possessions? All this Globe is demonstrable<sup>2</sup> to be but a point, and in comparison nothing to that wide wide Canopie of heauen, a mans possession but a point and as nothing to the earth, a man of possessions but a point and in a manner nothing to his possessions; (as *Socrates*<sup>3</sup> said sometimes to *Alcibiades*) few can shew their landes in an vniuersall Mappe, where a whole Region occupieth a small roome: and yet how couetous, how proude is *dust* and *ashes* of dust and earth, notwithstanding the little we haue while we liue, and that lesse which shall haue and possesse vs in a prison of three cubits being dead? Well did one<sup>4</sup> compare this our grosser and drossier world to an Ant-hill, and men the inhabitants to so many Pilimires in the variety of their diuersified studies, toiling and turmoiling themselves therein. *Scipio* seemed ashamed of the Romane Empire<sup>5</sup>, as seeming but a point of the earth, which is selfe was but a point. And yet how ready are many to sell heauen for earth? That largenesse and continuance beyond all names of time and place, for this momentanie possession of almost nothing, although they haue hell and diuell and all in the bargain? Let this morall obseruation entertaine our Reader, perhaps tyred in these rigid disputes: and now let vs returne to the naturall disposition and constitution of this Globe, in which the earth was couered with variety of Plants and fruits, which had bene before couered with slimie waters.

God commanded, and the waters which yet oppressed, and by their effusion and confusion did tyrannize, rather than orderly subdue, and gouerne this inferiour myrie masse, were partly receiued into competent channels, and there also gathered on swelling heapes, where, though they menace a returne of the olde Chaos, both by their noyse and waues, yet hath God stablished his commandement vpon it, and set barres and doores, and said, *Hitherto shalt thou come and no further, and here shall it stay thy proude waues*. Otherwise, *The Deepes* which then couered it as a garment, would now stand a-boue the Mountaines. At his rebuke they flee, who with fetters of sand (to shew his power in weakenesse, with a miracle in nature) chaineth vp this enraged Tyrant, that the creatures might haue a meete place of habitation. Thus did not onely the drie Land appeare, but by the same hand was enriched with Hearbs and Trees, enabled in their mortall condition, to remaine immortall in their kinde. And here beginneth *Moses* to declare the creation of compound bodies; hitherto busied in the Elements.

#### THE FOURTH DAYES WORKE.

NOW when the Lord had made both Plants, Trees, and Light, without the influence, yea, before the being of Sunne, Moone or Starre, he now framed those fierie Balls, and glorious Lights, whereby the Heauens are beautified, the Ayre enlightened, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, after those other things created, least some foolish Naturalist should binde his mighty hand in Natures bands, seeing these Lights now become the chiefe officers in Natures Court. That shining before dispersed, was vnited in these bodies, whether by refraction of those former beames, by these solide Globes, or by gathering that fierie substance into them, or by both, or by other meanes, I leaue to others coniectures. Many are the dreames of Philosophers, some esteeming them fire; some earth, others cloudes, and others stones, fired: *Heraclides* and the Pythagoreans deemed each starre a world. it was because the Sun thus honored his birth-day. *Jssac Leuitz*, a *Plat. de plac. Phil. l. 2. Barthol. de stellis. pag. 6.*

They

<sup>1</sup> Eratost. thought the highest hill to be but ten furlongs. *Cleomedes* 15. which holdeth proportion (in their iust diameters) to the earth, but of one to 3818. *saith R. Hues de globis.* <sup>2</sup> By the like magnitudes of stars in all places, by the shadows, horizon &c. *Ambros. hex. 4. 6.* <sup>3</sup> *Ælian. v. hist. l. 3. 28. Horum agrorum possessione se offerunt qui nulla pars sunt terra?* <sup>4</sup> *Hall. ius medit p. Som. Scip. Plin. l. 2. Hæc est materia gloria nostre, hæc sedes hic tumultus, hic humanum genus, &c. quæta terrarum par te gaudeat? vel cum ad mensuram auaritie sue propagaueris, quam tandem portionem eius defunctus obtineat?*

A few at Rome asked a Philosopher the reason why the Sun shined euery Wednesday: the Philosopher obseruing it true, but not assigning a cause, the few said,

b Barthol. denieth them to be of the same substance, pag. 101. & so doth R Mos. Mörch. lib. 2. cap. 20.

c Scal. Opuscul. in Epist.

d De his vid.

Tych. Br. de N.

St. pag. 465.

Fylbug. ep. Phot.

160. Clavius in

fac. B. Album

afar. introduc.

Alfragan. diff.

19 & d.

e 100900. Do-

lers in prefat.

Alphonfus spet

on his tables

400000. du-

cats: or after

Turquet's florid

more:

f Prou. 25.

g Clavius 7.

numerat.

h 42398437.

miles in one

howe, after

Ptol. his Hy-

poth. as Patri-

reckoneth, so

that a bird of

like swiftnes

might com-

passe the earth

1884. times

vnder the line

in an houres

space. He to

salue his incre-

ditibilitie, deu-

seth a motion

both of the

Earth and of

the Smrres,

one from the

East, the other

frō the West.

i Ram. Math.

libol. l. 11.

k Barthol. de

Stell.

l Gen. 15. 5.

m P'sal. 147.

Es. 40.

n Hof. 2. 21.

Jud. 5. 10b 38.

Sic San. de Op. & Arias Mont. *Stellus Chochabim vocari ait id est virtutis receptacula. A. M. de Nat. o Hen. à Lindhout. S. Ch. Heydon. vide Taisneir. Karzon. &c. fraus est, non ars, &c. vines de Cor. art. l. 5. p Nig. Figulus in the swift motion of a wheele made two blots which then seemed neere, but at the standing of the wheele were farre asunder. q The twelue houles, one for the Soule, another for Children, Fortune, Death, &c. vid. Alcabiz, Hali, Io. de Saxonia, &c.*

They are commonly holden Round, simple, lucide bodies, the most compact and condensate parts of their Orbs, or of that æthereall region, of, and in which they are: bright flames not of this our fire which deuoureth and consumeth (for the whole Ocean would not serue the Sunne alone for a draught, nor the Earth with all her store for a breakefast) but quickning and nourishing. Let vs a little consider of their Greatnesse, Swiftnesse, Number, Influence.

For the first, Ptolomey measured the Sunnes greatnesse 166½ times as much as the whole terrestriall Globe: Copernicus whom Scaliger calleth *Alterum ani nostri Ptolomeum* 162. Tycho Brabe 140. The Moone is holden by Ptolomeus 39. times lesse then the Earth, by Cop. 43. by Tycho 42. Albatognini and Alfraganus haue added their opinions of the rest, therefore diuiding them into fixe ranks or formes of differing magnitudes: wherein as they some what differ from each other, so much more fit Tycho Brabe that learned Dane, whose costs & pains in this science are admirable. But Salomon (wiser then they all) had foretold that the heauens in height, & the earth in deepenesse, and the kings heart, none can search out: that is, exactly and absolutely, as appeareth in the differing opinions, both of the earths circuit and diameter, and of the altitude of the heauens, and consequently of the quantitie of the starres, which must presuppose the former. They agree not in the order of the Planets, nor how many semi-diameters of the earth the heauen is eleuated, which after Ptolomeys Hypotheses are 30006. after Tychos reckoning 14000. Hence it is, that the quantitie and the swiftnesse is much more after the former, then after this later opinion, which doth better salue the incrediblenesse thereof, then faining a Giant-like labor (as Ramus calleth it) of the earths continuall rolling.

The number<sup>k</sup> of the starres some haue reckoned 1600. others 1022. and Tycho Brabe more. Galileus his glasse hath made them innumerable, in descrying infinite numbers otherwise not visible to vs, and especially the Galaxia full of them. Yea God himselfe propounds it to Abraham<sup>l</sup> (whom Iosephus calls a great Astronomer) as a thing impossible to number them. It is his owne royall prerogatiue, <sup>m</sup>he counteth the number of the starres, and bringeth out their armies by number, and calleth them all by their names. The end why God placed them in the firmament Moses expresth, to separate the day from the night, and to be for signes, and for seasons, and for dayes, and for yeares, and for lights in the firmament of the heauen to giue light vpon the earth. Their influence & effects are in Scripture<sup>n</sup> mentioned: neither can any iustly deny the same in the elements and elementarie bodies: the Stoicall Fate, the Caldean, Iewish, and Arabian fancies are now disclaimed euen by those<sup>o</sup> learned, which maintaine in our dayes Iudiciall Astrologie, or commend the same. Neither can it agree with Christian religion to subiect the will of man to any externall naturall force, nor with reason in matters contingent and casuall to make them naturall Arbiters: nor will I easily beleeue that particular euents can be foretold from generall causes, especially in the affaires and fortunes of men. Where the numbers, substances, faculties, actions of these starres are weakly or not at all knowne vnto vs (as hath bene shewed) it is like as to say how many and what kinde of Chickens a Henne will hatch, when we see not all, nor scarce know any of the Egges vnder her. The swiftnesse of the heauens wheele, p which euen in the moment of obseruing is past obseruing; the vanitie of our Oracle Almanacks, which commonly speke doubtfully or falsely of the weather; the infinitnesse almost of causes concurring, which are diuersly qualified; the weakenesse of those q foundations on which this Art is grounded; the force of heredetarie qualities descended from parents, of custome and education in forming mens manners; the disagreements of the Astrologers among themselves, the new from the old, and all from the truth, as Experience in all ages hath shewed. And lastly, the prohibition of the same by Scripture, Fathers, Councels, Lawes; yea the learnedst of the Chalde-



ans and other Astronomers themselves (as *Ensebius*<sup>u</sup> reciteth of *Baranes*, and *Rab. Moses ben Maimon*, having read all the Arabians workes hereof, answereth the Jewish Astrologers,) are strong arguments against the *Starre-gazers* predictions. But let *Picus Mirandula* his 12. bookes against Astrologie, and *Ioseph Scaligers* preface before *Manilius* be well weighed of such as dote on; no doubt of this Genethliacall ridiculous vanitie, if not a impious villany, as those authors and others prouie it, not by the errors of some Chiefcaines and Champions onely, but of the Art it selfe, and the whole Senate of Iewish Saracenicall and Christian Astrologers together hatching a lie. The signes and constellations which Astronomers obserue in and on each side the Zodiaks, would be too prolix in this discourse already tedious: as likewise those alterations which some haue obserued in some starres.

But those two great lights, the two Eyes of the heauens, the greater light to rule the day, and the lesse to rule the night, (which is called great, not so much for the quantitie wherein it is lesse then many starres, as for the operation and seeming to the sense) do command mine eyes to take more speciall view of their Beauties. How willing would I be (like *Phaeton*) to mount the chariot of the Sunne? which commeth forth as a Bridegroom out of his chamber and reioyseth like a mightie man to runne his race; King of starres, enthronized in the mids of the planets, heart of the world, eye of the heauens, brightest gemme of this goodly ring, father of dayes, yeares, seasons, meteors; Lord of light, fountaine of heate, which seeth all things, and by whom all things see, which lendeth light to the starres and life to the world; high steward of Natures kingdome, and liuest visible image of the liuing inuisible God.

And dazled with this greater light I would reflect mine eyes to that reflexion of this light in the sober, silver countenance of the silent Moone; which (whether it haue any natieue shining, though weake, as *Zanchius* and *Bartolinus* hold; or whether it be an ethereall earth,<sup>u</sup> which mountains and vallies, and other not elementary elements, compact of the dregs of the ethereall parts; or whatsoever else reason, fancie, or phrensie haue imagined thereof) is Queene of the Night, attended with the continuall dances of twinkling starres, Mother of moneths, Lady of seas and moisture, constant image of the worlds inconstancie, which it neuer seeth twice with the same face; and truest modell of humane frailty, shining with a borrowed light, and eclipsed with euery interposition of the earth. But I am not *Endymion*; nor so much in *Lunae* fauour, as to be lulled asleepe in her lap, there to learn these mysteries of Nature, and the secrets of that happy marriage betwene these celestiall twinnes. And it is high time for me to descend from these measures of time; the lampes of the world, and to behold the neerer workes of God before our feet in the aire and waters which God on the fift day created. But the principall rarities to be obserued in these creatures, we shall disperse our scattered discourses through this worke, as occasion shall be offered; as likewise touching the beasts both wilde and tame, and the creeping things created the sixth day. Thus was the Aire, Water, and Earth; furnished with their proper inhabitants,

Sanctius his animal mentisq; capaxius alia,  
Deerat adhuc, & quod dominari in cetera posset.  
Natus homo est.

After he had thus prouided his cheare,<sup>z</sup> he sought him out a guest, and hauing built and furnished his house, his next care was for a fit Inhabitant. Of this, *Moses* addeth, Furthermore God said, Let vs make Man. But this will aske a longer discourse. In the

Mont. de Nat. p. 182. u De his vid. Patric. Pancos. Scal. Exer. 62. Gal. Gal. Plut. de plac. x Soli calor & illustrationis, Lune humectandi, dilatandi, atq; spirandi vis. Ar. Mont. Hac sola & alium planetarum solum suscipiens, Mando sibi vicino edit, à Mercurio accipit vim humores commiscens, à Venere genitalia conuenientem, à Marte robur & impetum, à Ioue naturalem spiritum, & verum omnium fomentum, à Saturno compaginem & stabilitatem, à sole (qui omnimodam virtutem continet) futuram & lumen, &c. Archang. in Cabalistic dogmata 10. Pic. Vid. Leon. Heb. de Amore Dial. 3. y Ouid. Metamorph. lib. 1. z Philo de F. M. & R. Meir, in Talmud, tract. Sanhed.

\* Enseb. de prep. 1. 6. c. 8. K. Mos. in Ep. ad Ind. Marfil. Cōstric, faith Scal. to good manners, Philosophie, Geometrie, Christianitie: they ascribe Christian Religion to Mercurie, and Albumasar foretold it should continue but 1460. y. Abr. Judaeus, of the coming of their Messias; A. D. 1464. Arnald<sup>us</sup> of Antichrist, A. D. 1345. In 1179. they are Arabians, Iewes, and Christians; foretold almost a dissolution of the world by tempests to happen in 1186; with lie & all; &c. q. Plot. Ru. 3. l. 2. & Mar. Fid. Merula. Fule. Antiprog. &c. r Ex his veteri Hyginus, Manil. & ex Avato German. Cos. Cicero, Auienus, &c. f Non tam aliorum comparatione magna, quam suo munere. Ambros. hex. lib. 4. c. 8. vid. Nitzsberg. Q. rat. 34. t For the beautie, operation, and the sunne, the beame (radius unus est) & light, foreseemble the Trinitie. Ar.



m Faith is the  
evidence of  
things not  
seen.

*Vbi vides non  
est fides.*

*n Natura na-  
turans.*

o So Hermes,

*quid quies est  
divi, to aya-*

*div. o ya p a-*

*ya bds a marta*

*est didipoy ma-*

*div naupayay.*

p Cic. de Nat.  
Deor.

q So Lucret. l. 1.

*Cui supra bellā*

*Thebanis & fu-*

*mera Troia, Non*

*alios alij quoque*

*rescecere Poe-*

*ta? — recens*

*Natura est mun-*

*di, neq; pridem*

*exordia cepit.*

*Deps nunquam*

*minus solus, quā*

*gum solus. Totus*

*cum Deo mundus,*

*non pluri est,*

*quā Deus solus.*

*Lux sanē solis ra-*

*dios ē se emittit,*

*neq; tamen ipsa*

*lux minor eua-*

*dit: Iguis promit*

*de se calorem, nō*

*tamen minorem*

*quā primis, imo*

*eundem in se re-*

*tinet. Pat. Pa-*

*narch. l. 8.*

r Confess. l. 11.

cap. 12. & 13.

s Tert. aduers.

Prax.

t Prou 8. 30.

u Plin. l. 2. c. 4.

x Pythagoras is

reported the

first which cal-

led it *uox*.

*Merula.*

y De Veritate

C. R. Mutus

Pansa de Off.

Ethnica &

Christ. Philos.

Yin. de Veritate

Christiana fidei.

z Of the opi-

nions of Philosophers touching the originall of the world, see *Merula* Conf. p. 1. l. 2. \* *De veritate fidei*; l. 1. c. 10.

meane time we have this testimonie of *Moses* of the Creation of the World, whose sense, if I have missed or misted in these many words, I craue pardon. And although this testimonie might suffice a Christian, which must liue by *faith*, and not by *sight*: yet to preuent cauillers, we haue other witnessess both of reason and authoritie; That this World had a beginning, and that the builder and maker thereof, was God. For, doth not Nature both within and without vs, in the admirable frame of this lesse or that greater World, in the Notions of the one; and the Motions of the other, in the wise and mightie order and ordering of both, leade men vnto a higher and more excellent Nature, which, of his goodnesse, wee call *G o d*? When wee behold the whole World, or any part of it, in the Elements such agreement, in such disagreement: in the heavenly motions such constancie, in such varietie: in these compound bodies, Being, Liuing, Sense, Reason; as diuers degrees, diuersly communicated to so many formes and rankes of Creatures: Wee can no more ascribe these things to chance, than a Printers Case of letters could by chance fall into the right composition of the Bible which he printeth, or of *Homers Iliads*; to vse *P. Tulles* similitude: neither can any ascribe the Creation to the Creature, with better reason, then if by some shipwrack, being cast on a desolate Iland, and finding houses, but seeing no people therein, he could esteeme the Birds, or Beasts, (all the Ilanders he seeth) to be the framers of these buildings: But thou maiest thinke it eternall; Thou maiest as well thinke it to be God, Infinite, Vnchangeable, in the whole and in all the parts. Doth not the Land by seasons, the Sea by ebbing and flowing, the Aire by succeeding changes, the Heauens by motions, all measured by Time, proclaim that they had a beginning of Time? Are not Motion and Time as neare Twinnes, as Time and Eternitie are implacable enemies? Nay, how canst thou force thy minde to conceiue an Eternitie in these things, which canst not conceiue Eternitie? which canst not but conceiue some beginning, and first terme or point, from whence the motion of this wheele began? And yet how should we know this first turning of the Worlds wheele, whose hearts within vs moue, be we vnwitting or vnwilling, the beginning whereof thou canst not know, and yet canst not but know that it had a beginning, and together with thy bodie shall haue an ending? How little a while is it, that the best & Stories in euery Nation, shew the cradle and child-hood thereof? Their later receiued Letters, Arts, Ciuilitie? But what then, say they, did God before he made the World? I answer, that thou shouldest rather thinke Diuinely of Man, then Humanely of God, and bring thy selfe to be fashioned after his Image, then frame him after thine, This foolish question some answer according to the foolishnesse thereof, saying; He made Hell for such curious Inquistrors. \* *Aliud est videre, aliud ridere*, saith *Augustine*. *Libentius responderim nescio quod nescio. Qua tempora fuissent, qua abs te condita non essent? Nec tu tempora tempore precedis, sed celsitudine semper presentis aternitatis, &c.* Before all things were, *G o d* only was, and he vnto himselfe was in stead of the World, Place, Time, and all things, hauing all goodnesse in himselfe: the holy Trinitie, delighting and reioycing together. To communicate therefore (not to encrease, or receiue) his goodlinesse, he created the Wor d, \* *quem Graci uoxior*, (saith *Plinie*) nomine ornaments appellant, nos a perfecta absolutaq; elegantia *Mundum*. But for this matter, it is also of the wisest and most learned in all ages confessed, as their testimonies, alleaged by *Iustin Martyr*, *Lactantius*, and other Ancients, and especially by *Philip Morney*, doe plainly manifest. To him therefore, to *Vines*, and others which haue vndertaken this taske, by reason, and by humane authoritie, to conuince the gaine-sayers of our faith, let such resort, as would be more fully resolu'd in these curious doubts. As for all such \* strange and phantasticall or phreneticall opinions of Heretikes, or Philosophers, which haue otherwise related of this mysterie of the Creation, then *Moses*, they neede not confuting, and for relating these opinions we shall finde fitter place afterwards. I will here adde this saying of *Vines* to such vnaturall Naturalists, as vpon slight and seeming naturall reasons, call these things into question. \* *Quam stultum est de mundi creatione ex legibus huius Naturae statuere, cum crea-*

tio illa naturam antecesserit? Tunc enim natura est condita quando & mundus, nec aliud est natura quam quod Deus insit; alioquin minister esset Deus natura, non Dominus. Hence  
 was Aristotle's Eternitie, Plinius Deities ascribed to the world, Democritus, Leucippus, and Epicurus, their Atomi, the Stoikes Eterna materia, Plato's Deus, exemplar & materia, as P. Ambrose termeth them, or as 9 others, vnum or bonum, Mens & Anima (a Trinitie without perfect Vnitie) the Manichees two beginnings, and an endlesse world of errors about the Worlds beginning, because they measured all by Natural axiomes. Orpheus, as Theophilus the Chronographer, cited by Cedrenus; alleageth him, hath his Trinitie of Αἰδῆς & Νέχρη & ΜΗΤΙΣ, φῶς, ζῆν. ΔΟΤΗΡ: to which he ascribeth the Worlds Creation: but the Poets dreames are infinite, which might make and marre their Poeticall Worlds at pleasure.  
 q Plinius Enn. 1. lib. 2. vnum or bonum, Mens, Anima, the Platonikes Trinitie. r In Euseb. Chron. Grec. Scalig.

## CHAP. III.

Of Man, considered in his first state wherein he was created: and of Paradise, the place of his habitation.



hitherto we haue spoken of the framing of this mightie Fabrike, the Creation of the visible World, leauing that inuisible to the spirituall Inhabitants, which there <sup>a</sup> alway behold the face of the heavenly Father, as not daring to prie too far into such mysteries, aduancing our selues in those things which we neuer saw, <sup>d</sup> Rashly pusi up with a fleshy minde.

This whereof wee treat they neede not, as finding all sufficiency in their All-sufficient Creator: The inferiour Creatures (which hitherto haue beene described) know it not, but content <sup>b</sup> themselves with themselves, in enioyning their naturall being, mouing, sense. Only man, in regard of his bodie, needeth it, and by the reasonable power of his soule can discerne and vse it: Man therefore was last created, as the end of the rest, <sup>c</sup> an Epitome and Mappe of the World, a compendious little other world, consisting of a visible and inuisible, heavenly and earthly, mortall and immortall Nature, the knot and bond of bodily and spirituall, superiour and inferiour substances, resemble both the <sup>d</sup> worke and the worke-man: the last in execution, but first in intention, to whom all these Creatures should serue, as meanes and prouocations of his seruice to his and their Creator.

Man may be considered, in regard of this life, or of that which is to come: of this life, in respect of Nature or Grace: and this Nature also sustaineth a two-fold consideration, of integritie and corruption: For <sup>e</sup> God made man righteous, but they sought to themselves many inuentions. His first puritie in his Creation, his fall from thence by sinne, his endeavour to recover his former innocencie by future glorie, either in the by-ways of superstition, which Nature (a blinde guide) leadeth him into, through so many false Religions; or by the true new and lining way, which God alone can set him, and doth conduct him in, is the subiect of our tedious taske; the first two more briefly propounded: the two last historically and largely related.

In that first state, his Author and Maker was Iehoua Elobim, God in the pluralitie of Persons and vnitie of Essence; the Father, by the Sonne, in the power of the Spirit: whereunto, he did not only vse his powerfull word as before, saying; let there be Man, but a consultation, let vs make Man: not that he needed counsaile, but <sup>f</sup> that he in this Creature did shew his counsaile and wisdom most apparantly. The Father, as first in order, speaketh vnto the Sonne and holy Ghost, and the Sonne and holy Ghost in an vnspokeable manner speake and decree with the Father; and <sup>g</sup> the whole Trinitie consult and agree together, to make Man: which <sup>h</sup> for Mans instruction, is by Moses vttered after the manner of Men, The manner of his working was also in this Crea-

<sup>f</sup> Quia rationalis creatura, quasi cum consilio facta videretur, Iunilius (vel, ut alij veda) in Genes. Philo attributeth it to the helpe of others, in making a creature, not only partaker of diuine vertues, but of vice also, which hee could not deriue from his Creator: not obseruing what Salom<sup>o</sup> saith (as is before) Eccl. 7. vlt. <sup>g</sup> Socr. 1. 2. c. 35. <sup>h</sup> Cyril. Ad. Cor. 1. 1.

ture, singular; both in regard of his bodie, which, as a Potter his clay, hee wrought and framed of the dust into this goodly shape; and of his soule, which he immediately breathed into his nostrils.

Thus hath Man cause to glorie in his Creators care, in himselfe to be humbled, ha-  
 uing a bodie framed not of solid earth, but of the dust (the basest and lightest part  
 of the basest and grossest element, <sup>k</sup> *So vaine a thing is man*) his soule of nothing,  
 lighter then vanitie, in the infusion created, and in the Creation infused, to bee the  
 dweller <sup>l</sup> *in this house of clay, and habitation of dust*, yea not a house, but a <sup>m</sup> *taberna-*  
<sup>n</sup> *cle, continually in dissolution*. Such is the Maker and matter of man. The forme was his  
 conformitie to God, after whose Image he was made. Christ onely is in full resem-  
 blance, the <sup>n</sup> *Image of the inuisible God*, <sup>o</sup> *the brightnesse of his glorie, and the ingraued*  
<sup>o</sup> *forme of his Person*. Man was not this Image, but made *ad imaginem*, according to  
 this Image, resembling his Author, but with imperfection, in that perfection of hu-  
 mane Nature.

This Image of God appeared in the soule properly, secondly in the bodie (not as  
 the <sup>p</sup> Anthropomorphite Heretikes, and <sup>q</sup> Popish Image-makers imagine, but) as  
 the instrument of the soule, and lastly in the whole Person. The soule in regard of the  
 spirituall and immortall substance, resemblenth him which is a Spirit, and euclasting,  
<sup>r</sup> which seeth all things, remayning it selfe vnseene, and hauing a nature in manner in-  
 comprehensible comprehendeth the natures of other things: to which some adde the  
 resemblance of the holy Trinitie, in this, that one soule hath those three essentiall fa-  
 culties of Vnderstanding, Will, and Memorie, or (as others) of Vegetation, Sense,  
 and Reason. In regard of gifts, and naturall endowments, the soule in the vnder-  
 standing part receiued a Diuine impression, and Character, in that knowledge, wher-  
 by she measureth the heauens, <sup>t</sup> bringeth them to the earth, listeth vp the earth to hea-  
 uen, mounteth aboue the heauens to behold the Angels, pierceth the center of the  
 earth in darkenesse to discern the infernall regions and legions, beneath and aboue  
 them all searcheth into the diuine Nature: whereby, <sup>u</sup> *Adam* was without studie the  
 greatest Philosopher, (who at first sight knew the nature of the beasts, the originall of  
 the Woman) and the greatest Diuine (except the second *Adam*) that euer the earth  
 bare. The will also, in free choyce of the best things, in <sup>v</sup> *righteous disposition to-*  
<sup>w</sup> *wards man, and true holinesse towards God*, was conformed to his will, *for whose wils*  
<sup>x</sup> *sake it is, and was created*. The body cannot so liuely expresse the vertue of him that  
 made it, but as it could, in that perfect constitution, (<sup>y</sup> *so fearfully and wonderfully*  
<sup>z</sup> *made*) and as the organ of the soule, whose weapon it was to righteousness, had some  
 shadow thereof. The whole Man in his naturall Nobilitie beyond, and Princely do-  
 minion ouer the other Creatures (that we mention not the hope of future blessed-  
 nesse) sheweth after what Image Man was created, and to what he should be renewed.  
 The end whereunto God made Man, is God himselfe, who hath <sup>a</sup> *made all things for*  
<sup>b</sup> *himselfe*: the subordinate end was Mans endlessse happinesse, the way whereunto is  
 religious obedience.

Moses addeth, <sup>c</sup> *He created them male and female*, thereby to shew, that the Wo-  
 man in Oeconomically respect is <sup>d</sup> *the Image and glorie of the Man*, being created for  
 the Man, and of the Man, but in relation to God, or the World, She as a Creature was  
 also framed after the same Image. As for that monstrous conceit of the Rabbins, that  
 the first man was an Hermaphrodite, it deserueth not confusion: or mention. The  
 order of the Womans creation is plainly related. God <sup>e</sup> *finding not a meete helpe for*  
<sup>f</sup> *Adam*, in his sleepe tooke one of his ribs, whereof he built the Woman. This is a my-  
 steric signified that deadly sleepe of the heavenly *Adam* on the Crosse, whose stripes  
 were our healing, whose death was our life, and out of whose bleeding side was by  
 Diuine dispensation framed his Spouse the Church. This may be part of the sense, or  
 an application thereof, as <sup>g</sup> *some say to this mystrie*; or the signification rather of the  
<sup>h</sup> *thing it selfe* here declared, then of the words, which properly and plainly set downe  
 the history of a thing done, after the literall sense to be expounded.

According to this sense Moses expresseth the Creation, the making and marry-  
 ing

k Psal. 62. 9.

l Job. 4. 19.

m 2. Cor. 5. 1.

n Col. 1. 15.

o Hebr. 1. 3.

p Epiph. her. 7. 1

q Papius pi-  
 ctore the Tri-  
 nitie, the crea-  
 tion, &c.

r Philo Iud. de  
 Fa. Mun.

f Terram baud  
 relinquo in  
 celum attolleris,  
 illudq; Metiris  
 Trismeg. Pi-  
 mad.

t Gen. 2.

u Ephes. 4. 24.

x Psal. 139. 14.

y Prodig. cum  
 spectent anima-  
 lia cetera ter-  
 ram, Os homini  
 sublime dedit,  
 &c. Ouid.

z Pro. 16. 4.

a Gen. 1. 27.

b 1. Cor. 11. 7.

c Gen. 1. 28.

d Whitak de

Script. quest. 5.

e Habet sacrum

eloquium propi-

etatem quan-

dam ab alijs

Scripturis diffe-

rentem, quod in

eo primum per

verba que reci-

tantur de rebus

quibusdam agi-

tur: qua rursus

res vice verbo-

rum, ad signifi-

cationem alia-

rum rerum pro-

ponuntur. Hugo

de S. Vi. To. 1.



ing of the Woman. The Maker was God, the matter a ribbe of *Adam*, the forme a building, the end to be a meete helpe. The Man was made of dust, the Woman of the Man, to be one flesh with the Man, and of a ribbe, to be a helpe and supporter of him in his calling, which requireth strength: neyther could any bone be more easily spared in the whole bodie, which hath not such variety of any other kinde: nor could any place more designe the Woman her due place; not of the head, that shee should not arrogate rule; not of the feet, that the husband should not reckon her as his slaue, but in a meane betweene both, and that neere the heart, in which they should (as in all Diuine and Humane Lawes else) be fast ioyned. The building of this bodie of the Woman, was in regard of the Progeny, which was in that larger roome to haue the first dwelling. The soule of the Woman is to be conceived<sup>f</sup> as the soule of the Man before mentioned, immediately infused and created by God, herein equall to Man.

Being thus made, she is married by God himselfe vnto *Adam*, who brought her vnto him, to shew the sacred authority of marriage, and of parents in marriage: A mutuall consent and gratulation followeth betweene the parties, lest any should tyrannically abuse his fatherly power. And thus are two made *one flesh* in regard of one originall, equall, right, mutuall consent, and bodily coniunction. And thus were this goodly couple glorious in nakednesse, not so much in the ornaments of beauty, which made them to each other amiable, as of Maiestie, which made them to other creatures dreadfull: the Image of God clothing that nakednesse, which in vs <sup>g</sup> appeareth filthie in the most costly clothing. God further blessed them both with the power of multiplication in their owne kind, and dominion ouer other kindes; and gaue them for food <sup>h</sup> *euery beaue bearing seed which is vpon all the earth, and euery tree wherein is the fruite of a tree bearing seede*. He doth (as it were) set them in possession of the creatures, which by a Charter of free gift he had conueyed to them, to holde of him as Lord Paramount.

But least any should thinke this but a niggardly and vnequall gift, whereas since the flood more hath been added, and that in a more vnworthinesse through mans sin: let him consider, that since the fall<sup>i</sup> the earth is accursed, whereby many things are hurtfull to mans nature, and in those which are wholesome there is not such variety of kindes, such plenty in each variety, such ease in getting our plentie, or such quality in what is gotten, in the degree of goodnesse and sweetnesse to the taste and nourishment: which had they remained in this sickely and elder age of the world, wee should not need to enuie *Cleopatra's* vanitie, or *Helioabalmus* his superfluity and curiosity. And had not man sinned,<sup>k</sup> there should not haue needed the death of beasts to nourish his life, which without such stay should haue bene immortall: the vse whereof was after graunted rather to supply necessity when the Flood had weakened the Earth, then to minister a greater abundance then before it had; and least of all to satisfie the greedy and curious appetites of more then beastly men.

Liberrall and bountifull was Gods allowance, which yet as man abused in eating the forbidden fruite; so whether any sinfull man did transgresse by eating the flesh of beasts, as iniquity increased, it is vncertaine. And yet it is likely, that when the earth was<sup>l</sup> filled with crueltie, as men escaped not beastly butcherie, so beasts escaped not butcherly inhumanitie; and men that stay not now for commission to eate mans flesh, would then much lesse aske leaue to feede on beasts. Then did the godly Patriarches liue many hundred yeares<sup>m</sup> without such fooode, whereas now we reach not to one with this helpe, that I speake not of those which by abuse heereof are as cruell to themselves, (in shortning their dayes by surfeits) as to the creatures, making their bellies to become Warrens, Fish pooles, Shambles, and what not, saue what they should be? Had not man bene diuellish in sinning, hee had not bene beastly in feeding, nay the beasts had abhorred that which now they practise, both against their Lord and their fellow-seruants. <sup>n</sup> *The Wolfe should haue dwelt with the Lambe, the Leopard should haue lien with the Kid, and the Calfe, and the Lion, and the fat beast together, and a little Childe might leade them.* <sup>o</sup> And this in the time of the Flood appeared, when all of them kept the peace with each other, and dutifull allegiance to their

<sup>f</sup> Ne anima aduersitas exteriori homini, integumentum est hoc Anima sine anima equalis est: in velaminibus differentia est. Basil.

<sup>g</sup> Apoc. 3. 19.

<sup>h</sup> Gen. 1. 29.

<sup>i</sup> Gen. 3. 17.

<sup>k</sup> Gen. 9. 3.

<sup>l</sup> Porphyrius according to the Pythagorean opinion, abhorreth the eating of liuing creatures, especially because men beefore the flood were so long liued without such diet. Rosinus.

<sup>m</sup> Gen. 6. 11.

<sup>n</sup> The fathers did not eate flesh before the flood, Ovig.

<sup>o</sup> Gen. hom. 1.

<sup>p</sup> Chrysost. hom. 27.

<sup>q</sup> Gen. 1.

<sup>r</sup> Es. 11. 6.

<sup>s</sup> Bas. hex. ho.

<sup>t</sup> 11. Iunil in Ge.

<sup>u</sup> Pererius relateth the opinions of Bonaventura, Tostatus, Eporem, Isidore: Alfo Vadianus, Goropius, Beroaldus in Cicerone, Iunius and others haue largely handled this question of paradise.



Prince in that great family and little moueable world, *Noahs Arke*.

The place of *Adams* dwelling is expressed by *Moses*; And the Lord God planted a Garden Eastward in Eden, and there he put the man whom he had made, *Gen. 2. 8*. Marvell it is to see the confusion which sinne bringeth, which appeareth not onely in the body, soule, diet, and other prerogatiues of our first parents; but in this place also, then a place of pleasure, a Paradise and Garden of delights: after, a place prohibited, and kept by the blade of a sword shaken: now the place cannot be found in earth, but is become a common place in mens braines, to macerate and vex them in the curious search hereof. Some doe conuert this Historie into an allegorie, as did the Manichees and the Originists, confuted by *Methodius*, as *Epiphanius* witnesseth. *Hierome* in *Dan. 10*. saith, that seeking for shadowes in the truth, they ouer-turne the truth it selfe. *Umbras & imagines in veritate querentes, ipsam conantur euertere veritatem, ut flumina & arbores et paradysum putent allegoria legibus se debere subruere*. Such mysticall Mist-all and Misfe-all Interpreters are our Familists in these times, by vnreasonable and vnreasonable allegories, raising mists ouer the Scripture-sense, which thereby they misse and cannot finde. *Augustine* relateth three opinions, that allegoricall, which hee confuteth: the literall, and that which followeth both the one and the other as himselfe doth. The *Hermians* and *Selencians* are said to denie, that there was any such place: and the naked *Adamites* accounted their Church to be Paradise. Others are as prodigall, and ascribe hereunto all the Earth, which was a Paradise till sinne brought in a curse. Thus holdeth *Wolfgangus Wissenburg*, *Goropius* also and *Vadianus* are of like minde, That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone, &c. A great while it went for currant that it was a pleasant region, by a long tract of Sea and Land separated from our habitable world, and lifted vp to the circle of the Moone, whereby it was out of the reach of *Noahs* flood, as truly perhaps as *Patricius* and others haue found another world in the Moone, with men and beasts therein of greater stature and longer life then here with vs. Thus hath *Petrus Comestor* and *Strabus* and many trauelers in old times haue trauelled with this conceit of their fooles paradise, & brought forth a lie, as appeareth by their Legends, That Saint *Brandon* sailed thither from Ireland, is as true as that he met *Indus* in the way released from his paines, (as he was alway from Saturday to Sunday Euen-song:) or that they made fire on a fish (supposing it to be an Iland) as that Legend telleth. It should seeme the man in the Moone called him, & shewed him the way to this Paradise, or that *Dinias*, which (according to the relations of *Antonius Diogenes*) traueilling beyond Thule, went so farre North that he came to the Moone, which seemed a shining earth, where hee saw many strange sights as credible as the former: or else great *Lucifer* himselfe, who (as a later traueler reporteth) hath lately bequeathed a Lieutenancy to *Ignatius* and his Colony of Iesuites in the New Hell, in that New-found-world of the Moone; the care of the foundation whereof he committeth to that Iebusiticall societie. But let vs descend from this Lunaticke Paradise.

Others place it Eastward, in the highest top of the earth, where the foure Riuers mentioned by *Moses* haue their originall, whence they runne, and are swallowed vp of the earth, and after rising in diuers places of the world, are known by the names of *Nilus*, *Ganges*, *Tigris*, *Euphrates*. *Hugo de S. Viſtore* and *Adrichomius* are of this opinion; yea, the great Cardinall *Caietane* and *Bellarmino* place *Henoch* and *Elias* in earthly Paradise, yet liuing there vntill the time of Antichrist, which wood he cannot see (being in the midst of it) for trees. But the discouery of the World by Trauelers, and description thereof by Geographers, will not suffer vs to follow them (to the want of which Art, I meane Geographie, such fantasies may be imputed) whereby also is confuted the opinion of them which place it vnder the Equinoctiall circle, as *Durandus* and *Bonauentura*.

Others account so much to Paradise as those foure Riuers doe water, euen the chiefe part of Africke and Asia: and some confine it in streighter limits of Syria, Arabia and Mesopotamia, as if *Adam* had beene so couetous as his posteritie, or so laborious

p Ambrose in his long Treatise de Paradiso leaeneth too much this way, and Philo Iudeus also.

q Epiphanius lib. Ancor. & contr. heres. lib. 2.

r De Gen. l. 8. c. 1. & de Ciu. Dei. l. 13. c. 22

s Aug. de heres. t Wolfg. Wissenburg. prefat. ad Dom. Nig.

Gor. Rec. Reces. Joac. V. ad de Paradiso.

Likewise Hugo de S. Viſtore. rec. koneth this opinion, totam terram futuram Paradysum, si homo non peccasset: totam factam exilium per peccatum.

Annot. in Gen. u Patric. Pan. Cos. l. 10.

x Histor. Scholast.

y Leg. aurea.

z Anton. Diogenes. incredibil. de Thule. c. 24. ap. Photium.

a Ignatij Conclauis.

b Hugo Annot. in Genes.

c Adric. Chron. Caietan. in Genes. 7. Bell. de Rom. Pont. lib. 3. cap. 6. & de grat. primi. l. 1. c. 1.

d Phil. Melanc. & Carion.

borious as to husband so large Countries. The false interpretation of those Rivers to be *Nilus, Ganges, &c.* was the cause of this error; the <sup>d</sup> Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gibon* the name of one of these streames.

d In *Es.* 23. 3.  
& *Iere.* 2. 18.

*Moses* as it were of purpose by an exact Chorography and delineation of the situation, doth meete with those errors, and with other the like, which I doe not heere relate. Neyther is their opinion to be followed, which drowne all altogether in the deluge, seeing that after that time *Moses* wrote this. *Franciscus Iunius* in his readings on *Genesis* hath largely and learnedly handled this matter, and added a Map also of *Heden* in which it stood, and the course of the Rivers with the Countries adiacent. In him the Reader may finde satisfaction. He sheweth out of *Curtius, Plinie,* and *Solinus*, the miraculous fertilitie of that part of *Babylonia*, which *Ptolomy* calleth *Auranitis* or *Andanitis*, easily declined from *Heden*, the name giuen by *Moses*, mentioned after *Moses* time, 2. *Reg.* 19. 12. and *Es.* 37. 12.

e See also *An-*  
*not.* 2. *Item.* &  
*Iunius* *Ge.* 2.

For the foure Rivers he sheweth them out of *Ptolemy, Strabo, Plinie, Dion, Marcellinus, &c.* to be so many diuisions of *Euphrates*, whereof *Babarsares* or *Neharsares* is *Gibon*, that which passeth through *Babylon*, is for the excellency peculiarly called *Perath* or *Euphrates*; *Nehar-malca* or *Basilius, Pishon*; *Tigris*, <sup>f</sup> *Chiddekel*. For the fiery sword he obserueth out of *Pliny, lib.* 2. c. 106. a certaine miracle of Nature in *Babylonia*, where the ground is seen burning continually about the quantity of an acre. But this place will not serue to dispute this point. If those Rivers doe not now remaine, or haue altered cyther channell or names, it is no new thing in so olde a continuance of the world. It is more then probable, that here in these parts *Paradise* was, although now deformed by the Floud, and by Time consumed and become a Stage of *Barbarisme*.

f *Tigris* is both  
the greater  
River and a  
smaller, which  
runneth out of  
*Euphrates* into  
*Tigris*, which is  
here meant.

Neyther hath the place alone beene such a pitched feld of Opinions, but the fruit also which *Moses* expresth to be the instrument and occasion of *Adams* ruine, hath set some mens teeth on edge, who tell vs what it is, as if they had lately tasted of it, a certaine signe indeede and fruite of that once vnlawfull tasting. <sup>g</sup> *Goropius* a man addicted to opinions, which I knowe not whether hee did holde more strangely or strongly, though he enlargeth *Paradise* ouer the World, yet hee maketh *Adam* an Indian (maruaile hee placeth him not in Dutch-land, for that was his language, if *Beccanus* be to be beleued.) About the River *Acesines*, betwixt *Indus* and *Ganges* (saith he) groweth that admirable Figge-tree, which hee at large describeth out of *Plinie, Theophrastus* and *Strabo*, whose branches spreading from the bodie, doe bend themselues downewards to the earth, where they take holde, and with new rooting multiply themselues, like a maze or wood. One tolde <sup>h</sup> *Clusius* that hee himselfe hath beene one of eight hundred or a thousand men, which had hidden themselves vnder one of these trees, adding, that some of them were able to couer three thousand men.

g *Gora, Becon,*  
*Indo-cythaica.*

Strange is this tree, and *Beccanus* is with conceit hereof rauished into the pleasures of *Paradise*. This tree <sup>i</sup> *Linschoten* describeth growing about *Goa*, and (to bring vs out of *Goropius* *Paradise*) sayth that it hath no fruite worth the eating: but a small kinde like *Oliues*, which is foode onely for birds. Hee telleth vs <sup>k</sup> of another Indian Figge-tree, growing rather like a Reede then a Tree, a mans height, a spanne thicke, the leaues a fathome long, and three spannes broad: The Arabians and Indians suppose this to be that dismall fruite. The cause of this opinion *Paludanus* in his Annotations vpon *Linschoten* ascribeth to the pleasantnesse of the smell and taste. Being cut in the middle, it hath certaine veynes like a Crosse, whereon the Christians in *Syria* make many speculations. Yea the same Author telleth of a hill in the Ile of *Seilan*, called *Adams* hill, where they shew his foot-print, to proue that hee liued there: of which reade our discourse of that Island. <sup>l</sup> *Boekhier* in his *Ara cali* citeth out of *Moses Barcephu*, That wheat was the Tree of knowledge of good and euill; and so doe the *Saracens* hold: so curious and vaine is blinde Reason without a guide. And the *Cabalists* (saith <sup>m</sup> *Ricinus*) say, that *Eues* sinne was nothing but the wringing out of grapes to her husband; which yet he interpreteth allegorically.

h *Car. Clus. Ex-*  
*oticorum.* l. 1. c. 1.  
see l. 5. c. 12. of  
this Historie.  
i *Linschoten*  
*lib.* 1. cap. 58.  
k c. 55. To  
this agreeth  
that of *Drusius*  
*Tetrage.* c. 4.  
*Apud* *Dioscori*  
*Ebreos* ficus  
vocalur  
mimus quod  
ruine causam  
dederint primis  
parentibus. Sand  
ficum fuisse il-  
lam arborem  
cuius fructus illi  
vesci non lice-  
bat, non malum,  
ut vulgus opina-  
tur, pia credidit  
antiquitas.  
l *Lib.* 5. cap. 14.  
m *Rich. Epis. de*  
*Talmud.* doct.

But

n The Preachers trauels.

But I thinke I haue wearied the Reader, with leading him thus vp and downe in Paradise; small fruit I confesse is in this fruite, and as little pleasure in this Paradise, but that variety happily may please some, though it be to others tedious. And for a conclusion, it is, I thinke worth the noting, that Mr. Cartwright an eye-witnesse,<sup>n</sup> by the counsell of the Nestorian Patriarke at Mosull or Niniuie visited the Ile of Eden, still so called, and by them holden a part of Paradise, ten miles in circuit, and sometime walled: which if it be not part of that garden-plot mentioned by Moses, yet it seemes is part of that countrey sometime called Eden, in the East part whereof Paradise was planted, and not far (according to Iunius Map) from that happy vnhappy place.

## CHAP. IIII.

Of the word Religion, and of the Religion of our first Parents before the fall.



Having thus made way to our History of Religions, the first (and therefore best) Religion, is in the first place to be declared. Onely somewhat may be not vnfitly spoken before of the word. Religion in it selfe is naturall, written in the hearts of all men, which will (as here we shew) rather be of a false then no Religion: but the name whereby it is so called, is by birth a forreiner, by common vse made a free-denizen among vs, descended from the Romanes, which by their swords made way for their words, the authors both of the thing it selfe and of the appellation, to a great part of this Western world. But as the Latines haue accustomed themselues to multiplicite and variety of Rites, so haue they varied not a little about the Parents (as I may say) of this childe (as the Grecians sometimes about Homers birth-place) some giuing one etymologie and deriuation of the word, and some another, that there needeth som Herald to shew the true petigree, or some Grammarian Dictator to cease the strife.

a Saturnal. lib. 3. ca. 3.

<sup>a</sup> *Seruius Sulpitius* (as *Macrobius* citeth him) calleth that Religion, which for some holinesse is remoued and separated from vs, *quasi relictam à relinquendo dictam*. *Seruius* deserueth to be relinquished, and his opinion remoued and separated euen with an *Anathema*, if he would remoue and separate Religion from vs, which is the life of our life, the way to our happinesse. The like is added of *Ceremonia à carendo dicta*, a iust name and reason of the most of the present Romish Ceremonies, whose want were their best company. *Massurius Sabinus* in *b A. Gellius* hath the like wordes.

b Noc. At. lib. 4. ca. 9.

Religio, with *Tully* is *Cultus deorum*, the worship of the gods, hereby distinguished from *Superstition*, because they were, saith he, called Superstitious that spent whole daies in praier and sacrifices, that their children might be *Superstites*, suruiuors after them: (or rather as *Lactantius*,<sup>\*</sup> *Qui superstitem memoriam defunctorum colunt, aut qui parentes*<sup>b</sup> suis *superstites* cel:brant *imagines eorum domi, tanquam Deos penates*. But they which diligently vsed and perused the things pertaining to diuine worship, & tanquam re-

\* *Lactant. l. 4. c. 28.*

<sup>\*</sup> *Religiosum à superstioso ea distinctione discernit Varro, ut à superstioso dicat timeri Deos, à religioso autem tantum vereri ut parentes, non ut hostes timeri.* *Aug. de Ciuit. lib. 6. cap. 6.* *c De Ciuit. Dei lib. 10. cap. 4.* *d in fine.* *Vbi supra.*

gerent, were called Religious, *Religiosus ex religendo tanquam ex eligendo eligentes, intelligendo intelligentes*.<sup>\*</sup> Saint *Augustine* better acquainted with religion than *Cicero*, commeth neerer to the name and nature thereof, deriuing it *c à religendo* of chusing againe. *Hunc eligentes, vel potius religentes, amiser amus enim negligentes, unde & relictio dicta perhibetur*. This word *Religens* is cited by *Nigidius Figulus* in *Aulus Gellius*; *Religens esse oportet, Religiosum nefas: Religiosus* being taken in bad sense for *Superstitiosus*. The same Father elsewhere, in his Booke de Vera Religione<sup>d</sup>, acknowledgeth another originall of the word, which *Lactantius* before him had obserued, *à religando*, of fastning, as being the bond betweene vs and God. *Ad Deum tendentes*, saith *Augustine*, *& ei uni religantes animas nostras unde religio dicta creditur. Religet ergo nos Religio uni omnipotenti Deo*. *Lactantius* his words are; *Diximus nomen religionis à vinculo pietatis esse deductum, quod hominem sibi Deus reliquaerit & pietate constringerit, quia seruire nos ei ut Domino & obsequi ut patri, necesse est. Melius ergo* (quàm *Cicero*)



*Cicero* id nomen *Lucretius* interpretatus est, quia ait se religionum nodos exoluere. And according to this etymologie is that which *Maister Camden* saith, \* Religion in olde English was called *Ean-fastnes*, as the one and onely Assurance and fast Anchor-hold of our soules health.

\* This is the effect of sinne and irreligion, that the name and practise of Religion is thus diuersified, else had there beene as one God, so one religion, and one language, wherein to giue it with iust reason, a proper name. For till men did *relinquere*, relinquish their first innocencie, and the Author of whom, and in whom they held it, they needed not *religere*, to make a second choise, or seeke reconciliation, nor thus *relegere* with such paines and vexation of spirit to enquire and practise those things which might *religare* binde them surer and faster vnto God: and in these respects for seuerall causes Religion might seeme to be deriued from all those fountaines. Thus much of the word, whereby the nature of Religion is in part declared, but more fully by the description thereof.

*Religio est* saith *Augustine*, qua superioris cuiusdam naturae quam diuinam vocant, curam ceremoniamque affert. Religion is here described generally (whether falsely or truly) professing the inward obseruation, and ceremoniall outward worship of that which is esteemed a higher and diuine nature. The true Religion is the true rule and right way of seruing God. Or to speake as the case now standeth with vs: True Religion is the right way of reconciling and reuniting man to God, that hee may be saued. This true way he alone can shew vs, who is the Way and the Truth; neyther can wee see this Sunne, except he first see vs, and giue vs both eyes to see, and light also whereby to discern him.

But to come to *Adam*, the subiect of our present discourse: His religion before his fall, was not to reunite him to God, from whom hee had not beene separated, but to vnite him faster, and daily to knit him neerer in the experience of that which nature had ingrafted in him. For what else was his Religion, but a pure streame of \* *Originall Righteousnes*, flowing from that *Image of God*, wherunto he was created? Whereby his minde was enlightned to know the onely very God, and his heart was engrauen, not with the letter, but the life and power of the Law, louing and prouing that good and acceptable and perfect will of God. The whole man was conformable, and endeoured this holy practise, the bodie being pliant and flexible to the rule of the Soule, the Soule to the Spirit, the Spirit to the Father of Spirits, and God of all Flesh, which no lesse accepted of this obedience, and delighted (as the Father in his Childe) in this new modell of himselfe. How happy was that blessed familiarity with God, society of Angels, subiection of Creatures, enuied onely of the Diuels, because this was so good and they so wicked? Nature was his Schoole-master, or if you will rather, Gods Vsher, that taught him (without learning) all the rules of diuine Learning, of Politicall, Oeconomical, and Morall wisdome.

The whole Law was perfectly written in the fleshie Tables of his heart, besides the especiall command concerning the trees in the midst of the Garden, the one being an vniuersall and euerlasting rule of righteousness, the other by speciall authority appointed, as the manifestation of Gods diuine prerogatiue in commanding, and a triall of mans integritie in obeying. For the first part hereof, since it was so blurred in our hearts, it was renewed by the voyce and finger of God on Mount *Sinai*, giuen then immediately by God himselfe, as God ouer all; whereas the other partes of the Law, containing the Ceremoniall and Politicall ordinances were immediately giuen by the Ministerie of *Moses*, as to that particular Nation.

Neyther know I any that make doubt of this whole Law naturally and originally communicated: saue onely that some make question of the Sabbath. Howbeit, I must confesse that I see nothing in that Commandement of the Decalogue prescribed, but is Naturall and Morall: for, both the Rest is so farre Morall, as the outward actes of Diuine worship cannot be performed without suspending for a while our bodily labours: although Rest, as a figure, be Iewish, and in it selfe is eyther a fruite of wearinesse or idlenesse. And that the seuenth dayes obseruation is naturall

\* Remaines of greater worke.

\* De vocabulo Religionis vide Cil. Gyrard. biff. d. syn. 1. Suarez de Relig. li. 1. & Stuckium de sacris & sacrificijs Gentium, qui Etymon dat etiam nomina, Cultus, Ceremonia, Pietas, &c. Graec. Latin. Hebr. huc pertinentium. h 83. Quest. 4. 31.

i Morn de verit. Christi. relig. cap. 10.

Adams happinesse before his fall.

\* Iusticia originalis. Rom. 12. 2.



k *Calu. Fagius, Pagnin, Vrsin, Hospin Martyr, Jun. Zanc. O Ecolam. Gibbins, belides Perkins, Bound, Greenham, Rogers and others.*  
 l The Heathens by the light of Nature had their weeks; as appeareth by naming the daies after the seven Planets: and Saturday or Saturns day, was by the Gentiles sequestred frō Civil and Martiall affaires, being esteemed most fit for contemplation & deuotion, as saith *Aretius, Probl. de Sab.*  
 m *Philo* saith: that some Cities kept a monthly Sabbath, nūbring the seuenth day from the new moone, *de 10. p.*  
 n *Philo de Fab. Mundi. Clem. Strom. l. 5. & ad eund. Heruetus, o Philo de Fab. Mundi. & de 10. pr. Macrobius in som. Scip. l. 1. cap. 6. Virg. terq. quaterq. b. &c. p. Secūda secund. q. 122. art. 4. q. Eccles. Pol. lib. 5. §. 70. r *Philo supra.*  
 s Cited by *Bell. de imag. l. 2. c. 7.* and by others.  
 t So *Iustin* reasoneth against *Tryphan* a Jew, & that Iewish Sabbathising: & so the rest, if their testimonies be well weighed.  
 u *Gen. 2. 2, 3.**

(I meane the obseruing of one day of seven in euery weeke) appeareth both by the first order established in Nature, when God blessed and sanctified the seuenth day; & the streame of Interpreters, especially the later, running and ioyning in this interpretation, (the Elder being somewhat more then enough busied in Allegories): by the reason in the Commandement, drawne from Gods example and Sanctification in the Creation: by the obseruation of a Sabbath, before this promulgation of the Law, *Exod. 16.* and by the diuision of the dayes into weekes, <sup>1</sup> both then and before by *Noah, Gen. 8. 10. 12.* by the necessitie of a Sabbath, as well before the Law in the daies of the Patriarkes, as in the times of *Danid* or *Salomon*: by the perfection of the number of seven in the Scriptures <sup>m</sup>: by the generall consent of all, that it is Morall to set apart some time to the Lord of times, and an orderly set time to the God of order, which men might generally agree on for their publike deuotions: which the Patriarkes practised in their Sacrifices and Assemblies; the Heathens blindly, as other things, in their Feasts. Thus saith *Philo* <sup>n</sup>: This is a feast-day, not of one Citie or Region, but of the whole world, and may be properly called the generall birth-day of the world: And *Clement Alexandrinus* sheweth out of *Plato, Homer, Hesiod, Callimachus* and *Solon*, that the seuenth day was not sacred alone to the Hebrewes, but to the Greekes also: and how mysticall was the number of seven, not onely among the Iewes, but also among the Heathens, both Philosophers and Poets? as *Philo*, <sup>o</sup> *Macrobius* and others haue related.

Hereunto agreeth the iudgement of *Aquinas*, <sup>p</sup> *Præceptum de sanctificatione Sabbathi ponitur inter præcepta decalogi, in quantum est præceptum morale, non in quantum est ceremoniale.* The Precept of sanctifying the Sabbath, is set amongst the Precepts of the Decalogue, as it is a morall, not as a ceremoniall Precept. It hath pleased him, <sup>q</sup> saith *M. Hooker*, as of the rest, so oftentimes to exact some parts by way of perpetuall homage, neuer to be dispensed withall nor remitted. The Morall law requiring therefore a seuenth part throughout the age of the whole world to be that way employed, although with vs the day be changed, in regard of a new reuolution begun by our Saviour Christ, yet the same proportion of time continueth which was before, because in reference to the benefit of Creation, and now much more of renouation thereunto added by him, which was Prince of the world to come, we are bound to account the sanctification of one day in seven, a duetie which Gods immutable law doth exact for ever. Thus farre *Hooker*.

This indeed in the Sabbath was Iewish and Ceremoniall, to obserue only that last and seuenth day of the weeke, and that as a figure, and lastly with those appointed Ceremonies, and that manner of obseruation. Thus saith *Aquinas*, <sup>r</sup> *Habere aliquod tempus deputatum ad vacandum diuinis, cadit sub præcepto morali. Sed in quantum, &c.* To haue some set time for the seruice of God is morall: but so farre this Precept is ceremoniall, as in it is determined a speciall time, in signe of the Creation of the World. Likewise it is ceremoniall, according to the allegoricall signification; in as much as it was a signe of the Rest of Christ in the graue, which was the seuenth day. And likewise according to the morall signification, as it signifieth a ceasing from euery act of sin, and the Rest of the minde in God. Likewise according to the Anagogicall signification, as it presignifieth the Rest of the fruition of God, which shall be in our Countrie.

To these obseruations of *Thomas*, we may adde that strictnesse of the obseruation, That they might not kindle a fire on the Sabbath, and such like. And howsoeuer some testimonies of the Fathers be alledged against this truth, and to proue that the Sabbath was borne at Mount Sinai, as of <sup>s</sup> *Tertullian, Iustin Martyr, Eusebius, Cyprian, Augustine*, which deny the Sabbathising of the Patriarkes before that time, and account it typicall. Why may we not interpret them of that Sabbath of the Iewes, which we haue thus distinguished from the morall Sabbath, by those former notes of difference? Broughton in his Conccent alledgeth the Conccent of Rabbins, as of *Ramban* on *Gen. 26.* and *Aben Ezra* vpon *Exod. 20.* That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner commeth to a seuenth day, but hee sheweth, that <sup>t</sup> God rested, blessed, sanctified the same.

It resteth therefore, that a time of rest from bodily labour was sanctified vnto spirituall

rituall deuotions from the beginning of the world, and that a seuenth dayes rest began, not with the *Mosaicall* Ceremonies in the Wildernesse (as some men will haue it) but with *Adam* in *Paradise*. That which is morall (say some) is eternall, and must not giue place; I answer, That the Commandements are eternall, but yet subordinate. There is a first of all the Commandements, and there is a second like to this, like in qualitie, not in equalitie: and in euery Commandement, the Soule of obedience (which is the obedience of the soule) taketh place of that bodie of obedience which is performed by the bodie. *Mercie is preferred before sacrifice, and charity before outward worship*; \* *Paul* stayeth his preaching to heale *Eutychus*: *Christ* patronizeth his Disciples, plucking the eares of *Corne*, and affirmeth, That the Sabbath was made for man, and not man for the Sabbath. Although therefore both rest and workes of the Sabbath giue place to such duties, which the present occasion presenteth, as more waighie and necessarie to that time, yet doth it not follow, that the Sabbath is not morall, no more than the Commandement of almes is not morall, because (as \* *Bernard* obserueth) the prohibitive Commandement of stealing is of greater force, and more bindeth. And in a word, the Negative Precepts are of more force, and more vniuersally bind than the affirmatiue. A man must hate his father and mother for Christs sake, and breake the Sabbaths rest for his neighbour in cases of necessity. And therefore such scrupulous \* fancies, as some obtrude vnder the name of the Sabbath, esteeming it a greater sinne to violate this holy Rest, than to Commit murder, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others have brought me. But now me thinkes I heare thee say, And what is all this to *Adams* integritie? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue God; which as he was spiritually to performe in all things, so being a bodie, hee was to haue time and place set apart for the bodily performance thereof. And what example could he better follow, than of his Lord and Creator (But some object, This is to slacken him running, rather then to incite and prouoke him; to binde, and not to loose him; cannot be a spurre, but a bridle to his deuotion; but they should consider, that we doe not tie *Adam* to the seuenth day onely, but to the seuenth especiall, wherein to performe set, publique, and solempne worship. Neither did *Daniel*, that prayed thrice a day, or *Dauid*, in his seuen times, or *Saint Paul*, in his iniunction of praying continually, conceiue that the Sabbath would hinder men, and not rather further them in these workes. Neither was *Adams* state so excellent, as that he needed no helpes; which wofull experience in his fall hath taught. God gaue him power to liue, yea with an euertlasting life: and should not *Adam* therefore haue eaten, yea and haue had convenient times for food and sleepe and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his Soule, did he need meanes of establishment, although euen in his outward calling hee did not forget, nor was forgotten? Which outward workes, though they were not irksome and tedious, as sinne hath made them to vs, yet did they detain his bodie, and somewhat distraet his minde, from that full and entire seruice which the Sabbath might exact of him. Neither doe they shew any strong reason for their opinion, which hold the sanctification of the Sabbath, *Genes. 2.* to be set downe by way of anticipation, or as a preparatiue to the Iewish Sabbath, ordained 2243. yeares after.

If any shall aske why the same seuenth day is not still obserued of Christians; I answer, this was figuratiue, and is abolished; but a seuenth day still remaineth. *Lex naturalis est, conuictam habens ceremoniale designationem diei* (saith *Iunius*.) The Law is naturall, having adioyned thereto the ceremoniall appointment of the day. But why is this day now called the Lords day? I answer, euen therefore, because it is the Lords day, not changed by the Churches Constitution Meere, as some seeme to hold; except by the Churches authoritie they meane *Christ* and his Apostles: nor descended to vs by Tradition, as the Papists maintaine, seeing the Scriptures, *Act. 20. 7.* 1. *Cor. 16. 21.* *Apoc. 1. 10.* mention the name and celebration by the constant pra-

q Marke 12.  
28. & 31.  
r Mat. 10. 9.  
f Marke 2. 25.  
t Qualitas  
preceptorum  
præfigit metam.  
Bst. v. g. man-  
datum, non sit-  
raberis, & est  
mandatum, om-  
ni petente, te,  
da; Verumque-  
quidem inueni-  
quoniam vtrius-  
diuinum, sed de  
non furando.  
maius Non autem  
duplex est tenen-  
ciaque furis.  
Bst. de precep-  
to & dispensat.  
u Negative  
Preceptis bind  
at all times, &  
to all times:  
the affirmatiue  
binde at all  
times, but not  
to all times:  
and therefore  
negative are  
of more force.  
Perkins Serm.  
Causarum.  
x Refut. Tho.  
Rogers.

y Sethus Cal-  
nis. 2453.  
Bst. Omneius,  
& c. 1454.

\* Iustin Mart.  
Apol. 2. in fine.  
Die solis omnes  
conuenimus pub-  
licè. quod in dies  
primus est, in quo  
Deus tenebras  
& materiam  
cum mutasset,  
mundum effecit,  
& quod eodem  
die Ies. Christus  
conseruator no-  
ster à mortuis  
excitatus est.  
z. Congerit ibi  
testimonia Igu-  
stij, Tertullij, Clem.  
Orig. Athanasij.  
Ambrosij, Hieron.  
Gregorij, Leonij.  
Hilarij.

a Chrysost. Ser.  
3. de Resurrecti.

b Bell. de verbo  
Dei non scripto,  
lib. 4. cap. 7.

c Remish Testi-  
d Ignat. ad  
Magaes.

life of the Apostles: yea, Christ himselfe, as he rose on that day, so did he vsually ap-  
peare on that day to his Apostles before his Ascension. Christ therefore and his Apo-  
stles are our authors of this change. And the Church \* ever since hath constantly ob-  
served it. The Fathers teach, yea the Papists themselves acknowledge this truth. So  
Bellarmine de Cultu Sancti I. 3. c. 11. saith, *Ius diuinum requirebat ut unus dies Hebdo-*  
*mada dicaretur cultui diuino: non autem conueniebat ut seruaretur Sabbathum: itaque*  
*ab Apostolis in diem Dominicum versum est.* It was in the Primitiue Church called  
the Lords day, the day of Bread and of Light, because of the Sacraments of the Sup-  
per and Baptisme, therein administred, called Bread and Light. And how it may be  
ascribed to Tradition, b Bellarmine, the great Patron of Traditions, sheweth out of  
Iustin Martyr, who saith, *Christus hac illis (Apostolis & Discipulis) tradidit.* Iustin  
in fine 2. Apolog. He there also reporteth, That they had their Ecclesiasticall Assem-  
blies euery Lords day. The Rhernists, c which ascribe it to Tradition in Annot. Mat. 23.  
acknowledge the institution thereof, in Annot. 1. Cor. 16. 2. Ignatius d may be allowed  
Arbiter in this question of the Sabbath, who thus writeth to the *Magnesian*: *Nam*  
*Sabbatismus*, Let vs not obserue the Sabbath after the Iewish manner, as delighting  
in ease; For he that worketh not, let him not eat: but let euery one of vs keepe the Sab-  
bath spirituallly, not eating meat dressed the day before, and walking set spaces, &c.  
But let euery Christian celebrate the Lords day, consecrated to the Lords resurrecti-  
on, as the *Queens and Princeesse of all dayes.*

Now for the particular Commandement, which was giuen him as an especial  
proofof his obedience, in a thing otherwise not vnlawfull, it was the forbidding  
him to eat of the fruit of the Tree of Knowledge. For in the midst of the Garden  
God had planted two Trees, which some call Sacraments, and were, by Gods Ordi-  
nance, signes vnto him; one of life, if he obeyed; the other of death, by disobedience:  
Not as the Iewes thought, and Iulian scoffed, That the Tree had power to giue sharp-  
nesse of wit. And although some thinke signes needlesse to so excellent a creature;  
yet being mutable, subiect to temptation, and each way flexible to vertue or vice, ac-  
cording as hee vsed his naturall power of free-will, I see not why they should deny  
God that libertie to impose, or man that necessitie to need such monitories, and (as it  
were) Sacramentall instructions. For what might these Trees haue furthered him in  
carefulnesse, if he had considered life and death, not so much in these Trees, as in his  
free-will, and obeying or disobeying his Creator?

These Trees, in regard of their signification, and euent, are called the Tree of Life,  
and the Tree of Knowledge of good and euill; which was not euill or hurtfull in it  
selfe; but was a visible rule, whereby good and euil should be knowne, and that by rea-  
son of the Commandement annexed, which he might by this Precept see to be groun-  
ded in obeying or disobeying the authoritie of the Law-giuer. An easie rule, and yet  
too easily broken. For when as God did hereby challenge his owne Soueraignetie,  
by imposing so easie a fine, which might haue forbidden all but one (as contrariwise  
he allowed) and fore-signified the danger, that hee might continue his goodnesse to  
man, continuing in obedience, yet did Man herein shew his contempt, in reiecting so  
easie a yoake, and so light a burthen. I will not reason whether these two Trees may  
properly be called Sacraments; of which (say some) the one was but for the bodily  
life, and better neuer to haue touched the other; this we know, that in eating of this  
he lost both bodily and spirituall life, which the name and institution thereof fore-  
warned, and should haue preuented: otherwise, in eating of the other, immortalitie  
had beene sealed both in soule and bodie, to him and his for euer. Strange it seemeth,  
that he should need no monitorie signes to preuent that, which, euen with these helps  
added, he did not eschew.



## CHAP. V.

## Of the fall of Man: and of Originall Sinne.



hitherto wee haue beheld the Creation of the World, and of our first Parents, the liuely Images of the Creator and the Creature; whom wee haue somewhat leisurely viewed in a naked Maiestie, delighting themselves in the enamelled walkes of their delightfull garden. The Riuer whereof ranne to present their best offices to their new Lords, from which they were forced by the backer streames, greedie of the sight and place which they could not hold: The Trees stouped to behold them, offering their shadie mantle and varietie of fruits, as their naturall tribute: each creature in a silent gladnesse reioyced in them, and they enioyed all mutuall comforts in the Creator, the Creatures, and in themselves. A blessed Payre, who enioyed all they desired, whiles their desire was worth the enioying: Lords of all, and of more than all, Content; which might, in all they saw, see their Makers bountie: and beyond all they could see, might see themselves comprehended, where they could not comprehend: of that infinite Greatnesse and goodnesse, which they could not but loue, reuerence, admire, and adore. This was then their Religion, to acknowledge with thankfulnessse, to be thankfull in obedience, to obey with cheerefulnessse, the Author of all this good: to the performance whereof, they found no outward, no inward impediment; Sicknesse, Perturbation, and Death (the deformed issue of Sinne) not yet being entred into the World.

In this plight did Satan (that old Serpent) see, disdain, and enuie them. It was not enough for him, and the diuellish crue of his damned associates, for their late rebellion, to be banished Heauen, but the inferiour world must be filled with his venom, working that malice on the creatures heere, which he could not there so easily wrecke on their Creator. And because Man was heere Gods Deputie and Lieutenant, as a pettie God on the Earth, hee chuseth him as the fittest subiect, in whose ruine to despise his Maker. To this end hee vseth not a Lion-like force, which then had bene bootlesse, but a *Serpentine* sleight, vsing that subtil creature as the meekest instrument to his Labyrinthian projects. Whereas by inward temptation hee could not so easily preuaile, by insinuating himselfe into their mindes, hee windes himselfe into this winding Beast, disposing the *Serpents* tongue to *speake to the woman* (the weaker vessell) singled from her husband, and by questioning doth first vndermine her. \* The woman (whether shee had not yet experience in the nature of the creatures, or did admire so strange an accident, and would satisfie her curious minde in the further triall) entertained discourse, and was presently snared. For though shee held her to the Commandement, yet the threatening annexed shee did somewhat mince and extenuate. What shee seemed to lessen, hee feared not to annihilate, and wholly disanull, propounding not onely impunitie, but aduantage, That they *should be as Gods*, in the enriching of their mindes with further knowledge. This he perswadeth by the equiuocating in the name of the Tree (the first equiuocation we reade of, \* otherwhere plainly termed a lye) charging God with falsehood and malignitie.

Thus he that abode not in the Truth himselfe, but was a *Man-slayer from the beginning, and the father of Lying*, which hee no where else borrowed, but had of his owne, perswaded her by his great subtiltie, first to doubt of Gods Truth in his Word (the first particular sinne that euermans heart entertained, for the other were but occasions and inducements; disobedience and vnthankfulnessse are more generall) after that shee vnlawfully lusted after this new knowledge, bewitched with the pleasantnesse of the fruit to the taste and sight, shee *tooke and did eate, and gave to her husband* likewise. The highest power of the soule is first intrapped, the lusting and sensible faculties follow after, iustly plagued by a correspondent inward rebellion,

D

that

\* It is by all affirmed, that the fall was very soone after the Creation, as appeareth by circumstances of the narration, by Satans malice, the womans virginity: and many hold, it was the very day of their Creation.

*Biblia.*  
Broughtons Con-  
cent, Prieter an-  
tiquos August.  
Iren. Chrysost.  
&c. And Gene-  
brard is exact-  
ly curious for  
the day and  
houre, if ye wil  
receiue him.  
Sexto die dilu-  
culocreatus fuit:  
hora tertia Eua  
copulatus: hora  
sexta tentatus:  
hora nona cie-  
lus & Paradisi.  
In agum He-  
bron una cum  
Eua exul pellit-  
tur ubi & sipe.  
Litur. Gen. Chron.  
a Job. 8. 44.

The first sinne  
of our first Pa-  
rents.



that the sense now ruleth the appetite; and this the reason, in our corrupt estate, which hence proceeded.

b Foolish and wicked is their conceit, that measure this Sinne by the fruit (a Nut or Apple) that was eaten: as Pope Iulius, That said hee might bee as well angrie for his Peacocke, as God (whose Vicar he was) for an Apple. *Bal. de vit. Pont. c. Posse si vellent sed non velle ut possent.*

d Gen. 3. 7. *Cognouerunt se nudos, quod ex vi essent: rerum diuinarum contemplatione, &c. Athan. c. Spiritus reprimens, non veno-*

f Jer. 2. 13.

g Gen. 3. 8.

h *Simulata equitas duplex iniquitas. Hieron.*

b Thus vnbeliefe brought forth vnthankfulness; vnthankfulness, pride; from thence ambition, and all that rabble of contempt of Gods Truth, beleueing the Deuils lies, abuse of the creatures to wanton lust, Sacrilegious vsurping that which God had reserued, scandalous prouocation of her husband, with the murder bodily and ghostly, of him, her selfe, and their whole posteritie for euer; and whereas yet they had done so little seruice to God, they offered almost their *first fruits* to the Deuill, hauing *c. Free-will* to haue resisted *if they would*. No maruell then if such a combination of so many sinnes in one, wrung from the iustice of God such a multitude of iudgements on them and theirs, in the defacing that goodly and glorious Image of God; subiecting (in stead thereof) the body to Sicknesse, Cold, Heat, Nakednesse, Hunger, Thirst, Stripes, Wounds, Death; the Minde to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies; the Will to Vnstaiednesse, Passions, Perturbations; the whole Man is made a slaue to Sinne within him, to the Deuill without; whence hee must expect wages sutable to his worke, Death; Spirituall, Naturall, and Eternall: and infinite punishment for offending an infinite Maiestie.

Thus had they put out their *light in obscure darkenesse*: and if they were not presently cast into vtter darknesse, it was Gods mercy (not their merit) which suspended the first and naturall death, to prevent that second & eternall. But spirituallly they were euen already dead in sinnes, as appeared by the accusations of their conscience; whereof Moses saith, *The eyes of them both were opened, and they knew that they were naked*. Conscience, before Vertues keeper, was now become Hels harbinger, thence flashing lightnings in the face of their mindes, to shew that their nakednesse did now appeare filthy in Gods sight: Lightnings indeed, which could only lighten to terrifie, not enlighten with instruction & comfort: Which sparke remaineth after the fire of Gods Image extinct, by the mercifull providence of God, in some *c. to be a bridle of Nature*, least they should runne into all excessse of villanie, and not leaue a face of the world in the world, and to be to others, by disposition and working of a higher & supernatural Light, a preparatiue to, and a preseruatiue in that light of Life. So much the greater is their sinne, that seek to flash out these flashings: and whereas they cannot read the booke of *Scripture*, and will not read the booke of the *Creature*, labour to extinguishe also this Light of *Nature*, that with seared consciences they may more freely in darknesse commit *the workes of darknesse*. And euen this did Adam seeke, if God had not brought him out of his Owles nest. For what could a *Fig-leave* hide from God? and did they thinke the innocent *Trees* would conspire with them to conceale Traitors? Was there any darkenesse which was not Light to him? Or could *Breeches* and *Trees* couer their Soules, which receiued the *first and worst Nakednesse*; till which, Nakednesse to the body was a Clothing of Beautie, a Liuerie of Bountie, an Ensigne of Maiestie? Such *f. broken pits seeke they that forsake the Fountaine of liuing Waters*.

And yet when God commeth into iudgement, and *g. makes the windes to vsheer him vnto his priuate Sessions in Paradise*; to those shiflesse shifts they added worse, impiously accusing God, vncharitably charging one another, to put from themselves that blame which thus claue faster to them. A medicine worse than the disease, or a disease in stead of a medicine is hypocrisie, that will not see her owne sicknesse, and seekes rather to couer, then to cure; to couer by charging others, then recouer by discharging and discovering it selfe; as if *h. equitie pretended were not iniquitie doubled*. God proceedeth to sentence, a sentence worthie of God, shewing at once his infinite iustice in the punishment of sinne, and no lesse infinite mercie, to provide an infinite price to redeeme vs; by his infinite power bringing good out of euill, and by his manifold *wisdom taking that wife one in his craftinesse*, who in the destruction of man had sought Gods dishonour. So good is it that euill should bee, when this soueraigne goodnesse purposeth to effect his good will by wicked instruments, out of their darknesse producing his owne maruellous light: as appeared in this worke of Sathan an aduersarie, intended to his despite; in, and by the promised Seede, disposed to his

glorie

glorie. & The Serpent hath a bodily curse in his future bodily difficulties, which still continue, for his instrumentall and bodily employment. g Gen 3.14.

The old Serpent and spirituall Enemie, hath a spirituall and eternall curse, *the breaking of his head by that Seede of the Woman, that should once leade Captiuitie captive.* Our Parents are cursed, yet so, as their curse is turned into a blessing; all things working to the best: *In sorrow shall be the Womans conceptions,* but recompensed with the ioy which followeth (and is as it were the Mid-wife in their trauell) because of *fruit borne into the World;* and more then recompensed, in that they are *saved by bearing of children, if they continue in the faith, and liue in holinesse with modestie.* h 1 Pet. 1.10.  
*Adam* is set to labour, not as before, with delight, but with paine and difficultie; the Earth also being cursed for his sake: yet by this narrow way, by this crosse-way he is guided to Heauen; the hope wherof was giuen him, before Paradise was taken from him. So true is it, that *in iudgement he remembreth mercie,* if we can learne to *liue by faith, and not by sight.* i Job. 16.21.  
k 1 Tim. 2.22.

This, that *Moses* telleth of the fall of Man, Experience doth in manner proclaime through the World, in the manifold effects thereof, which we daily see. For whereas the World was made for Man, as before is shewed, who alone, in regard of his bodily and spirituall nature, can neede and vse it, no creature in the world is in his kinde so imperfect as Man. Hee that was before as an earthly God, is now become an incarnate Deuill, and for aspiring to be like his Lord, was made a seruant of his seruants; the noblest part in him becoming a base Officer to degrade him, Reason it selfe dejected at the feet of Sense, to be a slaue, and a very Bawd to sensuall pleasures, a very Broker for dung-hill-profits. And what is this but to metamorphose man into a beast? vnlesse that some in a lower degree, liuing only to liue, suffocated with eating, drinking, sleeping, are degenerated into plants? And if he descend not lower, to become torpide and lifelesse, yet doth he participate the imperfections of those things, and that without their perfections, as if with an imperfect retrograde he would returne into his first elements. What stone so hard as mans heart is relentlesse, remorselesse to his best good? What dust more subiect to the winde, or water more flexible, then he to temptation and sinne? But those things remaine in their nature, or naturall place: Man is a fuming smoke, a passing shadow. And yet if we could stay at our Elements, it were somewhat better, but we are seruants and drudges beneath all names of basenesse, vnbowelling the earth, and our selues in the earth, for a little hardened earth, that neuer had the dignitie to see, no not to be scene of the Sunne. We seeme to rule the Skie, Windes, and Seas; indeede we aduenture our liues to their mercie, and not three fingers thickenesse doth separate vs from death, that we may bring home an idle discourse, or somewhat, almost lesse then nothing, that we call a Jewell. Once, wee inuert Nature, subuert others, peruert our selues, for those things which sometimes kill the body, and alway (except a power, with whom all things are possible, preuent) the Soule: And yet *Thou foole, this night they may fetch away thy Soule; and whose then shall these things be?* And whose then, and where then, shalt thou be? Thou gainest faire to lose thy selfe, to be taken with thy taking, to be thus bad to others, that thou maiest be worse to thy selfe: and when as (like an Asse) thou hast beene laden all the daies of thy life with those things, which euen in hauing thou wantedst, now to be more intolerably burthened, now to bee in Hell, which will neuer bee satisfied in thee, whose character was before engrauen in thy *vn-satiable* heart. Tell me not then of the reasonable power of our Soules, whereby we resemble God, seeing that reason may tell thee and mee, that by abusing it we are like, and *are of our Faiber the Deuill.* That erected countenance to be still grouelling in, and poring on the earth; that immortall soule to minde only such things as haue not the imperfect priuiledge to bee mortall; those high excellencies to bee abused to mischiefe, blaspheming, denying, forswearing God, and all for the basest of the basest creatures. Well might this deluge of corruption moue that Cynick, in a throng of men to make search for a Man, this man which is now left vs being but the ruines, the carkasse of himselfe. But what needes all this? Why are we fallen into so long and tedious discourse of our fall? Even l Luc. 12.30.  
m Ignat. ad Ma- gnes. Epist. Pius hominum summa est a Deo consumptus, impius, adulterius, non a Deo sed Diabolo est.  
n P 70.3.44.  
o Diag Laer. lib. 6.

q Iul. Pelagian. in Augst.  
 r Rom. 5. 12.  
 f 1 Io. 3. 4.  
 t Aquin. 1. 2. q. 75. art. 1. quest. disp. de Malo. q. 1  
 6. Dorbel. Vig-  
 ner, &c.  
 u Aquin. sum. p. 1. q. 48. art. 3.  
 & in q. disp. de Malo.  
 Mel. loc. Com. Nihil negativum est causa nihil privatum: quodam sc. inclinatio creature ad suum illud nihil, unde primum ortum & creatum est. Mora. de veritate, C. R. Que sunt ideo vocantur bona, quoniam a Deo quis est essentia ipsa exemplar trahunt: heretici veram essentiam malitie tribuunt. Athan. cont. Gent. Malum neq. ens est, propterea nec omnino est malum, neq. rursus omnino non ens. Sed & ab ipso non ente alienius est & distans quam a bono. Si enim nihil esset, nulli noceret, &c.  
 Dion. de D. N. vid. ad eum Ficin. & ad Plot. de Prouid. C. Ramb. M. N. 1. 3. cap. 11.  
 x Aqu. in Ro. 5.  
 y Ephes. 4. 24.  
 z Ezek. 18. 4.  
 \* Ephes. 4. 22.  
 a Col. 3. 10.  
 1. Cor. 12.  
 Rom. 5.  
 b Per solum primum peccatum sublatum est bonum nature, per alia peccata bona gratie personalis. Aquin. in Rom. 5.

because some are fallen further, beyond all sense and feeling of their fall, and beleue not that man was euer any other creature then now they see; that if their goodnesse canot, yet their wickednes might teach them, that so perfect a world should not haue beene framed for so imperfect a wretch, now only perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therefore was not that Image of God wholly done out, but some remainder continued to the posteritie, to conuince them of miserie in themselves, that so denying themselves, they might take vp their Crosse, and follow the second Adam vnto a durable happinesse.

But how (may some aske, as the Pelagian did) came this miserie to vs? *Non peccat ille qui genuit, non peccat ille qui condidit, per quas igitur rimas inter tot praesidia innocentie fingis peccatum ingressum?* Doth it agree with diuine Iustice, that if the Fathers haue eaten soure grapes, the childrens teeth should be set on edge? I answere we are heires of our father, we neede not seeke some secret cranie, we see an open gate, by one man sinne entred into the world, and death by sinne. A little leaue let vs borrow to cleare this difficultie. Sinne is *a transgression of the Law*, or a defect of conformitie to the Law, (*si de aqua pura dicitur non de aqua*) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature & subsistence, *in se ipso ens*. The Schoolmen say, in sinne are two things to be considered, the substance and the qualitie, essence and priuation, the act and defect, whereof that they call the *Materiall*, this the *Formall* part of sinne, being nothing else but a deformitie, irregularitie, and vnlawfulnessse in our naturall condition and conditions, as easie to be distinguished, though not to be diuided, from the action, as lamenessse from the working hand, or iarring in an Instrument, both from the Instrument and sound. The sinner is termed *nequam*, as *nequicquam*, naught, as not bought. Not that sinne is simply nothing, *Non negatine sed priuatiue Nihil*; nor is it a meere and pure priuation, but to bee considered with that subiect, wherein and whereof it is such a distortion and destruction: the want of this consideration draue the *Manichees* to their hereticall opinion of two beings and beginnings. Sinne was first seene in the Deuill, who voluntarily straid from the right way, and as he abode not in the Truth himselfe, so he beguiled our first Parents, from whom, by the Conduit of Nature, it is conueied to vs. I speake of Originall sinne, which is our inheritance; for actuell finnes are our owne purchase and improuement, and yet bought with that stock which our Parents left vs: Our first Parents are to be considered, not as singular persons only, whereby they defiled themselves, but as the roote of mankind, which had receiued originall righteoufnesse, to keepe or to loose to them and theirs, as a perpetuall inheritance. As in the Bodie Politike, the Act of the Prince is reputed the Act of the whole; the consent of a Burgesse in Parliament bindeth the whole Citie which hee representeth: and \* as in the naturall Bodie the whole Body is liable to the guilt of that fact which the head or hand hath committed: as a roote to his branches, a Fountaine to his streames, doth conuey the goodnesse or badnesse which it selfe hath receiued: So stands it betwixt vs and Adam our naturall Prince, the Burgesse of the World, the Head of his humane Bodie and Generation, the Root and Fountaine of our Humanitie. When he sinned, he lost to himselfe and vs that Image of God, or that part of the Image of God, which hee had receiued for himselfe and vs; not the substance, nor the faculties of body or soule, but the conformitie in that substance and faculties to the will of God, in *righteoufnesse and bolinesse of truth*.

Not so much therefore are wee here to consider the ordinarie course of Nature, wherein *the soule that sinneth, it shall die*: as the Ordinance of God, who appointed the first Adam, the Well-spring of Nature, which he receiued incorrupted; the second of Grace; that as men, wee all by generation are of the first and with the first, \* *one old man*, in whom wee all sinned; of and with the second Adam wee are *a all one new man* in the Lord, euen one Bodie, one Spirit, one Seede, one Christ, in whom, and with whom, wee, as members of that Head, obeyed the Precepts, and suffered the Curse of the Law. b Other finnes of Adam are not our naturall, but his

personall,



personall, because he could be no longer a publike person, then while hee had some-  
what to saue or loose for vs; all being already forfeited in this first sinne. The  
Author then of Originall Sinne is the propagator of our Nature: this aduall sinne is  
originally ours; the Guilt being deuied by imputation, the Corruption by natu-  
rall generation. First, that Person corrupted Nature; after, Nature infected our  
Persons. The matter of this Originall corruption, in regard of the subiect, is All  
and euery man, and All and euery part of all and euery man, subiect to all sinne,  
that if all bee not as bad as any, and the best as the worst, it must bee ascribed to  
Gods restraining, or renewing, nor vnto vnequall degrees in this originall staine.  
In regard of the object, the matter of it is the want of originall Righteousnesse, and  
a contrarie inclination to Euill; \* *The imaginations of our hearts being only euill con-  
tinually.* No Grapes can grow on these Thornes. The forme of this corruption is  
the deformitie of our corrupted Nature, not by infusion or imitation, but by de-  
fault of that first instrument, by which this Nature descendeth. It is the roote of a  
small sinnes; and whereas they, as fruits, are transient, this still remaineth, vn-  
till Christ by his death destroyeth this death in vs.

But here ariseth another difficultie; How this sinne can bee deuied by Genera-  
tion, seeing it is truly beleueed, that God is a Father of Spirits, the Father of our  
Soules, which doth by infusion create, and by creation infuse them; corruptible El-  
ements being vnable to procreate an incorruptible substance, or generation to  
produce incorruption. Neither standeth it with reason, that he which communica-  
teth not the substance, should communicate the accidents; or with justice, that an  
innocent Soule should necessarily be stained by involuntarie infusion into, a pollu-  
ted bodie.

I answer hereunto, That although the Soule be not *traduced* (as they terme it)  
and by generation conferred; yet is it coupled to the bodie in that manner and order  
which God had appointed for the coniunction thereof, though man had not sinned:  
Neither was it the Soule alone in Adam, or the body alone, but the Person, consisting  
of both, which sinned: Neither can we be partakers of Natures sinne, till we be par-  
takers of humane Nature, which is not, till the Soule and Bodie be vnited. We are not  
so much therefore to looke to the concupiscence & lust of the Parents in generation,  
as *Lumbard* teacheth vs; but to the Person; which, *Scotus* saith, is *filia Ade, & de-  
bitrix iustitie originalis*. And although the Soule be not in the seede, yet it is commu-  
nicated to the Bodie (saith *Aquinas*) by a dispositiue or preparatiue power of the  
seede, which disposeth and prepareth the Bodie to the receiuing of the Soule, where  
it is receiued (after the generall rule) according to the measure and nature of that  
which receiueth. The Father is then a perfect Father, not because hee begetteth the  
Soule, but because he begetteth the Person, or at least all whatsoever in the Person is  
begotten: and though he doth not beget the substance thereof; yet, as it is such a sub-  
stance, he may be said to procreate it, because his generation worketh towards the  
Vnion of the Soule and Bodie; which Vnion is made by the Spirits, Animall and Vi-  
rall. And these Spirits are procreated by the seede, and consist of a middle nature, as  
it were betwixt bodily and spirituell: so that the production of the Soule, and incor-  
porating thereof, may bee counted in the middle way betwene Creation and Gene-  
ration. And therefore this originall corruption did not reach to Christ Iesus, although  
he were true Man, because he was the seede of the woman, and did not descend of A-  
dam by generation (*per seminalem rationem, tanquam a principio actiuo*, saith *Aqui-  
nas*) but was miraculously framed in the wombe, and of the substance of the Virgin,  
by the power of the holy Ghost.

Thus haue I presumed to offer my crude and rude Meditations to the wiser World,  
about the deriuation of Originall sinne, which it selfe is the cause why we can no bet-  
ter see it, as darkenesse hideth it selfe. But the whole Citie of Mankinde being here-  
with set on fire, it behoueth euery one to be more carefull to quench it, then ouer-  
curiously to enquire how it came: It is sufficient, that nothing descended hereby to vs  
by corruption, or was made ours by imputation, which is not fully cured by Christ:

Gen. 6. 5.

a Heb. 12. 9.

b Ecc. 12. 7.

Gen. 2. 7. 1.

Zac. 12. 1.

Ideag. ad Gene-

brard. Chron. 1. 1.

animam vocant

Ad. Nestuma,

quasi mm Sha-

mam, id est, de

calis.

c Lib. Sent. 3.

Dist. 31.

d Super Sent.

e Vnumquodq;

recipitur secun-

dum modum re-

cipientis.

f Zauch. de O-

perib. D. part. 3.







a Not only the true Religion hath had Martyrs: but Iewish Turkish, Ethnik, Heretical superstitions and idolatries: Haue not our eyes scene Brownists, and Papists, every where else iar, and yet meeet in the halter, whiles one pretence of religion hath moued them to commotion, & disturbance of the State? & euen while we write these things, what made Martyrs haue we had for Arianiſme and other blaſphemies?  
 b *Petitus Prim. fip.*  
 c *Caluin. Inſtit. lib. 1.*  
 d *Diogenes, Luherius, Theodor. Cyren.*  
 e *Gen. 1. 17.*  
 f *Col. 1. 15.*  
 g *Phil. 2. 6.*  
 h *2. Pet. 1. 4.*  
 i *Eph. 1. 10.*

many Martyrs: hath Religion, yea superstition yeelded? but who will lay downe his life to seale some Politicians authoritie? And so farre is it that Religion should be grounded on Policie, that Policie borroweth helpe of Religion. Thus did *Numa* father his Romane lawes on *Ageria*, and other Law-giuers on other supposed Deities, which had been a foolish argument, and vnreasonable manner of reasoning, to perswade one obscuritie by a greater, had not Nature before taught them religious awe to God, of which they made vse to this ciuill obedience of their lawes, supposed to spring from a Diuine fountaine. Yea the falshoods and varietie of religions are euidences of this Truth; seeing men will rather worship a Beast, stocke, or the basest creature, then professe no religion at all. The Philosophers also that are accused of Atheisme, for the most part, did not deny religion simply, but that irreligious religion of the Greekes in idolatrous superstition, *Socratus* rather swearing by a dogge, or an oke, then acknowledging such Gods. It is manifest then, that the Image of God was by the Fall depraued, but not vterly extract; among other sparkes this also being rayed vp in the ruines of our decayed Nature; some science of the God-head, some conscience of Religion: although the true Religion can be but one, and that which God himselfe teacheth, as the onely true way to himselfe; all other Religions being but strayings from him, whereby men wander in the darke, and in labyrinthes of errour: like men drowning, that get hold on every twig, or the foolish fish that leape out of the frying-pan into the fire.

Thus God left a sparke of that light couered vnder the ashes of it selfe; which himselfe vouchsafed to kindle into a flame, neuer since, neuer after to be extinguished. And although that rule of Diuine Iustice had denounced *morre morietis*, to die, and againe to die a first and second death; yet vnasked, yea by cauilling excuses further prouoked, he by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first, and after of Glorie. The Sonne of God is promised to be made the seed of the woman: the substantiall Image of the inuisible God, to be made after the Image and similitude of a Man, to reforme and transforme him againe into the former Image and similitude of God: that he, which in the forme of God thought it not robbery (for it was nature) to be equal with God, should be made nothing to make vs something, should not spare himselfe that hee might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that he might make vs partakers of the Diuine Nature, flesh of his flesh, and bone of his bone. This was that seed of the woman, that hath broken the Serpents head, which by death hath overcome death, and him that had the power of death, the Diuell, who submitted himselfe to a death in it selfe bitter, before men shameful, and of God accursed, that he might bring vs to a life peaceable, glorious, and blessed, beyond what eye hath scene, or heart can conceive.

This promise of this Seed, slaine from the beginning of the world, was the seed of all true Religion, the soule of faith, the life of hope, the well-spring of charitie. True it is that all receiued not this promise alike: for a seed of the Serpent was fore-signified also, which should bruise the heele of the Womans seed. And this in the first seed and generation of man soone appeared: *Cain* and *Abel* were hereof liuely examples. It appeareth that God had taught *Adam* how he would be worshipped, as it were ordering & ordaining him the first Priest of the world, which function hee fulfilled both in instructing his wife & children, in prayer with and for them, and in the rites of sacrificing. His children accordingly in proceſſe of time brought and offered their sacrifices.

As concerning sacrifices, some hold opinion (according to their owne practise) that Nature might teach *Adam* this way of seruing God: as if Nature were as well able to find the way, as to know that she is out of the way, and were as well scene in the particular manner, as in the generall necessitie of Religion. We cannot see the Sun without the Sun, nor come to God but by God, to whom Obedience is better then sacrifice, and to hearken, better then the fat of *Rammes*. *Abel*, saith the Scripture, offered by faith, without which faith it is impossible to please God: but faith hath necessarie relation to the word of God, who otherwise will be wearis of our solemnities, and

asketh,

i *Gen. 4. 3.*  
 k *Perer. in Gen. lib. 7. Potuit id Abel naturalis ratione cognitum habere & tacito quodam natura instinctu adduci, &c.*  
 l *1. Sam. 15. 22.*  
 m *Hebr. 11. 4.*  
 n *Rom. 10. 17.*  
 o *Esay 1. 14.*



asketh, who hath required them at our hands. These sacrifices also, besides that they were acknowledgements of their thankfulness, and v<sup>e</sup>all confessions of their sinne and death, due to them therefore, did leade them by the hand to Christ that Lambe of God, that should take away the sinnes of the world, figured by these slaine beasts, confirming their faith in the promise and hope of the accomplishment: of which Nature could not once haue dreamed, which hath rather a the impression of some confused notions, that we haue lost the way and ought to seeke it, then either light to discerne it, or wisdom to guide vs in it.

Of sacrificing, there were from the beginning two kinds, the one called <sup>b</sup> Gifts or oblations of things without life: the other <sup>c</sup> Victims (so our Rhemists haue taught vs to English the word *Victima*) slaine sacrifices of birds and beasts: Again, they were propitiatorie, consecratorie, Eucharisticall, and so forth, whose kinds and rites *Moses* hath in his bookes, especially in *Leuiticus*, so plainly declared, that I should but powre water into the sea, or light a candle to the Sun, to dilate much of them: these being the same in signification with the *Leuiticall*, and little (if little) differing in the manner of doing. *Cain* brought <sup>d</sup> his offering, being an husbandman, of the fruit of the ground. *Abel* a shepheard, of the fattest of his sheepe: God respected *Abel* and his offering, (the tree first, and then the fruit, the worker, and then the worke) which hee signified either by voice, or by <sup>e</sup> fire from heauen, according to *Theodotians* translation; <sup>f</sup> as in the sacrifices of *Aaron*, *Gideon*, *Manoah*, *David*, *Salomon*, *Elias*: or by some other meanes, both comfortable to *Abel*, and enuied of *Cain*, who therefore slew him; thus in this member bruising the heele of that blessed seed, as a type of that which the head himselfe should after sustaine.

Heere is the first Apostasie after that first Euangelicall promise, and the first diuision of Religion, *Cain* being the first builder of the <sup>g</sup> Earthly Citie, not that which he called after the name of his son, <sup>h</sup> *Henoch*, but of that spirituall citie of the wicked, the seed of the Serpent, which he founded in his brothers blood: euen as that later *Compendium* thereof, which called her selfe *Caput mundi*, the head of the world (and indeed <sup>i</sup> the World is vsually in Scripture applied to that seed of the Serpent, as it is opposite to the seed of the Woman) was by *Romulus* her first founder by like example of fratricide in the murder of *Remus*, dedicated (as it were) to the future mysterie of iniquitie, the seat of the Beast, and of the Whore, (by whose authoritie, Christ himselfe was slaine) drunken after with the blood of his Saints: and still breathing blood and slaughter, to e-  
very *Abel* that will not communicate in her spirituall whoredomes: that will not with her offer the fruits of the ground (the sacrifice of *Cain*) which neither came from heauen, nor can guide to heauen, being earthly, sensuall, diuellsish.

*Cain* was for this his fact conuicted by that All-seeing Iustice, who both by open sentence and inward terrors accused and accursed him, continuing his life, euen for the same cause that other murderers lose it, that he might liue an example (which then in that vnpeopled world by his death he could not haue beene) to the future generations, branded <sup>k</sup> also by the Lord with some sensible marke, to exempt him, and terrifie others, from that bloodie crueltie: this mercie being mixed with this iudgement, a longer time of repentance. God before <sup>l</sup> cursed the earth for *Adam*, he now <sup>m</sup> cursed *Cain* from the earth, to be a runnagate, and wanderer thereon. For how could he, that had so forsaken God, but be forsaken of the earth, and of himselfe? the <sup>n</sup> stable and mercifull earth, which before had opened her mouth to receiue his brothers blood, shrinking, and (as it were) grudging to support such wicked feet, and by denying him her strength, forcing him to his manifold shifts, and shittlesse remouings. Wretched man alwayes bleeding his brothers blood; not daring to looke vp to heauen, fearing to looke downe to hell, the world without him threatening a miserable life, his bodie branded to contempt and shame till his death, his soule become a stage of Anguish, Feare, Horror, and other Furies, the harbingers of hell: not able to suffer (which yet he cannot but suffer) the guilt of passed wickednesse gnawing him, the waight of present miserie pressing him, the dread of a death, and a death attending him: restless in himselfe, hated of the world, despairing of reliefe from God: a liuely mappe of the deadely

a The mystery of our redemption by Christ is meereley supernatural:

b *Deus & Quia.*

c *Rhem. Transf. Marke 9. 49. All. 7. 42.*

d Some Rab. thinke that *Cain* and *Abel* brought their sacrifices to *Adam*, that he should offer them. *Beivani* thinks that they had a certaine place designed for their sacrifices & holy things.

e *Hieron. Tradit. Ezech. in Gen. f Inflammanz super.*

g *Aug. de Ciu. Dei, lib. 15. c. 5.*

h *Gen. 4. 17.*

i *Roma caput Mundi.*

j *Iohn 17. 6. 9.*

k *16. c.*

l Some thinke this marke to be a shaking of all the bodies as fearing continually.

m *Perer.*

n *Gen. 3. 17.*

o *Gen. 4. 11.*

p *vt flando v'e-*

q *lla vocatur.*

r *Ouid.*



a 1. Tim. 5. 6. **deadly and damnable state of sinne and sinners, (without Christ) a dead whiles they live,** moving sepulchers, the Diuels captiues, hels heires, exiled from heauen, and vagabonds on the earth, euen on that which they call their owne land.

b Calu. in Gen. Martyr. in Gen. Chrysost. hom. 20. **Cain, more vexed with the punishment, then at the fault of his sinne, departed from the presence of the Lord,** which is meant either of his iudiciall conuenting him, or <sup>b</sup> in regard of the visible societie of the Church, cradled yet in his fathers household, where God did especially shew his present providence, protection and grace, who otherwise *sitteth the heauen and earth,* of whom and in whom they are: from hence, as *Adam* before out of Paradise, so *Cain* was, as it were, excommunicated, expelled, and out-lawed, and dwelt in the land of *Nod*, which <sup>c</sup> some take to be appellatiuely spoken, as if his miserie had giuen name of *Moning* vnto the place where he dwelled, or roamed rather: <sup>d</sup> *Iosephus* saith, he built *Naida*, applying it to a proper place, which was either Eastward from Eden, or Eastward towards Eden from Canaan, where *Adam* is supposed to haue dwelt, and after with his wife to haue been buried at Hebron. Afterward, his posteritie being multiplied (his wife, *Epiphan.* out of *Leptogenesis* calleth *Shana*, <sup>e</sup> *Comestor* calleth her *Chalmana*, <sup>f</sup> *Philo.* *Thamech*) he built a citie which he called by the name of his sonne & *Henoeb*: to crosse that curse of his wandering to and fro on the earth, or to arme him against others, which his guiltie conscience caused him to feare, or to be a receptacle and store-house of those spoiles, which, *Iosephus* saith, he robbed from others by violence, when as the earth was barren to him. *Philo* (if we may so entitle that Author) which hath written of the antiquities of the Bible, ascribeth to him other cities, *Mauti, Leed, Tebe, Iesca, Celes, Iebbat*, adding that he liued 730. yeares. These things may be probable, although that Author be otherwile fabulous, considering that men did ordinarily liue many hundred yeares in those times, and were also exceeding fruitfull, especially after that *Polygamy* was embraced of that family. <sup>h</sup> And if that in *Abrabams* posteritie the seed of *Iacob* in lesse then 300. yeares was multiplied to so <sup>i</sup> great a people, it is like that the *Cainites* were no <sup>k</sup> lesse populous, living in more freedom. He first (saith *Iosephus*) found out weights and measures, and assigned proprieties in possessions of land, before common as the aire and light, and was author to lewd persons, of a lewd and vngodly life. Probable it is that the Citie was called *Henoeb*, because the curse suffered not the father to stay in a place, but to leaue a hasty inheritance to his son to finish and rule it. *Iabal* and *Iubal* and *Tubalcain*, were inuentors of Arts: the first to dwell in tents and keepe cattell; the second of muscicall instruments: the third of working in mettals, and making of Armour, which some thinke to be *Vulcan*, by the neerenes of name and occupation. His <sup>l</sup> sister *Naamah* is accounted by some Rabbines, the first inuenter of making Linnen and Woollen, and of vocall Musicke; yea they make her the wife of *Noah* also.

Thus let vs leaue this family multiplying in numbers, in sciences, in wickednesse, fauouring nothing diuine, or at least nothing but humane in their Diuinitie: (therefore called *the sonnes of men* <sup>m</sup>), let vs looke backe to *Adam*, who in this wicked fruit of his bodie might reade continuall lectures of repentance for the sinne of his soule. *Adam* begate a child in his owne likenesse <sup>n</sup>, that is, not in that likenesse of God, wherein he was created, but like vnto himselfe, both in humane nature, and naturall corruption, his name he called *Seth*, of whose posterity the whole world was by *Noah* repeopled. Vnto *Seth* was borne *Enosh*. Then began men, saith *Moses*, to call vpon the name of the Lord. This some <sup>o</sup> interpret of the beginning of idolatry, that men began to prophane the name of the Lord: some to call the name of the Lord, that is, after *Rabbi Salomo*, to apply the name of God to Images, Stars and men: But the more likely opinion is, that when *Adam* had obtained a more holy posterity, which was now multiplied in diuers families, <sup>p</sup> Religion which before had bin a priuat in-mate in *Adams* household, was now brought into publike exercise, whereof *Prayer* hath alwaies bin accounted a

q that instruction whereby *Seth* was taught, and became a perfect man: the others being beasts and *Rochus*, which in an allegoricall sense may be truly spoken; and so perhaps was meant. <sup>r</sup> Broughton. Conuent. Martyr. in Gen. <sup>p</sup> *Luther.* in Genes. <sup>s</sup> *Iremell.* <sup>t</sup> *Valabius.* <sup>u</sup> *Camm.* in Genes. <sup>v</sup> *Perer.* in Genes. lib 7.

principall part, and God himselfe in both Testaments calleth his house a house of prayer; the calues of the lips, and the eiaculations of the heart being the body and soule of Diuine worship, whereof sacrifices were in a manner but the apparell, fashioned to that infancie of the Church. Of the names \* of the posterity of Adam, and his hundred yeares mourning for Abel; of Seth, his remouing after Adams death to a mountaine neere Paradise, and such other things, more fauouring of fabulous vanity in the false-named *Methodius, Philo* and others that follow them, I list not to write. And well might *Genebrard* haue spared his paines in searching for the antiquity of Popery in this first age of the world. Easily may we grant a Church then, truly Catholik, in the posteritie of Seth, instructed partly by reuelations, partly by Traditions, concerning the creation, the fall, the good and euill Angels, the promised seed, the vnity and Trinity, punishments and repentance for sinne, publike and priuate deuotions, and other like Articles gathered out of *Moses*: but for the rabble of Rabbinicall dreams which he addeth hereunto, we had neede of the *implicite faith* of some simple credulous Catholike to receiue them: as namely Purgatorie resembled in the fiery sword at the entrance of Paradise, Free will grounded on that which God speaketh to *Caine*, *Thou shalt rule ouer him* (the prerogatiue of the elder brother ouer the yonger falsely applied to the rule of the minde ouer sinfull lusts) the choise of meates in the first fathers abstinence from flesh, fish, and wine (as he saith) which had not bene permitted to them, as it is to vs: Traditions, when as yet they had no Scripture: superstitious obsequies to the dead: because the Iewes in their office for the dead call vpon the fathers which lie buried at Hebron (namely *Adam, Eue*, and the rest) to open the gates of Paradise: Deuotion to Saints, because the Cherubims were set betweene Paradise and sinners; (as if their Saints were honoured to keepe them out of heauen) and not the bloody sacrifices onely in *Abels* offering, but that vnbloudie sacrifice (so they stile their Masse) in the offering of *Caine*: (we enuie them not their founder) yea, he finds their sacraments of Orders in Gods executing the Priestly function, of matrimony in *Adam* and *Eue*, of Baptisme in the breeches which they ware, of Penance because God said, *Thou art dust, and to dust thou shalt returne*, of Confirmation in those words, *Shee shall breake thy head* (the Truth will breake their heads for so reading it) of Vnction in that *Seth* went to the Cherub which kept Paradise, and receiued of him three graines of the tree of life, whereof we read in the Apocalyps, *the leaues shall heale the Nations*; with those graines was an oyle made, wherewith *Adam* was anoyled, and the stones put into his mouth, whence sprang the tree whereof the Crosse of our Lord was made, hidden by *Salomon* in the Temple, and after in the poole of *Bethesda*. *Spectatum admissirium teneat amici*? Did not *Genebrard* deserue an Archbishoppricke? or if the obseruation be his, did not *Petrus Victor Palma* deserue the Palme-victory for *Peters* pretended successors, which could finde such antiquity for prooofe of their Catholicisme? Much good may it doe their Catholique mawes with such dainties. *Iust art thou O Lord, and iust are thy iudgements, which because they will not beleene thy truth, giuest them ouer to such strong delusions, so beleene so grosse and palpable lies.*

\* Some are of opinion that all those Fathers mentioned *Gen. 5.* were Ecclesiasticall Fathers also, & Priests for diuine worship, which function of Lordship and Priesthood vniued, continued to the first-borne many generations after the flood. *Betram. pol. Iud. c. 2.*  
*Meibody Relat. Philo. de Antiq. Genebrar. Chron. ex Editione Pet. viii. Palme Caiet. Paris. An. 1600. f. Officium lugentium &c. interp. Genebr.*

*Apoc. vii.*

*Aquensis Archiepisc. fuit.*

## CHAP. VII.

## Of the cause and comming of the Flood.



Hus we haue scene in part the fulfilling of the Prophecie of the seed of the Woman, and of that other of the Serpent, in the posteritie of *Caine* and *Seth*. The family of *Caine* is first reckoned, and their forwardnes in humane Arts, as the children of this world are wiser in their generation, in the things of this life, which they almost onely attend, then the children of light. As for the Iewish dreames, that *Lamech* was blinde, and by the direction of *Tubalcaine* his sonne guiding his hand slew *Caine*, supposing it had bene a wilde

a *Luc. 16. 8.*  
 b *Martyr. in Gen. ex Rab. Solom.*

wilde beast, which when he knew, so enraged him, that he killed his son also, they that list may follow.

Moses reckoneth the Generations according to the first-born in the posterity of Seth, as enjoying the Principalitie and Priesthood, that so the promised seede of the Woman (after such a world of yeares comming into the world) might iustifie the stablesse of Gods promises, his lineall descent from Adam with a due Chronologie, being declared. After Seth, Enosh, Kenan, Mehalaleel, Jared was Enoch the seventh from Adam, who walked with God, whom God took away that he should not see death. This before the Law, and Helias in the Law, are witnesses of the resurrection; being miraculously taken from the earth into heaven, not by death, but by supernaturall changing of their bodies. That he should be still in<sup>b</sup> an earthly Paradise, and that he and Elias should come and preach against Antichrist, and of him be slaine, is a Popish dreame; the scripture saying, that Enoch was taken away that he should not see death; of Elias, that he is<sup>d</sup> already come in the person of Iohn Baptist: the spirit and power, or spirituall power of walking with God, reforming Religion, and conuerting foules, being communicated to many of those Ministers which haue lien slaine in the streetes of that great Cittie.

This his assumption is<sup>e</sup> supposed to be visibly done. He was a Prophet, and Iude doth in his Epistle cite a testimony of his, which either by<sup>f</sup> tradition went from hand to hand, as it seemeth the whole word of God was deliuered before the dayes of Moses; God by visions and dreames appearing vnto the Patriarkes; or else it was written and since is lost. Some holde it was penned by some Iew vnder the name of Enoch. <sup>g</sup> Augustine thinketh that the Booke entituled Enoch was forged in his name, as other writings vnder the names of Prophets and Apostles: and therefore calleth it Apocrypha (as<sup>h</sup> Hierome doth also) <sup>i</sup> Chrysostome and Theophylact account Moses the first Pen-man of holy Scripture. Although it seeme that letters were in vse before the flood, if<sup>k</sup> Iosephus his testimonie be true, who affirmeth that Adam having prophesied two vniuersall destructions, one by fire another by water, his posterity erected two pillars, one of bricke another of stone, in both which they writ their inuentions of Astronomy; that of stone was reported to remaine in his time. Some<sup>l</sup> ascribe this to Seth, as also the first naming of the seuen Planets. The science of Astronomy, they say, was much furthered by Enoch, who (saith Eusebius) was by the Greekes called Atlas, to whom they attributed the inuention thereof. <sup>m</sup> Pliny was of opinion that letters were eternall.

Howsoeuer, it is more then apparant, that the booke bearing Enochs name, is very fabulous, which, because the tales therein professe antiquitie (although they were later dreames) I thought it not vnfit to borrow out of<sup>n</sup> Scaliger somewhat of that which he hath inserted, in his notes vpon Eusebius, the Greeke copie being, as the phrase testifieth, translated out of Hebrew, which had bene the worke of some Iew: the antiquitie appeareth, in that<sup>o</sup> Tertullian citeth it.

And<sup>p</sup> it came to passe when the sonnes of men were multiplied, there were borne to them faire daughters, and the Watch-men (so he calleth the Angels out of Dan. 4.) lusted and went astray after them; and they said one to another, <sup>q</sup> Let vs chuse vs wiues of the daughters of men of the earth. And Semias their Prince said vnto them, I feare me you will not doe this thing, and I alone shall be debter of a great sinne. And they all answered him & said; We will all sweare with an oath, and will Anathematise or curse our selues not to alter this our minde till we haue fulfilled it, and they all sware together. These came downe in the dayes of Jared to the top of the hill Hermon. And they called the hill Hermon because they sware and Anathematized on it. These were the names of their Rulers, Semias, Atarcuph, Arachiel, Chababiel, Oramname, Ramiel, Sapsich, Zakiel, Balkiel, Azazel, Pharmaros, Samiel, &c.

These tooke them wiues, and three generations were borne vnto them: the first were great Giants; the Giants begate the Naphelim, to whom were borne Elud; and they taught them and their wiues sorceries and enchantments. Eazel taught first to make fwords and weapons for warre, and how to worke in mettals. He taught to

make

b Bellar. Som. 1.

cont. 3. lib. 3. c. 6.

c Heb. 11. 5. &c.

d Luc. 7. 37.

e Matth. 17. 12.

f Gib. ex Rob.

g A. I. A. Kacanati,

Targum.

h Perer. lib. 7.

i In Gen. thin-

keth that Iude

l knew of this

Prophecie by

Reuelation,

and reuealed

the same to

the Church.

f Perer. Refor.

g Cathol.

h De Ciuit Dei.

i lib. 15. cap. 23.

j Ed quod earu

Scripturarum

occulta origo non

claruit patribus.

In his autem A-

pocryphis et sin-

uenitur aliqua

veritas, tamen

propter multa

falsanulla est

canonic a autho-

ritas.

hier. in Tit. c. 1.

i Chrysost. Hom.

in Math. 1.

k Antiq. lib. 1.

cap. 2.

l Otto Heurn.

lib. 1.

m Plin. lib. 7.

cap. 56.

n Not. in Euseb.

seb. Chron. pag.

244. Frag. Græc.

ex lib. 1. Enoch.

o Tertul. de

Idololat.

p A fragment

of the book of

Enoch.

q This fable

arose of the

false interpre-

tation of Moyses

words, Gen. 6.

11. 7. the sonnes of

God, &c.



make womens ornaments, and how to looke faire, and Jewelling. And they beguiled the Saints; and much sinne was committed on the earth. Other of them taught the vertues of Roots, Astrologie, Diuinations; &c. After these things the Giants began to eate the flesh of men, and men were diminished: and the remnant cried to heauen, because of their wickednesse, that they might come in remembrance before him. And the foure great Archangels *Michael*, *Gabriel*, *Raphael* and *Uriel* hearing it, looked downe on the earth from the holy places of heauen: and beholding much bloudshed on the earth, and all vngodlinesse and transgression committed therein, said one to another, That the Spirits and Soules of men complaine, saying, That ye should present our prayer to the Higheest, and our destruction. And the foure Archangels crying, said to the Lord, Thou art God of Gods and Lord of Lords, &c. Thou seest what *Exael* hath done, he hath taught mysteries, and reuealed to the world the things in heauen, &c. Then the Higheest said, The Holy one, The Great one spake and sent *Vriël* to the sonne of *Lamech*, saying, Goe to *Noe*, tell him of the end approaching, and a flood shall destroy the earth, &c. To *Raphael* he said, Go *Raphael* and binde *Exael* hand and foot, and cast him into darknesse, and open the wilderness in the desert of *Dodoel*, and there cast him, and lay vpon him sharpe stones to the day of iudgement, &c. And to *Gabriel* he said, Go *Gabriel* to the Giants, and destroy the sons of the Watch-men from the sons of Men, set them one against another in warre and destruction. To *Michael* he said, Go *Michael*, binde *Semixa* and the others with him that haue mixed themselves with the daughters of Men (vntill seuentie generations) to the hills of the earth; vntill the day of their iudgement, till the iudgement of the world be finished, and then they shall be brought into the confusion of fire, and vnto tryall, and vnto the prison of the ending of the world, and whosoever shall bee condemned and destroyed, from hence forth shall be cast together with them till the finishing of their generation, &c. And the Giants which were begotten of the Spirits and flesh, they shall call them euill spirits on the earth, because their dwelling is on the earth. The spirits that depart out of their bodies shall be euill spirits, because they were engendered of the Watch men and Men.

But it were tedious to recite further. The antiquity of it, and because it is not so common, and especially because some of the Ancients and of the Papiſts haue been misse-led by these dreames (refused iustly by *Ierome* and *Augustine*) interpreting the sonnes of God in *Moses* to be spoken of Angels (as their Translation did reade it) haue moved me to infer those tales. Notable is the diligence of the Purgatory Seauengers, who in *Vines* notes vpon *Aug. de Ciuit. Dei. lib. 15. cap. 23.* haue in their *Index expurgatorius*, set the scale of their Office vpon a testimonie alleged out of *Eusebius de Prap. Euang. lib. 5. cap. 4.* as if they had bin *Vines* his owne words, to be left out in the impression. The words, because the fauor of the former error, haue I heere placed, *Non ergo Deos, neque bonos demones Gentiles, sed perniciosos solummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabulosas de dijs rationes res quasdam significare, à demonibus antiquissimis gestas temporibus, & ea qua de gigantibus ac de Titanibus decantantur, demonum fuisse operationes. Vnde mihi suspicio* (saith *Eusebius*, but *Vines* is fined for it) *nonnunquam incidit, ne ista illa sint, qua ante diluuium à gigantibus facta diuina Scriptura tetigit, de quibus dicitur: Cum autem vidissent Angeli Dei filios hominum, quia essent speciosa, elegerunt sibi ex illis uxores, ex quibus procreati sunt famosissimi gigantes à seculo. Suspiciabitur enim fortasse quispiam, illos & illorum spiritus esse qui ab hominibus postea dij putati sunt, pugnasq; illorum, tumultus & bella esse, qua fabulosè de dijs conscribentur. Lactantius* saith, that when the world was multiplied, God sent Angels to keep men from the frauds of the Diuell, to whom he forbad all earthly contagion. These were by the Diuell insuared with women, therefore deprived of heauen: and their progenie of a middle nature betwixt men and Angels, became vncleane spirits; so that hence grew two kindes of *Damones* or diuellish spirits; the one heavenly, the other earthly, which would now seeme to bee keepers, and are destroyers of men.

The Angels are sometimes called the *sonnes of Gad*; but that name is communicated

Elc πχδ  
ααααα

o Joseph. Antiq.  
lib. 1. Iustia. Ter  
tul. Alibemag.  
Cyprian. La-  
ctantius, Euseb.  
Hugo de S. Vic.  
Sivabus, Bur-  
genſis, Sulpitius  
Seuer, Jac. biff.  
lib. 1. Clement  
Alex. ap. 1. botil.  
This fable of  
Angels, &c. the  
Saracens alſo  
retaine. See  
lib. 3. cap. 5.

" Lactan. l. 1.  
cap. 15.

P Job 1. 6. & 7.  
7.

q Epher 2.3.

r Ioh. 8. 44.

s Pro. 7. 16.

\* Sheldon in his  
Motiues ob-  
serueth these  
marriages to  
be a great  
meane for  
propagating  
Poperie.

t Nehem. 13. 24

u Gibbins in  
Genes.

x De Ciuit Dei.  
lib. 15. cap. 9.

y Giral. Camb.  
Hector Boet.  
Camden Brit.

z Map of Vir-  
ginia.

a Pigafetta.

a Olinet Noort.  
and Sebastian  
de Weert.

b Inl Capitol.  
Herodianus.

c Plin. lib. 7.  
cap. 18.

d Horat. Carm.

hicated to men, who <sup>q</sup> by nature children of wrath, by faith in the naturall and onely begotten Sonne of God, haue this prerogative to be the sonnes of God, and fellow-heires with Christ. But some of the children of the Kingdome shall be cast out, because they haue rebelled against their Father that begot them, professing themselves to be the sonnes of God, but <sup>r</sup> doe the workes of their father the Diuell: and of these Hypocrites and Apostates, it is said, that louing pleasure more then God, they married themselves in *Cains* familie, a prouocation so mightie to euill, that strong *Sampson* and wise *Solomon* are witnesses, that <sup>s</sup> the strong men are slaine by this weaker sexe. This was the Serpents policie at first, *Balaams* policie after, *Babels* policie now; \* and *Balaams* wages doe moue many still to make such linsiey-woolsiey marriages, that the children <sup>t</sup> speake halfe *Asdod*, and whilest the father professeth one Religion, the mother another, the children become *Giants*, to fight against all that is called God, and to make little or no profession (at least in their liues) of any Religion at all.

I denie not that then there were *Giants* also in regard of bodily stature, <sup>u</sup> whom the Scripture calleth, because they were great and fearefull, *Rephaim* and *Emim*, of their pride *Hanukim*, of their strength *Gibborim*, of their tyrannie *Nephilim*, of their naughtinesse *Zamzummim*. Such were *Og* and *Goliath* after the flood. Yea such haue bene in all ages: which (to omit other Ethnike Authors) <sup>x</sup> *Augustine* affirmeth, that at *Utica* he saw a mans tooth as great as an hundred of the ordinary life. *Viues* on that place, saith he saw one as bigge as a mans fist. *Nicephorus* telleth of two men in the time of *Theodosius*, the one not so admirable for his height, which was five cubites and an hand, as the other for his smalenesse, like to a Patrich in bignesse, yet witty and learned. Our Histories of <sup>y</sup> *Arthur*, little *Iohn*, *Curcy* Earle of *Vlster*, and one in our times, <sup>z</sup> *1581*. scene in *London*, doe shew some such here and there, now and then in the world, which *Geropius* in his *Gigantomachia*, affirmeth of his owne sight: and euen whole families of these monstrous men are found at this day in *America*, both neere to *Virginia*, as <sup>a</sup> *Captain Smith* reporteth; and especially about the *Straits of Magellan*, <sup>b</sup> neere which he found *Giants*, and in the same *Straits* were such seen of the <sup>c</sup> *Hollanders* ten foot in height, where as yet other families were but of the ordinary greatness. One *Thomas Turner* tolde me that neere the *Riuer of Plate*, he saw one twelue foote high, and others whose hinder part of their head was flat, not round. <sup>d</sup> Authors tell of *Maximus* the *Romane* Emperour, that hee was eight foote and a finger high, whose wiues bracelets might serue him for rings, that he often in one day drunk an *Amphora*, which is almost fixe gallons of Wine, and ate forty pounds of flesh: *Cordus* saith sixty; he could breake a horse legge, or strike out his teeth with a blow of his fist, &c. Which occurrents in Nature no doubt haue giuen occasion to some of further fabling. *Qui de magnis maior loquuntur*. <sup>e</sup> We reade in *Pliny* of one of forty fixe cubites, in *Crete* found by the force of an earth-quake, breaking the hill wherein he stood, supposed to be *Orion* or *Orus*; more credible is that he telleth of one *Gabbara* in *Clandius* time, nine foote and nine inches; and in *Augustus* time of another halfe a foore higher.

Howsoeuer the bodies of these men before the Flood were composed, certain their mindes were disposed to all monstrous inhumanity, which hastened their destruction. This made God so repent that he made man vpon the earth, not that there was any change or repentance in him, but because a change for want of repentance happened to them. In long sufferance hee gaue them an hundred and twenty yeares space, in which *Noah* might be a *Preacher of Righteousnesse*; yea, the Arke it selfe, which *Noah* that while was providing, might preach to them repentance, that their teares might haue quenched his wrath, and preuented temporall drowning and eternall burning. *Adam* liued till *Enochs* time, a witnesse and Preacher of the promise he himselfe had receiued. *Enoch* himselfe is made, not a verball but a reall Preacher, whiles his sonne *Methuselah*, and his Nephew *Lamech* the father of *Noah* liued: that God might haue witnesses to conuert some and conuince others. But whiles the world becometh worse and worse, (<sup>d</sup> *Etas parentum prior auistulit Hor nequiores, mox daturos Progeniem vitiosorem*) a deluge of sinne first, and a deluge of iudgement after, drowned the World.

For





<sup>h</sup> Beccesl. Antiq. Antwerp.

within, and against the weather without. But if any would entertaine longer dispute about this, he may (among others that haue handled this question) resort vnto <sup>h</sup> *Gorgopius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Becceslamicall* paradoxes.

<sup>i</sup> Rom. 8. 10.

*Noah* and his family with this their retinue being entered, the fountains of the great deepes were opened, and the windowes of heauen: the two store-houses of waters which God had separated in the Creation, being in a manner confounded againe, the Seas breaking their sandie barres, and breaking vp by secret vnderminings the priuie pores and passages in the earth: the cloudes conspiring with the waters, and renewing their first league and naturall amity, to the confusion of Nature and the World. The heauenly lightshid their faces from beholding it, and cloathed themselues with blacke, as bewayling the worlds funerall; the ayre is turned into a sea, the sea possesseth the ayrie region, the earth is now no earth, but a myrie lump, and all that huger world is contracted into a brieft *Epitome*, and small abridgement in the Arke, euen there but a few inches distant from death. Thus doe all Creatures detest *Sin* which hath made them subiect to *Vanitie*; thus would the Elements wash themselues cleane from it, and the committers thereof; but the Arke preuaileth over the preuailling waters, a figure of the Church, the remnant of the elder, and Seminarie of the new world.

*Hieronymus* applieth the fable of *Prometheus* to *Noah*, lib. 1. k *De Fab. Mundi*.

This drowning of the world hath not beene quite drowned in the world, but besides *Moses* many other writers haue mentioned it: the time thereof being referred to that which in each Nation was accounted most auncient; as among the Thebans to *Ogiges*; in Thessalia, to *Dencalion*; among the Americans (although <sup>k</sup> *Mercator* thinke that the Flood drowned not those partes, because they were not yet peopled, and because the beasts there are most what differing kindes from these in our world) the people haue retained the tradition hereof: *Mnasenu* among the Phœnicians, *Berosus* a Chaldean, *Hieronimus Egyptius*, *Nicolaus* of Damascus, the Poets Greeke and Latine, adding fables to the truth (which without some ground of truth they could not haue added) all mention the Flood; howsoeuer confounding the lesse and later with this first and vniuersall.

I might adde the testimonies of *Eusebius*, *Molen*, *Abidenus*, *Alexander*, *Polybistor*, out of *Eusebius*, *Iosephus*, and others. *Lucian* in his *Dea Syria*, telleth the opinion of the Hierapolitans but a little corrupted from *Moses* Narration: that Countrey wherein *Noah* liued, most likely retayning firmer memorie of this miracle: so plainly doth he attribute to his *Dencalion* the Arke, the resort and safe-guard of the Lions, Boreas, Serpents, and Beasts: the repairing of the World after the drowning thereof, which he ascribeth to periurie, cruelty, and other abominations of the former people. That *Berosus* which we now haue, is not so much as the ghost, or carkasse, and scarce a few bones of the carcasle of that famous Chaldean Author, mentioned by the Ancients, but the dreams of *Ammius* (no new thing in this last age) coined for the most part in his name. Some fragments of *Berosus* wee haue cited in other Authours that conuince this Bastard.

<sup>1</sup> *Euseb. Chron. Græc. Scalig. lib. 1. & de Preparat. lib. 9.*

*Plutar. de Animant. comparati. one.*

Among others, somewhat of the Flood hath escaped drowning: his testimonie whereof set downe in *Polybistor* and *Abidenus*, is in <sup>1</sup> *Eusebius*. He affirmeth that *Saturne* gaue warning to *Sisuthrus* of this deluge, and willed him to prepare a great vessel or ship, wherein to put conuenient food, and to saue himselfe and his kindred and acquaintance, which he builded of length five furlongs, of breadth two. After the retyring of the waters, he sent out a bird which returned: after a few dayes he sent her forth againe, which returned with her feet bemired; and being sent the third time, came no more: with other things to like purpose, which <sup>1</sup> *Polybistor* there, and *Abidenus* caryeth out of *Berosus*. *Plutarch* hath also written of this Doue, sent by *Dencalion* out of the Arke, which returning was a signe of tempest and flying forth of faire weather.

## CHAP. VIII.

Of the re-peopling of the world: and of the diuision of Tongues  
and Nations.

**N**OW <sup>a</sup> GOD remembred NOAH, saith <sup>c</sup> Moses; not that God can forget, but that he declared his Diuine power, whereby Noah might know hee was not forgotten. Then did the <sup>b</sup> Heauens remember their wonted influence in the Elements: then did the Elements remember their naturall order: GOD made a winde to passe in Commission, and, as a common vmpire, to end their vnaturall strife, forcing the Waters into their ancient precincts aboue and beneath the Firmament. (<sup>c</sup> Ambrose <sup>c</sup> Amb. l. de No. interpreteth this Winde of the HOLIE GHOST. <sup>d</sup> Rupert. l. 4. most, of a winde, which yet naturally could not be produced from that waterie masse, but by the extraordinarie hand of God <sup>d</sup>.) Then did the Earth remember her first inheritance, being freed from the tyrannicall inuasion and vsurpation of the Waters. <sup>d</sup> Peter. in Gen. lb. 13. And what could then forget or be forgotten, when GOD remembred NOAH and all that was with him in the Arke?

And in the <sup>e</sup> seuenenth moneth, the seuenteenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeate from the Creation 1656. <sup>e</sup> An. Mund. 1656. the The <sup>f</sup> Septuagint, and the Fathers that followed them, reckon farre otherwise: which error of theirs, differing from the Hebrew veritie, <sup>f</sup> Augustine ascribes to the first Copiers of that Translation: <sup>h</sup> Others to their owne set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause, and lest the often halving of ages should trouble the faithlesse, saith Master Broughton, they saime Caiman, betwixt Arphaxad and Selah: in which account if <sup>i</sup> Luke in his Genealogie hath followed them, it is to bee ascribed to them which would correcte Luke by their corrupt translation of the Septuagint; for <sup>k</sup> some Copies of the Gospell haue wanted it. The place is commonly thought to bee Armenia. The Sibillic O-racles (if at least we may so call those eight bookes in Greeke verse, translated into Latin by Callistion) doe place <sup>l</sup> Ararat in Phrygia, and say, it is the Hill whence the Riuer Marfyas issueth. But Scaliger censurcth our Sibillic to be counterfeite, inuented with zeale to vp-hold the Truth by falshood: in which our later Legendaries haue followed them.

<sup>m</sup> Goropius after his wont paradoxicall, holdeth it to be the Hill Parapanisus, or Paropamisus, a part of the Hill Taurus (vnproperly ascribed to Caucasus, which lieth betwene the Euxine and Hircan Sea) supposed the highest part of the Earth, called now, <sup>n</sup> Naugracot. Hee imagined, that the place first inhabited after the Flood was Margiana, whence those Colonies passed that with Nimrod built Babylon. His reason is, because <sup>o</sup> they went from the East to the Plaine of Shinar, whereas Armenia beareth somewhat Westward from thence. As though that iourney had bene presently after the Flood, which was an hundred yeares after: in which space it is likely that they followed the mountainous countries Eastward along time; and from Assyria Adiabena, turned back into that fertile Plaine, where pride, fulnesse of bread, and abundance of idlenesse, set them on worke against GOD. I hold it not meet, that a few coniectures should counterpoise the generall consent of all ages. Iosephus saith, the place in Armenia was called Apobaterion, of this their going forth of the Arke: and alleageth <sup>p</sup> Berossus testimonie, that a part of this Arke was then said to remaine in the Gordyazan (or Gordyazan) Hills, the pitch whereof some scraping away, wore the same for Amulets. And out of <sup>q</sup> Nich. Damascenus lib. 96. There is (saith he) aboue the Region of the Minyæ, a great Hill in Armenia, by name Baris, wherein, they say, many saued themselves in the time of the flood, and one, brought in an Arke, there staid (the remnants of the wood thereof continuing there long time after) which happily was he that Moses the Iewish Law-giuer writ of. This mountaine or mountainous Region the Chaldean Paraphrast calleth <sup>r</sup> Kardus; <sup>s</sup> Curtius, Cordes montes; <sup>t</sup> Ptoloman;

Epiphan. lib. 1.  
concl. Har.

l Courtwrights  
Trauels  
m The Persian  
King.

n In Chron.  
Graec. Eusebii  
& preparat. E-  
uang. l. 9. c. 4.

o Genes. 8. 20.

p Ph. Ferdinandus  
ducieth seven  
precepts of

Noe; first, to  
obserue iu-  
stice: second-

ly, not to blas-  
pheme: thirdly  
not to vncouer

any mans na-  
kednes: fourth-  
ly, not to kill:

fifthly, not to  
eate a member  
of any beast

yet living: sixth-  
ly, not to serue  
Idols: seventh-

ly, not to rob.  
h. x. R. Ab. Ben.  
Katan.

q Gibbins in  
Gen. 9.

Cic. de Fin. 2.  
r Vt sit pecu-  
dum anima qua-

litatua, homi-  
num vero sub-  
stantia. Aqu. i.

Sanguis vbi u-  
lum anime Ari-  
stot. de Gen. ani-

mal. lib. 3.  
s Rom. 8. 20.

t Gregor. Mag.  
hom. 8. in Exech.  
Melanc. Comest.

u Rabbini tres  
Iridi colores  
reserunt ad tres

Patriarchas: si-  
cut & Christi-  
ni quatuor colo-

res, ed. 4. ele-  
mentis. Gib.

*Ptolemaus, Gordiai*: the people are called *Cardai*, or *Gordai*. In this Tract (saith *Epiphan.*) there is one high Mountaine called *Lubar*, which signifieth the descending place (*Lubar* in the Armenian and Egyptian language signifying the same that *αὐτοβάρητος* before mentioned) and the word *Baris* before cited out of *Damasceus* seemeth to be corruptly written for *Lubaris*.

The Armenians through all ages haue (as it seemeth) reserued the memorie hereof: and euen <sup>1</sup> in our dayes there standeth an Abbey of Saint *Gregories* Monkes neare to this Hill, which was able to receiue <sup>m</sup> *Shangh Thomas*, and a great part of his Armit. These Monkes, if any list to beleue them, say that there remaineth yet some part of the Arke, kept by Angels: which, if any seeke to ascend, carrie them back as farre in the night, as they haue climbed in the day. *Courtwright*, an eye-witnesse, saith that this Hill is alwaies covered with snow; at the foot thereof issue a thousand Springs; there are adioyning three hundred Villages of the Armenians. He saith also that there are seene many ruinous foundations, supposed to be the workes of this first people, that a long time durst not aduenture into the lower Countries, for feare of another floud. <sup>n</sup> *Abidennus* saith, that the Ship or Arke was still in Armenia (in his time) and that the people vsed the wood thereof against many diseases with maruellous effect.

After that *Noah* had obtained his deliuerance, and was now gone out of the Arke; his first care was Religion: and therefore he <sup>p</sup> built an Altar to the Lord, and toke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the Altar: And the Lord smelled a sauour of rest, and renewed the ancient blessings and promises to *Noah* and his posteritie. The liuing creatures were also permitted to their foode, and submitted to their rule, by whom they had in the Arke escaped drowning. Only the blood was prohibited to them, as a ceremonial obseruation to instruct them in lenitie and hatred of crueltie: the politicall Ordinance being annexed touching the blood of man, against man or beast that should shed the same. This difference being <sup>q</sup> alleaged of the life of Man and Beast, that the life of the Beast is his blood, the life of Man is in his blood. Not that the blood which we see shed is the life of the beast; for that is properly, *Cruor*, not *Sanguis*, that is, the matter, whose forme was the life or vitall spirit, which being separated from the bodie, is seuered also from the forme of life. And the life of beasts hath no other forme but that which is vnited with the blood, as the life of trees is the sappe of trees; their blood being (as it were) their soule. But <sup>r</sup> the life of man is in his blood, hauing his seat therein, liuing when it is by death separated from the blood; meane while the Spirits being the purest part of the blood, as conduits conueying life to the bodily members, and as firme bands of a middle nature, betweene the body and soule, vniting them together; which bands and carriages being broken by effusion of blood, the soule subsisteth a spirituall substance without the bodie, not subiect to substantiall corruption or mortalitie.

God did also make a couenant for man with the beasts of the field, infusing into the nature of all things, a dread and feare of man, whereby they feare the power, the snares, and sleights of man, and therefore flee or else submit themselues, not by that willing intinct, as to *Adam* in innocencie, but rather with a seruile feare. And although by hunger or prouocation, or feare of their owne danger, they sometimes rebell, yet otherwise there remaines some impression of this naturall decree in them, as experience in all places hath shewed. Euen the Lyon, King of Forrests and sauage creatures, doth not easily giue on-set, but on such occasions: yea the Moores meeting with this beast, doe rate and braule at him; this magnanimous beast passing by with a leering countenance, expressing a mixt passion of dread and disdain, fearing the voice of one, that feareth not the weapons of many, and which himselfe, by the terror of his voice, maketh the beasts to tremble. Hereunto the Lord addeth the Rainbow, a new Sacrament, to seale his mercifull Couenant with the earth, not to drowne the same any more; which yet at last shall be burnt with fire, so to purge the heauens and earth of that <sup>s</sup> *vannie*, whereto mans sinne hath subiected them. And thus much doe <sup>t</sup> some reade in the colours of <sup>u</sup> the Rainbow, of a waterish and fierie mixture, as a

continued



continued signe of the double destruction of the world, the first outward as already past, the other inward as yet to come. Well, indeede, may this Bow be called the *Child of Wonder*, both for the naturall constitution and diuine ordinance: not that there was before <sup>1</sup> no such creature, but that then this vse of the creature was ordained. The reflection or refraction of the Sunne-beames in a waterie cloud, the brightness from the Sunne, and the cloud meeting together, the varietie of colours proceeding from the varietie of matter; the sunnish and dryer part of the cloude yeelding a purplish, the waterie a greenish Sea-colour, &c. borrowing the roundnesse from the Sunne halfe eclipsed by the shadow of the Earth, are accounted the naturall causes of this wonder of Nature; sometime also by reason of abundance of matter, the same being doubled, one Bow within the other, their colours placed contrarie, for that the one is the Image (by reflection) of the other. Neither is it to bee thought, that there was no Raine-bow before the flood; any more then that there was no water, bread, or wine, before the institution of our Christian Sacraments, which name and dignitie, not Nature, but Vse, by the appointment of the God of Nature and Grace, doth giue vnto them. For not in the cloudes alone is this Bow to bee seene, but as further witnesse of the naturall causes and constitution thereof, the same effect may be shewed by concurrence of like causes in the Waters and Rocks where Riues haue their falls; yea on the buildings of men: as I my selfe haue seene a perfect Raine-bow by the reflection of the Sunne-beames on a boarded wall of a Water-mill; the boordes thereof being very wet with the fall of the water, and opposite to the Sunne.

q Iris Thaumant. flia.  
r Alcumum & Chrysol. accusat  
Petrus huius  
opin. l. 14. in G.

The Sonnes of *Noah* were *Sem* (which because of Diuine priuiledge, from whose loynes Christ was to come, according to the flesh is first named) *Ham* or (*ham*, and *Iapheth*, who seemeth (as <sup>1</sup> learned men gather by the <sup>2</sup> Text) to bee the eldest. Fabulous *Metodius*, contrarie to *Moses*, speaketh of an other Sonne *Iamibus* after the flood, whereas the <sup>3</sup> Scripture saith, That of those three all the Earth was replenished.

f Iunius & affj.  
Petrus contru  
lib. 1. 5. in Gen.  
t Gen. 10. 21.  
u Genes. 9. 19.

To shew directly which Nations descended of each of these three, were a hard taske: and now after this confusion of Nations by warres, leagues, and otherwise, impossible. But for the first beginnings of Nations, before that Colonies were by violence of Conquerors, or by themselves, in their exceeding multiplying, voluntarily translated from one place to another, they are by *Moses* faithfully related, although the confusion of Languages and of Peoples do make the matter hard and harsh to vs. Yet the names of Nations in the Greeke stories do in great part agree with the names of these first Patriarkes, as <sup>4</sup> M. *Broughton* hath shewed, by laying downe the names of *Noahs* house, which, vnswelled, may admit sundrie pronouncings, setting against them such names as Heathen Authors haue mentioned. Out of him, and *Arias Montanus* his *Phalag*, and others, what I thought likeliest, I haue here inserted.

x Broughtons  
Content.

*Iapheth*, *Iapetus*: *Gomer*, or after the Septuagint *Gamer*: *Camarita* & *Cimmerij* and *Cimbri*, <sup>5</sup> *Iosephus* saith, That the Inhabitants of Galatia were of *Gomer* sometimes called *Gomara*. <sup>6</sup> Master *Camden* deriveth the ancient Gauls and Britans from this *Gomer*: the name which they giue to themselves to this day implying the same, which is *Kumero*, *Cymro*, and *Kumens*, a British or Welsh woman *Kumeraes*, and their language *Kumerac*.

y Ioseph. Ant. l.  
1. Trem. & Iun.  
An.  
z Camd. Brit.

<sup>7</sup> *Magog* is supposed the Father of the Scythians, before (saith *Iosephus*) called *Magoges*, *Ex. ch. 38. 2. & 39. 6.* who after inuading those parts, left the name *Magog* to *Hierapolis* in Syria: *Plin. l. 5. c. 23.* Of *Madai* came the Medes, of *Iauan* the Iones or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Tibolch*. The Iberians, saith *Montanus*, dwelt neare to Meotis: certaine Colonies of them inhabited Spaine, and called it *Hiberia*, and themselves *Hiberians*: whence the Spaniards haue a report, that *Thubal* was the first peopler of their Countrey. The Cappadocians were called *Meschini* of *Meshech*, whose Citie *Mazaca* was named of *Meshech*, since by *Tiberius* named *Casarea*, where *Basil* was Bishop. Hence was named *Moschians*, *mons*, and *Moschos*, and the *Moscovites*.

\* Magog, Mac-  
sageta & Gela.

From

From *Thiras* came the Thracians. The name *Tros* may cause men to ascribe the Trojans to this beginning. Of the Sonnes of *Gomer*, *Aschenaz* was Author of the Nations in Asia, Pontus, and Bitbynia, where was the Lake and River *Ascanius*, a proper name also of men in those parts: the *Azine* or *Euxine* Sea: the *Ascanian* Iland, and *Ascania* in Phrygia. Of *Ripharb* came the Paphlagonians, sometimes called the *Riphathzi*, saith *Iosephus*: and the *Riphazan* Hills in the North: the *Amazonians* were also called *Eorpatz*: The *Arimphai* also, neare to the *Riphean* Hills.

\* Herod. Mel.  
pom.

*Thogarma* gave name to the Inhabitants of Armenia Minor, whose Kings, called *Tygranus*, and Townes *Tygranokartaz*, witnesse it: some also attribute the *Turkes* or *Turkeman* Nation to this name and Authour. These peopled Asia first, and from thence by degrees these parts of Europe: Of *Togarma*, *Africanus* deriue the *Armenians*.

Of *Ianus* children, *Elisba* founded the *Aeoles*, called also *Elisei*: of *Tarsibis* came the *Cilicians*, whose Mother-citie was *Tarsus*, *Pauls* birth-place. *Montanus* thinketh that *Tharsis* was *Carthage* in Africa, which the *Poeni* after possessed: some refferre the *Venetians* to *Tharsis* also. *Cittim* was an other part of *Cilicia*. The *Cretans* (after *Montanus*) were called *Cherim*, and of others *Cortini*, of whom the Italian coast called *Magna Gracia* was inhabited, and the Citie *Caieta*, builded. Of *Dodanim* came the *Dorians* and *Rhodians*. These peopled the North and West parts of the World in Asia and Europe.

*Cham*s posteritie was *Cush*, *Mizraim*, *Put*, and *Canaan*: These possessed the South of Asia, and Africa. Of *Cham* is the name *Chemmis* in *Aegypt*; and *Ammon* the Idoll and Oracle so notorious. *Cush* gave name to the *Ethiopians* and *Arabians*, knowne in Scripture by that name. *Mizraim*, to the *Aegyptians*, even at this day so called in their owne and the *Arabian* tongues. *Put*, to the *Libyans*, sometime called *Phuthazi*: the River *Fut* is mentioned by *Plinie*, not far from *Atlas*. The *Canaanites* Ineede not mention: *Moses* plainly describeth them.

q Lib. 5. c. 1.

Of the Sonnes of *Cush*, *Seba* Author of the inhabitants of Arabia deserta, *Ps. 72. 10.* or after *Montanus* *Saba* a regio thurifera. *Cbanila* is a name more forgotten, supposed to be Author of a people neare the Persian Gulfe. *Sabbecha* left the name to the Inhabitants of Arabia *Fœlix*, where was the Citie *Sabbatha* with threescore Temples therein. Other people of Arabia *Fœlix* came of *Reamah*, where *Ptolomæus* placeth *Regama*: the *Garamantes* also in Libya. *Sabbecha* was Author of the *Sachalitz* in Arabia *Fœlix*. *Nimrod* the Sonne of *Cush*, some thinke to be *Zoroastres*, some *Belus*.

r Sabatha Sta-  
bei super sinum  
Persic. & Mes.  
Sabatha ex ys  
oriundi. Arias  
Montanus.

*Mizraim* begat *Ludim*, the Inhabitants of *Maratonia præfectura* in *Aegypt*: *Ananim*, the *Cyrenæans*: and *Lehabim*, the *Libyans*: and *Naphtubim* the *Ethiopians* neare to *Aegypt*, whose Towne *Napata* is mentioned in *Ptolomæus*; *Pharusim* the *Pharusians*, *Casubim*, at the entrance of *Aegypt*, *Cassiotis*. *Montanus* interpreteth *Ludim* the *Libyans*; *Ghananim*, the *Troglodytes*; *Lehabim*, the *Cyrenalkes*; *Naphtubim*, Africa the lesse; *Chastubim* the *Saracens*; *Caphthorim*, the *Cappadocians*.

To *Shem*s posteritie befell the parts of Asia from *Iudæa* eastward.

*Shem*s Sonnes were *Elam*, the Father of the *Elamites*, in the highor part of *Persia*: *Assur*, of whom came the *Assyrians*: *Arphaxad*; the *Cadusians* or the *Chaldeans* are (with little likenesse of sound) ascribed to him. *Lud* is holden Father of the *Lydians*; and *Aram* of the *Syrians*, called also *Aramzi*; others of *Aram* deriue *Armenia*.

*Aram*s sonnes were *Vz*, of whom the region *Aufaniciis* was named *Chul*, of whom *Cholle* seemeth to haue his appellation in the *Pahmyrene* Desarts neare to *Euphrates*. *Getber*, *Iosephus* ascribeth to him *Bactria*; others that part of *Syria* where *Gnidar* stood. *Atergate* and *Derceto*, that notorious *Syrian* Goddess, happily borrowed the name hence: Of *Mash* is the name *Masius*, part of the Hill *Amanus*. *Montanus* saith, of *Mer*, *Misy* and *Misa*, whom *Iuvenal* calls *Mesos*. — de præge Mesorum.

*Ischan* begat *Elmodad*, of whom the Hill *Emodus* may seeme named; of *Sbalab* the *Selebi* and *Sarphi*; of *Hutzarmaveth*, the *Sarmatians*; of *Iaraeb*, the *Arachosians*; of *Hadoram*, the *Orites*, people of *India*; of *Vzal* or *Auxal*, *Auzakea* a citie in *Scythia*,

Scythia, and the River *Oxus*: of *Diklab* (after *Arias Montanus*) *Scythia intra Imaum*, the reason I see not in the name: of *Obal* or *Ghobal*, the *Cabolites*, people of *Paropanifus*: of *Abimael*, *Imaus*: of *Sheba*, the *Sabz*, which *Eustathius* placeth in *India*, or according to *Montanus*, the *Sax*: of *Ophir*, some thinke was so called *Aurea Chersonesus*, where *Pegu* and *Malacca* now are: *Montanus* thinketh it to be *Peru*: *Chanilah* hath not left so plaine impression behinde. *Montanus* ascribeth to him *India*. Of *Iobab*, *Arias Montanus* coniectureth *Paras* in the West *Indies* to haue come, but with little probabilitie which I can see. And of the most before named we haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authors concerning them. Neither may wee thinke that *Moses* intended so much a Geographicall history of all the Nations of the world, many of which were not, long after this time, planted or peopled; but of the first Fathers, who peopled the places by degrees, as they increased in multitude which were neere that *Armenian* centre: and especially he relateth and dilateth of them, whom it most concerned the *Israelites* to know, as the *Canaanites*, whose bounds and Nations are exactly described. I could adde much touching the seuerall Nations descending of these three brethren, and the bounds of their habitations, in which *Africanus* sometime tooke profitable paines, and *Eusebius* out of him, although both be in this part lost: somewhat hath beene barbarously translated into Latine by an unknowne Author, for the solecismes, tedious; for the substance of Historie profitable to the Reader: and therefore by *Scaliger* in his edition of *Eusebius* communicated to the world. But the vncertaintie maketh me vnwilling to proceed in this argument further,

Of this vncertaintie no greater cause can be alledged, then the diuision and confusion of Tongues, the historie whereof *Moses* declareth. For whereas God had giuen to man two Priuiledges and principall prerogatiues, whereof other creatures are no way capable, his inward<sup>b</sup> Reason, and abilitie to vtter the same by Speech: this benefit of God in Nature was turned into a conspiracie against God and Nature. They said one to another, <sup>c</sup> Come, let vs make bricke for stone, and slime had they in stead of mortar. Also they said, let vs build vs a City and Tower, whose top may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth. This was their vaine arrogance and presumption, that when their guiltie consciences threatened a dissipation and scattering by diuine Iustice: they would thus harden and harden themselves against God and Man: in stead of thankfulnessse to God, and honouring his name, they would winne themselves a name and honour: in stead of preventing punishment by repentance, they would in this Giant-like fighting against God preuent future iudgements. But euen that, by which they intended to keepe them from scattering, was the true and first cause of their scattering. So doth God scatter the counsellors of his enemies, and taketh the wise in their craftinesse. Babel or confusion is alway the attendant of Pride. *Sibylla*, alledged by <sup>d</sup> *Iosephus* (for the *Sibylls* which we haue in Greeke verse, translated by *Castalion* into Latine, are but counterfeits, if <sup>e</sup> *Scaliger* iudge rightly, *Pseudosibyllina oracula, qua Christiani gentibus obiciebant, quum tamen Christianorum officina prodissent*, &c. but that more ancient *Sibyll*) testifieth of this confusion of Tongues in these words. When all men before vsed one speech, they erected a high Tower, as if they would ascend to Heauen, but the Gods by tempests ouerthrew their Tower, and gaue to each of them seuerall Languages, whereof the Citie was named *Babylon*: According to that of *Moses*, <sup>f</sup> *Therefore the name of it was called Babel*, because the Lord did there confound the Language of all the Earth. From thence then did the Lord scatter them vpon all the Earth. The Atheists and Naturalists dreame the world to be eternall, and conceiue that all men could not be of one; because of this diuersitie of Languages. If such had beene at *Hierusalem*, and heard the Apostles (not the expertest men in their owne vulgar) speake all Languages: they might then haue seene the like power in a contrarie effect to this of *Babylon*. Mans sinne caused this, Gods mercie that the one came from *Babylon*, the other from *Hierusalem*, that old *Hierusalem* giuing a taste

a *Isidorus Etym. lib. 9. cap. 2.*  
also *Peregrinus*,  
*Opmerus*, and  
other Com-  
menters on  
*Genesis*, and  
*Chronologi-*  
*ans*, haue done  
somewhat in  
this argument,  
which yet as in  
many we see  
much proba-  
bilitie, so very  
much is ex-  
ceeding doubt  
full of that  
they say.

b *Vinculum*  
*humana societa-*  
*tis est ratio &*  
*oratio. Neq. vlla*  
*re longius absum-*  
*us a natura*  
*serarum, &c.*  
c *Cic. Offic. lib. 1.*  
d *Gen. 11. 3. 7.*  
e *Ant. lib. ca. 4.*  
f *Scal. Ep. ad*  
*Casaub.*  
g *Genes. 11. 9.*



tafte and earnest of that, which the new Ierusalem shall once fully accomplish, when all shall be made new, all shall become one, and God shall bee all in all. It appeareth that these Builders lost the vnderstanding of their owne speech, and were endued with other language, whereto their Vnderstandings and Tongues were framed, in stead of that former.

<sup>a</sup> Theod. 9. 59.  
in Gen.

<sup>b</sup> Scal. Opusc.  
Ep. ad Tomson.

<sup>c</sup> Herodot. li. 2.

<sup>d</sup> Relat. Regn.  
Mogor. loan.  
Orani.

<sup>e</sup> Loquatur  
vale est homini,  
hanc vero lin-  
guam aut illam,  
artu. Viber. de  
trad. disc. lib. 3.  
f Indofcyth.

<sup>g</sup> Orig. in Num.  
11. Hier. in So-  
phon. c. 3. Chryf.  
in Gen. 20.  
Aug. de Ciuir.  
Dei lib. 16. cap.  
11. &c.

<sup>h</sup> See Brough-  
ton on that ar-  
gument.  
Genebrard.  
Chron.  
Gen. 10. 21.

What this former Language was, hath beene doubted, either of ignorance, or of curiositie and selfe-loue. <sup>a</sup> *Theodores* esteemeth Syrian the first language, and that Hebrew began with *Moses*, taught him by God as a sacred language. <sup>b</sup> *Ioseph Scaliger* affirmeth that the Syrian Maronites attribute greater antiquitie to the ancient Syrian then to the Hebrew, which is all one, saith he, as if one should contend that the Italian Idiom were ancienter then the Latine. Hee concludeth that the Bible was written in the most ancient language, which at first was pure in Assyria, but by merchandize and warres corrupted. For Assyria, saith he, was first inhabited both before and after the Flood: and from thence were Colonies sent into Syria and Phoenicia, which held their language pure, by reason few strangers had recourse to them, after *Moses*, to the time of the first Temple, as appeareth by the coyne of the Tyrians and Sidonians, which are digged out and found daily. <sup>c</sup> *Psammetichus* King of Egypt, caused two children to be closely brought vp by a shepherd, who should at times put Goats to them to giue them sucke, without euer hearing humane voyce. After two yeares they vttered the word *Bee Bet*, which was the voice that they had heard of their nurfes the Goats, but not so interpreted by *Psammetichus*; for he enquiring in what language *Bee* was significant, and hearing that the Phrygians so called Bread, ascribed to them the prioritie of all Nations and languages, *Melabdim Echebar*, the great <sup>d</sup> *Mogor* (as the Iesuites Epistles declare) made the like triall of thirtie children, whom he caused, without hearing of man, to be brought vp, setting Guards to obserue the Nurfes that they should not speake to them: purposing to be of that Religion whereto they should addict themselves. But neither could they euer speake, <sup>e</sup> or would he euer addict himselfe to one certaine Religion. <sup>f</sup> *Goropius* by a few Dutch Erymologies grew into conceit, and would haue the world belecue him, that Dutch was the first language; which if it were, we English should raigne with them as a Colonie of that Dutch Citie, a streame from that fountaine, by commerce and conquests since manifoldly mixed. But his euidence is too weake, his authoritie too new.

The 8 common and more receiued opinion is, that the Hebrew was the first, confirmed also by vniuersalitie, antiquitie, and consent of the Christian Fathers and learned men, grounding themselves vpon this reason, That all the names mentioned in Scripture before the Diuision, are in that Language onely significant: besides, it is not like, that *Schem* conspired with these Babylonians, and therefore not partaker of their punishment. Now it is very probable and almost manifest, that he was <sup>h</sup> the same which after is called *Melchisedech*, King of Salem; betwixt whom and *Abraham*, in that familiaritie, it is not likely, that there was much dissonance in Language. He is also called the father of all the sonnes of *Heber*, by a peculiar proprietie, although he had other sonnes, because the puritie of Religion and Language remained in *Hebers* posteritie. And why should *Heber* call his sonne *Peleg* (Diuision) but of this diuision which then happened? The Nation and Language of Israel borrow their name (Hebrew) of him. And if it had happened to himselfe, why should he more then others, haue so named his sonne?

## CHAP. IX.

*A Geographical Narration of the whole Earth in generall, and more particularly of ASIA.*

**W**E have all this time beene viewing one Nation, which alone was knowne in the Earth, vntill confusion of Language caused diuision of Lands: and haue taken notice of the Heads and Authors of those Peoples and Nations, that from that time were scattered ouer the World, and after settled in their proper Habitations. We haue not followed the opinion of some, both of the Antients, and later Writers, in defining the number of Nations and Languages through the World; reckoned by them 72. For who seeth not, that *Moses* in that tenth of *Genesis* is most carefull to describe the Posteritie and bounds of Canaan, which God had giuen to Israel, which it were absurd to thinke in so small a territorie to be off so many (that is, eleuen) severall Languages? And how many Nations were founded after that by *Abrahams* posteritie (not to mention to many other Fountaines of Peoples) by the sonnes of *Hagar*, and *Keturah*, and *Esau* the sonne of *Isaac*? Neither could the world so suddenly be peopled: and of that, which then was peopled, *Moses* writing a Historie of and for the Church, so far mentioneth the Affaires and Nations of the world, as it was meet for the Church (and especially that Church of the Israelites) to know, according as it was likely they should haue then, or after, more or lesse to doe with them. <sup>a</sup> *Africanus* hath reckoned the 72. by name. But how easie were it in these dayes to set downe 72. more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently be shewed. Besides, it may be a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldaea, Syria, and Canaan) with some diuersitie of Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the pilgrimages of the Patriarkes, *Abraham*, *Isaac*, and *Jacob*, in those parts (which had needed new interpreters, by that rule, in every two or three dayes trauell, except themselves had beene almost miraculously skilfull in Languages) and by the Chaldaean and Syrian Monumentes and Bookes, which some obserue to come nigh to the Hebrew. <sup>d</sup> *D. Willer* reproveth *Philos* opinion, That the Chalde and Hebrew was all one, because *Daniel*, an Hebrew, was set to learne the Chalde: or that the Syrian and Chalde, according to *Marcus* opinion, was the same; yet grants, that in the first times the Syrian and Chalde little differed. <sup>e</sup> *Scaliger* a fit man to speake of Languages, who could speake so many) saith, as before is obserued, That in Assyria was the first, both man and Language, euen the same which thence passed with their Colonies into Syria and Canaan, where it remained pure; euen then when in Assyria it selfe it was corrupted by intercourse of strangers. *Abraham* spake this corrupted Syrian, which tooke place onely in the traits of Euphrates, at the first: but after, both he and his posteritie vsed the Language of Canaan; so that *Laban*, whose kindred, countrie and language was the same with <sup>f</sup> *Abrahams*, yet spake another and differing language from that of *Jacob*, one calling that *Galed*, which the other calleth *Iegarshaduthu*. Thus it appeareth by him, that the ancient Syrian, Assyrian and Chaldaean, were first which is now called Hebrew, because the Hebrewes obserued and retained it, and onely haue left bookes to vs written therein, (whom the Cananites called Hebrewes, as <sup>g</sup> *Scaliger* and *Montanus* affirme, because *Abraham* had passed ouer the Riuer Euphrates vnto them) but after degenerated first in the parts neere Euphrates, where it was first spoken: and when the Tyrians and Sidonians had the Empire of the Sea, by reason of their traffique, it proued impure there also, howsoeuer in the time of *Elisa* or *Dido*, the Phænicean or Punike, which she carried into Africa, was pure Hebrew, as were also their letters. The later Carthaginian letters were read from the left hand to the right; as the Latine and Greek, but those from the right hand; yet not the same which

<sup>a</sup> *Augustin.*  
*Hierom.*  
*Arnobius.*  
*Epiph.*  
*Broughton, &c.*

<sup>b</sup> *Excerpta bar-*  
*bara-Latina &*  
*pud Ios Scalig.*  
*Eusebium.*

<sup>c</sup> *Gibbins in*  
*Genes. II.*

<sup>d</sup> *D. Willer in*  
*Dab. ca. i. q. 25.*

<sup>e</sup> *Scal. epist. ad*  
*Tomf. & ad*  
*Vhart.*

<sup>f</sup> *Gen. 31. 47.*

<sup>g</sup> *Qui ex trans-*  
*Euphraten sibus*  
*partibus ad illos*  
*veniebant, He-*  
*breae, hoc est,*  
*negritus,*  
*vocabant.*

now

now are called Hebrew (but ought rather to be called Iewish, as brought by them from their Babylonish captiuitie) but the Canaan or Phœnician letters, which the Samaritans still vse, and wherein *Moses* had innouated nothing, as some will haue him, neither in the letters, nor in the Language, but vsed them as they were long before his time. Warres and traffique could not but further alter those Languages in continuance of time: which appeared most after the Captiuitie, when the Iewes spake not Hebrew, but Syrian, and that also in likelihood more and more by time altered. Perhaps it was with these three Languages, as with the Frankes <sup>a</sup> Language, when they first seated themselves in Gallia, and that which is now called <sup>b</sup> French; or the Saxon and the present English: for there were no lesse mutations and transmutations, by times and warres, in those parts then in these. It seemeth therefore probable, that at the first diuision of Languages, they that most disagreed, did furthest separate themselves, and they that spake either the same, or neere in likeness to the same speech, obserued the same neighbourhood of Nation, as of speech; which, the names and words of the Phœnician, Syrian, Persian, Arabian, and Egyptian Languages testifie. The diuision of Tongues was about an hundred yeeres after the Flood, *An. Mundi* 1757. as *Caluissius* and *Buntingus* account.

<sup>a</sup> See *Wolfgang. Lat. de Miggentium*, lib. 3. *Beat. Rhenanus, R. Verilegans Antiq.*  
<sup>b</sup> The olde French, and our old English are very like, both (in their original) Dutch.

Now that we haue spoken of the first Authors of the principall and first Nations, let vs suruey the Lands and Inheritance, which God gaue vnto them, which was the habitable Earth. This Earth, together with the Waters, make one Globe and huge Ball, resting on it selfe, supported by the Almighty hand of God, to the roundnesse whereof, the high mountaines in comparison of the whole, can bee small impediments, and are but <sup>c</sup> as a few motes or dust sticking to a ball. *Posidonius, Eratosthenes, Hipparchus, Plinie, Ptolomey*, and others, skillfull in Geographie, haue endeouored by Art to finde out the true quantitie therof: and although there appeare difference in their summes, yet that is imputed rather to the diuersity of their furlongs, which some reckoned longer then others, then to their differing opinions. But neuer had they so certaine intelligence of the quantitie of the Earth, as in our time, by the Nauigations of <sup>d</sup> Spaniards, <sup>e</sup> English, and <sup>f</sup> Dutch, round about the same, is giuen vs; Art and Experience consulting, and conspiring together, to perfect the Science of Geographie. For whereas the Ancients diuided the world into three parts, <sup>g</sup> Asia, Africa, and Europe, and yet neuer knew, the East and North parts of Asia, nor the South of Africa, nor the most Northerly parts of Europe: not onely these three are by Land and Sea farre more fully discouered, but also <sup>h</sup> three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America Mexicana*, and *America Peruviana*, and *Terra Australis*, or the Land lying toward the South Pole. As for the seventh part, which some reckon vnder the North Pole, because we haue no relation but <sup>i</sup> from a Magician, a Frier of Oxford, called *Nicholas de Linna*, which might with as good conscience lie to vs, as by Art-Magicke take view of those Parts (otherwise it is not certainly knowne, whether it be ioyning to Asia, or whether it be Land or Sea) I therefore leaue it out in this diuision.

<sup>d</sup> *F. Magellanes*  
<sup>e</sup> *F. Drake*  
<sup>f</sup> *T. Canindish*  
<sup>g</sup> *Oliver Noort*  
<sup>h</sup> Some of the made but two: ascribing Africa to Asia, as *Eratosthenes, Varro, Silius, Italicus*, or to Europe, as *Lucanus* lib. 9. & *Paulinus*.  
<sup>i</sup> *A. Maginus, Geog.*  
<sup>j</sup> *Mercat. Tab. Vnivers. sal.*  
<sup>k</sup> *Ortel. Mercat. Gem. Phryf. &c.*

Europe is diuided <sup>k</sup> from Africke by the Mediterranean Sea; from Asia by the Egean and Euxine, *Mæotis*, *Tanais*, and a line from the fountaines thereof Northwards: on the North and West parts washed with the Ocean; which running by the straits of Gibraltar, floweth along the Coasts of Africke, to the Cape of Good Hope, and thence passeth all alongst on the East-side thereof into the Arabian Gulfe, where, by a Necke of Land, it is encountered: This Necke, the Mediterranean, and Ocean, doe limit the bounds of Africa: The rest of the old World is Asia. *America Mexicana*, or North, and the South called *Peruviana*, are seuered by the narrow straits of Dariene, in other places compassed by the Sea: The South Continent is verie little knowne, and containeth the rest of the World, not bounded in the former limits. But in their particular places wee shall heare of each of them more fully.

It cannot be without some great worke of God, thus in the old and decrepit Age



Age of the World, to let it haue more perfect knowledge of it selfe; which wee hope, and pray, may be for the further enlargement of the Kingdome of CHRIST IESVS, and propagation of his Gospell; And, as in former times, in those then discouered parts, the Iewes were scattered, some violently, some willingly, through ASIA, AFRICA, and EUROPE, to vsier the Gospell into those parts, and make way for that which the most of themselues reiect: who knoweth, whether in the secret dispensation of Diuine Providence, which is a co-worker in euery worke, able euen out of euill to bring good, the Donations of Popes, the Nauigations of Papists, the preaching of Friars and Iesuits may be fore-runners of a further and truer manifestation of the Gospell, to the new-found Nations? for euen alreadie it is one good stepe of an Atheist and Infidell to become a Profelyte, although with some soyle: and againe, the Iesuites there cannot play the Statel-men, as in these parts, yea (themselues in their Relations being witnesses) they rather take the Euangelicall courses of those, which heere they count Heretickes, and by laying open mens sinne through the fall, and diuine Iustice, onely by Christ satisfied, doe beate downe infidelitie with diligent Catechising: although vpon that golden foundation they build afterward their owne Hay and Stubble, with their racke of Confession, and rabble of Ceremonies, and (the most dangerous to new Conuersts) an exchanged Polytheisme in worshipping of Saints, Images, and the Host. But if God shall once shew mercie to Spaine, to make them truly Catholike, and, as a diuine Inquisitor, condemne that diuellish Inquisition to perpetuall exile, how great a window may by that meanes be opened vnto this new World for their conuersion and reformation? And why may not the English Expedition & Plantation in Virginia, and the Nauigations of other Protestants, helpe this way, if men respected not their owne Pride, Ambition and Couetousnesse, more then the truth and glorie of God? But he that by Fishers conuerted the old World, and turned the wisdom of the World into foolishnesse, subdued Scepters by preaching the Crosse, yea, by suffering it in himselfe and in his members: is able of those stones to raise vp children to Abraham, and that by the mouth of Babes and Sucklings, by weakest meanes, when it pleaseth him. Let vs therefore pray the Lord of the Haruest to send forth Labourers into these wide and spacious fields, ripe thereunto.

But to returne to our parts of the World, whence this meditation hath withdrawn me. The ancient Geographers were ignorant of a great part of that threefold diuision: as appeareth by their owne Writings. The vse of the Loadstone, found out by Iohn Goa of Meli, an Italian (or as Bellonius obserueth, by one Plinius, but Albertus Magnus was the first that writ of the nature of it) was a great and necessarie helpe to further Discoueries, especially after that Henrie sonne of Iohn the first, King of Portugall; began to make voyages of discouerie vpon the Coast of Africa, and Iohn the second seconded that Enterprise, and vsed the helpe of Mathematicians, Roderigo and Ioseph his Physicians, and Martin Robemus, by whom the Astrolabe was applied to the Art of Nauigation, and benefit of the Mariner, before vsed onely in Astronomie. This Iohn also sent men of purpose into Arabia, and Aethiopia, and other Countries of the East, to learne further knowledge thereof. From these beginnings, daily encreasing, hath Nauigation (first in Portugall, and by degrees in other European Nations) by the helpe of Astronomicall rules growne to her present perfection, and by it, Geographic. And if the longitude of places might as easily be found out as the latitude, which our Countreman Master Linton made promise of, we should yet grow to better knowledge in those Sciences, and of the World by them. Moreouer, as the Expedition of Alexander, and those flourishing Monarchies in Asia, brought some knowledge thereof to the Ancients: So the Histories of later times, but especially the great Trauels by Land of Marcus Paulus, Odoarius, Will. de Rubriques, Ioannes de Plano Carpini, our Countreman Mandeville, and others, before this skill of Nauigation, haue giuen much light to the knowledge of the in-land Countries of Asia, which we are first to speake of.

As for the Circles, the Equinoctiall, which parteth the Globe in the midst, the

F

Tropicks

a Iesuitarum  
Epistola.  
Thus did Fr.  
Xauer, and the  
rest of them.  
b Leges Ortelij  
Ani veteris de-  
scrip. & Maria  
pacifica.  
c P. Bellonij ob-  
seru. l. 3. c. 16. sic  
& Kecker. Pro-  
blem. nautica.  
Gilbert. de Mag.  
l. 1. c. 1. Some  
ascribe this in-  
uention to  
Paulus Venetus,  
as if hee had  
brought it out  
of China 1360.  
Some to Salo-  
mon, &c. Seb.  
Cabus, first found  
out the varia-  
tion of the  
Compass.  
d Bar. dec. 1. l. 1.  
Asia Olorius de  
Seb. Ema. lib. 1.  
Mass. l. 1. Hist.  
Ind. Dam. d.  
Goet de mor. Ae-  
thiopum. Gos.  
Arthur hist. Ind.  
This Henrie of  
Portugal, the  
great Discoue-  
rer, was son to  
Philip daugh-  
ter to Iohn of  
Gaunt by his  
first wife: so  
that by the  
mothers side  
he was Eng-  
lish. Gen. Hist.  
of Spaine. l. 17.  
Leu. de Mayerne  
Turquet.  
e Comple-  
ment of the  
Art of Nauiga-  
tion.

a Every Region where the longest day is halfe an houre longer or shorter then it is in any other Region, must be accounted in a severall climate from it; halfe whereof is a Parallel: so that between the line and the Polar circle are 45. Parallels, and 25. climates on either side of the Equinoctiall. Beyond the Polar circles, this distribution is improper and lesse certaine, the dayes encreasing whole dayes, weekes, monthes, &c.

See Tac. *Chyrenius Geog.* l. 1. c. 10. R. *Hues de Glob.* pag. 51. *Kecker. Syst. Geog.* lib. 1. *Records Cass. lib. 3.* *Ptolemy & the Ancient* are not herein to be followed.

b *Euclid.* 10. de *Sac. Bosco.* *Clavius.* *Proclus.* *Simlerus.* *A. Miraldus.* *B. Kecker. Systeem. Geog.*

*Ios. Langius. Etem. Math.* *Iac. Chyrenius Geog.*

*R. Record.* *Cass.* *of Knowledge.* *Danau.*

*Cornel. Valerius Gm. Phys. &c.*

c *Vin. historia est oculis prudentie politica.*

*ita Geographia est oculis & lumen historiae.*

*Bod. Meth.* c. 1. *Cosmographia complectitur sub*

*st totam Physicam, Astronomiam, & Geographiam.*

*d A. Maginus.* *Guaricus.* *Arthurus.* *Histor. Ind. Orient.* *Cornel. de Iudais.* *Alv. Ortel.* & alij.

Tropicke of Cancer and Capricorne 22. degrees and a halfe from either side of the Equinoctiall, the Arctike and Antartike Circles 23. degrees and a halfe from the North and South Poles, or not much differing (which are usually set in Mappes with red or double lines, for distinction.) The Meridians, which are Circles passing over our heads, in what part of the World soever we be, and also through both the Poles; the Horizon, which divideth the upper halfe of the World which wee see, from the nether halfe which we see not: the Parallels of Latitude from the Equinoctiall towards either Pole: The Climes or Climates, which are the spaces of two Parallels: Also the rearmes of Poles, which are two, the Arctike, and the Antartike; and the Axletree of the World (a right line imagined to passe from the one to the other, through the Centre of the Earth:) the Degrees, containing 60. miles (or after *Cornelius de Iudais*, 68095  $\frac{1}{2}$  paces, and after other Authors otherwise, according as they have differed in opinion touching the measure of the Earth, or touching the furlongs, miles, and degrees, which they used in their computation; the varietie whereof both ancient and moderne among the Greekes, Romans, Arabians, Italians, Spaniards, and others, Master *Hues* our Countreiman hath studiously collected: into 90. of which degrees every fourth part of the world is divided, and amount in the whole to 360. Also the Geographall rearmes of *Litus.* *Fretum.* *Insula.* *Sinus.* *Continens.* *Pro-montorium.* *Isthmus.* that is, Shores, straits, Ilands, Bayes, Continent, Capes or Headlands, Neckes of Land, and such like: All these (I say) and other things of like nature, needfull to this kinde of knowledge, the studious shall finde in those Authors which teach the Principles of Astronomie and Geographie, with the use of Globes or Mappes, as Mr. *Blundenile*, Mr. *Hues* and others.

My intent is not to teach Geographie, but to bestow on the studious of Geographie, a Historie of the World, so to give him flesh vnto his bones, and vse vnto his Theorie or Speculation, whereby both that skill may be confirmed, and a further and more excellent obtained. Geographie without Historie seemeth a carkeasse without life and motion: Historie without Geographie moueth, but in moving wandreth as a vagrant, without certaine habitation. And whereas Time and Place are twinnes and vnseparable companions, in the chiefe Histories to set downe the true time of chiefe Accidents, will adde much light to both; a great taske in one Countrey: but to take vp the whole World on my shoulders, which haue not the strength either of *Atlas* or *Hercules* to beare it; and in the whole to obserue the description of Places, order of Times, and the Historie of Actions and Accidents, especially Religions (*alliorum & as triplex*, thrice happie he that could happily archieve it) I confesse beyond my abilitie exactly to performe; but with the wisest, I hope that the haughtines of the Attempt. In a thing so full of varietie and hardnesse, shall rather purchase pardon to my slippes, then blame for my rashnesse. And how can I but often slip, that make a perambulation ouer the World, that see with others eyes, that tell of matters past so many Ages before I had a being. Yet such is the necessitie of such a Historie, either thus, or not at all. But as neere as I can, I purpose to follow the best evidence, and to propound the Truth: my fault (where it is worst) shall be rather *mendacia dicere*, then *mentiri*, and yet the Tale-man shall be set by the Tale, the Authors name annexed to his Historie, to shield me from that imputation.

And first we must begin with *ASIA*, to which the first place is due, as being the place of the first Men, first Religion, first Cities, Empires, Arts: where the most things mentioned in Scripture, were done; the place where Paradise was seated; the Arke rested; the Law was giuen; and whence the Gospell proceeded: the place which did beare Him in his flesh that by his Word beareth vp all things.

Asia (after some) is so called of *Asia*, the daughter of *Oceanus* and *Thetis*; which was wife to *Iapetus*, mother of *Prometheus*: Others fetch this name from *Asius* the sonne of *Manaus*: both with like certaintie and credit. It is greater then Europe and Africa: yea, the Ilands thereof are larger, if they were put together, then all Europe. It is compassed with the Easterne, Indian, and Scythian, Oceans, on three

parts;

parts: on the West it hath the Arabian Gulfe, that necke of Land which diuideth it from Africa, the Mediterranean, Aegean, Pontike Seas, the Lake Mæotis, Tanais, with an imagined line from thence to the Bay of S. *Nicholas*. Some make it yet larger, and make Nilus to diuide it from Africa, but with lesse reason. Taurus diuideth it in the middest: On the North side is that which is called Asia interior: on the South is Asia exterior. More vnequall is that diuision into Asia the greater and the lesse, this being lesse indeed, then that it should sustaine a member in that diuision. So, *Barrius* diuideth it into nine parts, *Ortelius* into fiue, *Magirus* into seuen, which are these: First, That part of Tartaria, betwixt Muscouia, the Northerne Ocean, the Riuer Ob, and the Lake Kytai, and a line thence drawne to the Caspian Sea, and that Isthmus which is betwixt that and the Pontike Sea: secondly, the great *Cham* Country, from thence to the Easterne Sea, betwixt the frozen Sea and the Caspian: thirdly, That which is subiect to the Turke, all from Sarmatia and Tartaria Southwards, betweene Tigris and the Mediterranean Sea: fourthly, The Persian Kingdome, betweene the Turke, Tartar, India, and the Red Sea: fifthly, India, within and beyond Ganges, from Indus to Cantan: sixthly, The Kingdome of China: seuenthly, The Islands. These Diuisions are not so exact as may bee wished, because of that varietie and vncertainie in those Kingdomes. Many things doth Asia yeeld, not elsewhere to be had; Myrrhe, Frankincense, Cinnamon, Cloues, Nutmegs, Mace, Pepper Muske, and other like, besides the chiefeest Jewels. It hath also minerralls of all sorts: It nourisheth Elephants, Camels, and many other Beasts, Serpents, Fowles, wilde and tame, as in the ensuing Discourse, in their due places, shall appeare; yet doth it not nourish such monstrous shapes of men, as fabulous Antiquitie fained. It brought forth that Monster of irreligion, *Mahomet*; whose Sect, in diuers Sects, it fostereth with long continuance of manifold Superstitions. It hath now those great Empires of the Turke, Persian, Mogore, Cathayan, Chinois: it had sometimes the Parthian, and before that, the Persian, Median, Assyrian, Scythian: and first (as it seemeth) before them all, the Babylonian Empire vnder *Nimrod*, which is therefore in the next place to be spoken of.

## CHAP. X.

*Of Babylon, the originall of Idolatrie: and the Chaldeans Antiquities before the Flood, as BEROSVS hath reported them.*



Confusion caused diuision of Nations, Regions, and Religions. Of this confusion (whereof is already spoken) the Citie, and thereof this Country tooke the name. <sup>a</sup> *Plinius* maketh it a part of Syria, which he extendeth from hence to Cilicia. <sup>b</sup> *Sirab* addeth, as farre as the Pontike Sea. But it is usually reckoned an entire country of it selfe, which <sup>c</sup> *Ptolemy* doth thus bound. On the North it hath Mesopotamia, on the West *Arabia Deserta*; Susiana on the East; on the South, part of Arabia, and the Persian Gulfe. *Luke* maketh Babylon <sup>d</sup> a part of Mesopotamia: *Ptolemy* more strictly diuideth them: whereunto also agreeth the interpretation <sup>e</sup> of the Land of *Shinar*, that it was the lower part of Mesopotamia, containing Chaldaea and Babylon, lying vnder the Mount Sangara. In this Country was built the first Citie which we reade of after the Flood, by the vngatefull world, moued therunto (as some thinke) by *Nimrod*, the son of *Cush*, nephew of *Cham*. For as *Cains* posteritie before the Flood, were called the *sonnes of Men*, as more fauouring the things of men then of God: more industrious in humane inuentions, then religious deuotions; so by *Noahs* Curse it may appeare, and by the Nations that descended of him, that *Cham* was the first Author, after the Flood, of irreligion. Neither is it likely, that he which derided his old father, whom *Age*, *Holinesse*, *Fatherhood*, *Benefits*, and *the greatest Function of Monarchie*, *Priesthood*, and *Prophecies*, should haue taught him to reuerence: That

<sup>a</sup> *Plin* l. 5. c. 12.  
<sup>b</sup> *Sirab* l. 16.

<sup>c</sup> *Ptol. Geogr.*  
lib. 5. cap. 20.

<sup>d</sup> *Ab* 7. 21.  
<sup>e</sup> *D. Willet* in  
*Dan* cap. 1. q. 15.



f Gen. 10. 9.  
g Saturnus filius  
Celi, cuiuslibet  
erunt viria.  
h Iosb. 24. 2.  
i Philo de Au-  
tiq. Method.  
Renel.  
k The building  
of Babel was  
An. Mund. 1757  
and Abraham  
was borne An.  
1948. or after  
Broughton, Iuni-  
us, and others  
60. yeres later.  
But the Iewish  
Chronicles Se-  
der Olam Rab-  
ba, & Seder O-  
lam Zuta, make  
it 340 yeres,  
from the flood  
to Abraham; in-  
terpreting the  
word of Mo-  
ses in his daies,  
(Phaleg) the  
earth was di-  
vided of his last  
daies in the  
end of his life.  
K. Abraham Le-  
nits numbred  
from the flood  
to Abraham  
293 yeres.  
l Chronic be-  
fore the Bible.  
Gen. 10. 9.  
m Erec. Scaliger  
interpreteth  
Arctai campi  
mentioned by  
Tibull. l. 4. as he  
roddeth.  
n Hugo de S. vic.  
Ar. Montanus  
Melancthon  
Chron.  
Gratiy. Asia.  
Otho Heorhim.  
o Ps. 78. 51.  
p Chron. Gr. E-  
dit. Scal. pag. 9.  
q 13.  
q Bed. Chron.  
r Isid. Chro. But  
in Etim. l. 8. c.  
v. he saith that  
after the Iewes  
account, Ismael  
made the first  
images of  
earth, which  
the Gentiles  
ascribed to

he (I say) which at once could breake all these bonds and chaines of Nature and Hu-  
manitie, would be held with any bonds of Religion; or could have an eye of Faith  
to see him which is invisible, having put out his eyes of Reason and Civilitie. Had he  
feared God, had hee reverenced man, had hee made but profession of these things in  
some hypocriticall shew, he could not so easily have sitten down at ease in that Chaire  
of Scorning, whence we read not that ever he arose by repentance. From this Cham  
came Nimrod, & the mightie hunter before the Lord; not of innocent beasts, but of  
men, compelling them to his subiection, although Noah and Sem were yet aliue, with  
many other Patriarchs.

As for Noah, the fabling Heathen, it is like, deified him, The Berosus of fabling  
Annin, calleth him Father of the Gods, Heauen, Chaos, the Soule of the World.  
Iannes his double face might seeme to have arisen hence, of Noahs experience of both  
Ages, before and after the flood. The fable of Saturnus cutting off his fathers priu-  
ities might take beginning of that act, for which Cham was cursed. Sem is supposed to  
be that Melchisedech King of Salem, the figure of the Lord, and the propagator of  
true Religion; although even in his posteritie it failed, in which Abrahams father, as  
witnesseth Iosbna, serued other Gods. Iaphets pietie causeth vs to perswade our selves  
good things of him; Cham & his posteritie we see the authors of ruine. i Philo and Me-  
tiodius (so are the two bookes called, but falsely) tell, That in these daies they began  
to diuine by Starres, and to sacrifice their children by Fire; which element Nimrod  
compelled men to worship; and that to leaue a name to posteritie, they engraued thei  
names in the bricke wherewith Babel was builded. Abram refusing to communi-  
cate with them (and good cause, for he was not yet borne) was cast into their Brick-  
kill, and came out (long after from his mothers wombe) without harme. Nahor, Lot,  
and other his fellowes, nine in number, saved themselves by flight. Others adde, that  
Aram, Abrahams brother, was done to death for refusing to worship the Fire. Qui  
Basilium non odit, amet tua carmina Mani.

To come to truer and more certaine reports, Moser saith, That the beginning of  
Nimrods Kingdome was Babel, and Erec, and Accad, and Calne, which three some  
interpret Edessa, Nisibis, Callinifum. And whereas commonly it is translated in the  
next words, Out of that land came Ashur, and built Ninive, Tremellius and Iunius read  
it, Out of this land he (Nimrod) went into Ashur or Assyria, and built Ninive and Re-  
hoboth, Calah, and Resen. But most vsually this is vnderstood of Ashur the sonne  
of Sem; who disclaiming Nimrods tyrannie, built Ninive, which after became the  
chiefe Citie of the Assyrian Empire, to which Babylon it selfe was subiect not long  
after. Xenophon de Equinoctis (if his authoritie be current) saith, That the eldest of the  
chief families were called Saturni, their fathers had to name Culum, their wiues Rhe-  
a and out of a pillar, erected by Semiramis to Ninus, alledgeth this inscription; My fa-  
ther was Iupiter Belus, my grandfather Saturnus Babylonicus, my great grandfather Sa-  
turnus Ethiops, who was sonne of Saturnus Egyptius, to whom Calus Phœnix Ogy-  
ges was father. Ogyges is interpreted Noah, therefore called Phœnix. because of his  
habitation (as is thought) in Phœnicia, not farre from whence, in Ierusalem, Sem rai-  
ned. Saturnus Egyptius may be the natie of Cham, of whose name Egypt is in Scrip-  
ture termed the land of Cham. Saturnus Ethiops is Chush, Nimrod, Babylonicus,  
the father of Belus, who begat Ninus. But this cannot be altogether true. For Ninive  
hath greater antiquitie then Nimrods nephew (howsoeuer the Greeke Histories as-  
cribe this to Ninus, and Babylon to his wife Semiramis) except we say, that by them  
these two Cities formerly built, were enlarged and erected to that magnificence,  
which with the growth of the Assyrian Empire they after obtained.

Eusebius in the first booke of his Chronicle attributeth the originall of Idolatrie  
to Serug, the Father of Nahor. Bede saith, In the daies of Phaleg Temples were built,  
and the Princes of Nations adored for Gods. The same hath Isidore. Epiphanius re-  
ferreth it to Serug; and addeth. That they had not grauen Images of Wood or Met-  
tall, but pictures of men; and Thara the father of Abraham, was the first Author of  
Images. The like hath Snidas. Hugo de S. Victor saith Nimrod brought men to ido-  
latrie

Prometheus, & Epiphanius, con. her. l. 1, in initio. & Annot. in Gen.

latter, and caused them to worship the fire, because of the fiery nature and operation of the Sunne, which error the Chaldeans afterwards followed: These times, till *Abram* they called *Scythism*. The reason of their Idolatry *Eusebius* alleadgeth, That they thus kept remembrance of their Warriors, Rulers, and such as had achieved noblest enterprises and worst exploits in their life time. Their posterity ignorant of that their scope (which was to observe their memorials which had bene Authors of good things, and because they were their forefathers) worshipped them as heavenly Deities, and sacrificed to them. Of their *God making or Colonization*, this was the manner: In their sacred bookes or Kalendars they ordained, That their names should be written after their death, and a Feast should be solemnized according to the same time, saying, That their soules were gone to the Isles of the blessed, and that they were no longer condemned or burned with fire. These things lasted to the daies of *Phara*; who (saith *Suidas*) was an Image-maker, & propounded his Images (made of diverse matter) as Gods to be worshipped: but *Abram* broke his fathers Images. From *Saruch* the Author, and this Practise, Idolatry passed to other Nations: *Suidas* addeth specially into Greece; for they worshipped *Hellen*, a Gyant of the posterity of *Japheth*, a partner in the building of the Tower.

P. 2. 1. 1. 1. 1.

Not unlike to this, we read the causes of Idolatry in the booke of *Wisdom* (supposed to be written by *Philo*, but because the substance is *Salomons*, professing and bearing his name) which of all the Apocrypha-Scripture sustaineth least exception, attaineth highest commendation; When a father mourned grievously for his sonne that was taken away suddenly, he made an Image for him that was once dead, whom now he worshippeth as a God, and ordained to his servants Ceremonies and Sacrifices. A second cause he alleadgeth, viz. the tyrannies of men, whose Images they made and honoured, that they might by all means flatter him that was absent, as though he had him present. A third reason followeth; the ambitious skill of the workeman, that through the beauty of the work the multitude being allured, took him for a God, which a little before was honored but as a man. The like affirmeth *Polydore de inventis*, alledding *Cyprian de Idolis* for his author, *Lactantius* (as before is shewed) maketh that the Etymologie of the word *Superstitio* Quia superstitum memoriam defunctorum colebant, aut quia parentibus suis superstitos celebrabant imagines eorum domi, tanquam Deos penates; either because they honored with such worship the surviving memory of their dead ancestors; or because surviving & out-living their ancestors, they celebrated their Images in their houses, as household Gods. Such authors of new rites and deifiers of dead men they called *Superstitious*; but those which followed the publicly-received and ancient Deities, were called *Religious*, according to that verse of *Virgil*. Vana superstitio veterumq; ignara deorum. But by this rule (saith *Lactantius*) we shall find all superstitious which worship false Gods, and them only religious which worship the one and true God. The same *Lactantius* saith, That *Noah* cast off his son *Cham* for his wickednes, and expelled him. He abode in that part of the earth which now is called Arabia, called (saith he) of his name Canaan, and his posterity Canaanites. This was the first people which was ignorant of God, because their founder and Prince received not of his father the worship of God. But first of all other the Egyptians began to behold and adore the heavenly bodies; and because they were not covered with houses for the temperature of the ayre, and that Region is not subiect to clouds, they observed the motions and eclipses of the stars, and whiles they often viewed them more curiously, fell to worship them. After that, they invented the monstrous shapes of beasts, which they worshipped. Other men scattered through the world, admiring the Elements, the Heavens, Sun, Land, Sea, without any Images & Temples worshipped them, and sacrificed to them *sub dio*, till in processe of time they erected Temples and Images to their most puissant Kings, and ordained vnto them sacrifices & incense: so wandering from the knowledge of the true God, they became *Gentiles*. Thus saith *Lactantius*. And it is not unlike that they performed this to their Kings, either in flatterie, or feare of their power, or because of the benefits which they received from them, this being (saith *Pliny*) the most ancient kinde of thankfulness, to reckon their benefactors among the Gods. To which ac-

q. 1. 1. 1. 1. 1.

r. 1. 1. 1. 1. 1.

r. 1. 1. 1. 1. 1.

\* 1. 1. 1. 1. 1.

u. 1. 1. 1. 1. 1.

<sup>b</sup> De Nat. D. 1.

<sup>a</sup> Ambros in e-  
pist. ad Roman.  
cap. 1.

<sup>b</sup> Som think,  
and with pro-  
bable conie-  
cture, that Bel  
was Nimrod.

<sup>c</sup> Lyra in Sap.  
14. Petr. Comest.  
Hill. c. 40.

<sup>d</sup> Cyril. l. 3. cont.  
Julian.

<sup>e</sup> Tertul. de  
Idol.

<sup>f</sup> Oronomus  
out of Hesiod  
affirmeth the  
number of  
Gods in the  
world to be  
30000. which  
number he  
saith was then  
much increa-  
sed. Euseb. de  
preparat. l. 5.  
c. 15.  
<sup>g</sup> Oros. l. 2. c. 23  
<sup>h</sup> Polyhist in  
Eus. Chron.  
<sup>i</sup> Tatianus apud  
Scalig.

<sup>k</sup> Fragmenta  
hac extant in  
Chron. gr. Euseb.  
lib. 1. per Scalig.  
Phot. Bibliotheca  
in Helladio.

cordeth <sup>a</sup> *Cicero* in the examples of *Heracles*, *Castor*, *Pollux*, *Esculapius*, *Liber*, *Romulus*. And thus the Moores deified their Kings, and the Romanes their deceased Emperours.

The first that is named to haue set vp Images, and worship to the dead, was *Ninus*, who when his father *Belus* was dead, made an Image to him, and gave priuiledge of sanctuary to all offenders that resorted to this Image: wherupon, moued with a gracelesse gratefulnesse, they performed thereunto diuine honours. And this example was practised after by others. And thus of *Bel* or *Belus* began this Imagerie, and for this cause (saith *Lyra*) they called their Idols *Bel*, *Baal*, *Baalzebub*, according to the diuersitie of languages. <sup>d</sup> *Cyrollus* calleth him *Arbelus*, and saith, That before the flood was no Idolatry amongst men, but it had beginning after in Babylon, in which, *Arbelus* (next after whom raigned *Ninus*) was worshipped. *Tertullian* out of the booke of *Enoch*, before mentioned, is of opinion, That Idolatry was before the flood. Thus to continue the memorie of mortall men, and in admiration of the immortall heauently Lights, together with the tyrannie of Princes, and policies of the Priests, began this worshipping of the creature, with the contempt of the Creator: which how they increased by the mysteries of their Philosophers, the fabling of their Poets, the ambition of Potentates, the Superstition of the vulgar, the gainfull collusion of their Priests, the cunning of Artificers, and aboue all, the malice of the Diuels, worshipped in those Idols, there giuing answers and Oracles, and receiuing sacrifices; the Histories of all Nations are ample witnesses. And this Romane Babylon now Tyrant of the West, is the heire of elder Babylon (sometimes Ladie of the East) in these deuotions, that then and still Babylon might be the mother of whoredomes and all Abominations. To which aptly agree the Paralels of Babylon and Rome in *Orosius*, the Empire of the one ceasing, when the other began first to haue a being; which he further prosecuteth in many particulars.

But before we prosecute these Babylonian affaires after the flood, it shall not be amisse to shew here the Chaldæan fables of Antiquities before the flood, out of *Berosus* a Chaldæan Priest, which liued in the time of *Alexander*. *Polyhist* <sup>b</sup> citeth out of *Berosus* his first booke this report of himselfe; and *Tatianus* <sup>i</sup> saith he was the Priest of *Belus*, and wrote his Chaldæan storie to *Antiochus*, the third after *Selencus*, in three bookes. His name by *Scaligers* interpretation signifieth the Sonne of *Osce*.

*Alorus* raigned the space of tenne *Sari* (*Sarus* with them is three thousand sixe hundred yeares) *Alasparus* three *Sari*; *Amelus* thirteene *Sari*; *Amenus* twelue; *Motalarus* eightene; *Daorus* tenne; *Adorachus* eightene; *Amphis* tenne; *Otiartes* eight; *Xixushtus* eightene: in his time, as is said before, the flood happened. The whole space is an hundred and twentie *Sari*, which amounteth to foure hundred thirtie two thousand yeares. This I thought not vnfit (although incredible) to report from *Berosus*, both because my scope is to declare as well false as true Religions (it being not Theologicall but Historicall, or rather Historically Theologicall) and because the Ancients, *Cicero*, *Lactantius*, *Augustine*, haue mentioned this monstrous Computation of the Chaldæan Kalendar, which yet they rack higher, to foure hundred threescore, and ten thousand yeares. Here you haue the particulars out of *Apollodorus* and *Abidenus*, which both borrowed them of *Berosus*, <sup>k</sup> *Polyhist* addeth, That there came one out of the red Sea, called *Oannes* and *Annedotus* a Monster (otherwhere like a fish, his head, feet and hands like a man, as saith *Photius*, but *Al. Polyhist* ascribeth two heads, one of a fish, and the other of a man) the Image whereof was vnto his times reserued. This Monster liued without meat, and taught them the knowledge of Letters and all Arts, buildings of Citties, foundations of Temples, enacting of Lawes, Geometry and Husbandry, and all necessities to mans life. Afterwards he returned to the Sea; and after him appeared other such monsters. Foure of them came out of the Sea, saith *Abidenus*, when *Daos* (whom *Apollodorus* calleth *Daorus*) raigned; their names were *Eneodocus*, *Enengamus*, *Enaboulus*, *Anementus*, *Pentabiblus* (it seemeth) was then their chiefe Cittie. That *Oannes* the first did write of the first beginning: That all was darkenesse and water, in which liued monstrous creatures, hauing



two formes; men with two wings, and some with foure, with one body two heads, one of a man, and another of a woman, with the priuities of both sexes: others with hornes and legges like Goats; some with Horse feete; some like Centaures; the former part Men, the after part Horses; Bulls also headed like Men and Dogges; with foure bodies, &c. with many monstrous mixtures and confusions of creatures, whose Images were kept in the Temple of *Belus*; Over all these ruled a waiuain, named *O-morke*, which signifieth the Sea, and by like signification of Letters, the Moone. Then came *Belus* and curlier in waine, and made the one halfe of heauen, and the other Heauen, and the creatures therein appeared. This *Belus* made Men and Beasts, the Sunne, Moone, and Planets; these things reporteth *Berosus* in his first Booke; in the second he telleth of the Kings (before mentioned) which reigned till the flood: After the flood also the same *Polyhistor* out of him sheweth, That *Sisithrus* hauing by *Saturnus* warning before, built an Arke (as is before said) and hid vp all monuments of Antiquity in *Sipparis*; a Cittie dedicated to the Sunne, and now with all his world of creatures escaped the flood, going out of the Arke did sacrifice to the Gods, and was neuer seene more. But they heard a voyce out of the ayre, giuing them this precept; *To be religious*; His wife, daughter, and ship-master were partakers with him of this honour. He said vnto them, the countrey where they now were was *Armenia*, and hee would come againe to *Babylon*, and that it was ordained, that from *Sipparis* they should receiue Letters, and communicate the same to men: which they accordingly did. For hauing sacrificed to the Gods, they went to *Babylon* and digged out the Letters, writings, of bookes, and building many Citties, and founding Temples, did againe repaire *Babylon*. Thus farre out of *Alexander Polyhistor*, a large fragment of the true *Berosus*.

## CHAP. XI.

Of the Cittie and Countrey of *Babylon*: their sumptuous walls, Temples, and Images.

**L**eauing these Antiquities, rotten with age, let vs come to take better view of this stately Cittie. *Herodotus*, *Philostratus*, *Pliny*, and *Solinus* report concerning the compasse of *Babylon*, That the walls contained 480. furlongs, situate in a large plaine foure square, inuironed with a broad and deepe ditch full of water. *Diodor.* saith, That there were but so many furlongs as are dayes in the yeare, so that euery day a furlong of the wall was built, and 300000. worke-men employed therein. *Strabo* ascribeth to the compasse 380. furlongs: and *Strabo* 38. (ninety furlongs thereof inhabited, the rest allotted to ryth and husbandry.) Concerning the thickness of the walls, or the height, they also disagree. The first Authors affirme the height two hundred cubites, the thickness fiftie. They which say least, cut off halfe that summe. Well might *Aristotle* esteeme it a Countrey rather then a Cittie, being of such greatnesse that some part of it was taken three dayes before the other heard of it. *Lyranus* out of *Hierome* vpon *Esay*, affirmeth, that the foure squates thereof contained sixteen miles a peece, wherein euery man had his Vineyard and Garden according to his degree where with to maintaine his family in time of siege. The fortresse or Tower thereof he saith was that which had been built by the sonnes of *Noah*. And not without cause was it reckoned among the *Wonders* of the world: It had a hundred brassen gates, and two hundred and fiftie Towers. It was indeede a mother of wonders: so many miracles of Art accompanied the same, the works partly of *Semiramis*, partly of *Nabuchodonosor*; which I would desire the Reader to stay his hasty pace, and take notice of. Every where I shal not, I can not, be so tedious in these kinds of relations. *Diodor.* thus addeth of *Semiramis*; she built also a bridge of 5. furlongs. The walls were made of brick & asphaltum, a slimy kind of pitch which that country yeildeth.

Γραμμαται

Herod. l. 2.  
m Philostr. de  
vit. Apol. l. 1.  
c. 18.  
n Plin. l. 6. c. 26.  
o Solinus. c. 60.  
p Diod. l. 3. c. 4.  
q See lib. 6.  
r Curt. l. 3.

f Et duo in ad.  
uersum missi  
per mania cur-  
rum. Propt. 3. 3.  
u N. Lyr. in  
r Arist. Politic.  
l. 2. c. 2.  
Dan. 4.

x Greg. Naz. in  
vit. Basil. Marti-  
al. Ep. 1. Nicetes  
& Non. in Naz.  
y Diod. sic. l. 3.  
(or after the  
Greek. l. 2. c. 4.)

death. She built two Pallaces, which might serue both for ornament and defence; one in the west, which inuironed fiftie furlongs; with high brick walls: within that a lesse, and within that also a lesse circuit, which contained the Tower. These were wrought sumptuously with images of beasts, and therein also was game and hunting of beasts: this had 3. gates. The other in the East, on the other side the River, contained but 30. furlongs. In the lower countrey of Babylonia she made a great square lake, containing 200. furlongs; the walls whereof were of bricke, and that pitchy mortar; the depth 35. foote. In the middest of the Cittie she erected a Temple to *Iupiter Belus* (saith *Herodotus*) with brazen gates (now in his time remaining) fouresquare: each square containyng 2. furlongs; in the middest whereof is a solid Tower; of the height, and thickness of a furlong: vpon this another, and so one higher then another, eight in number. In the highest Tower is a Chappell, and therein a faire bed covered, and a table of golde, without any Image. Neyther, as the Chaldean Priests affirme, doth any abide here in the night, but one woman, whom this God shall appoint. They say the God himselfe there lieth. In regard of this exceeding height, *Diodorus* affirmes, that the Chaldeans did thereon make their obseruations of the Starres. Hee also addeth, that *Semiramis* placed in the top three golden statues; one of *Iupiter* forty foot long, weighing a thousand Babylonian talents; till his time remainyng; another of *Ops*, weighing as much, sitting in a golden throne, and at her feet two Lions, and iust by, huge serpents of silver, each of thirty talents: the third Image was of *Venus* standing, in weight 800. talents. Her right hand held the head of a serpent, her left a scepter of stone. To all these was common, 1. table of gold 40. foot long, in breadth 12. in weight 50. talents. There were also 1. standing cups of thirtie talents, and two vessels for perfume of like value: three other vessels of golde, whereof one dedicated to *Iupiter*, weighed 1200. Babylonian talents: (euery Babylonian talent is said to contain seven thousand *drachma Attica*, fixtie three pounds, nine ounces, and an halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away.

Without the Temple, by *Herodotus* testimonie, was a golden Altar, and another huge one besides, for their solemne sacrifices, the other being not to be polluted with blood, except of sucking things. In that greater the Chaldeans burnt yearly in their sacrifices a hundred thousand talents of Libanorus. One statue of gold twelue cubits high. *Darius*, affecting spared; but *Xerxes* both tooke it, and slew the Priest that forbade him. I might here also tell of those *Pensile gardens*, borne vp on arches, foure square, each square containyng foure hundred foote: filled on the roose with earth, wherein grew great trees and other plants. The entrance was (as it were) a hill: the arches were builded one vpon another in conuenient height, still increasing as they ascended: the highest which bare the walls were fiftie cubites high, and twelue in breadth: There were within these arches, Innes. There was also a conueyance of water to the watering thereof. This Garden was made long after *Semiramis* time by a King, which herein seemed to lord it ouer the Elements, and countermand Nature, being himselfe the seruant of his wifes appetite, who in this lowly valley where in Babylon stood, would faine haue some representation of her owne hilly and mountainous countrey of Media.

This King was *Nabuchodonosor*, as witnesseth *Berosus* in *Iosephus*, who hauing conquered Egypt, Syria, Phoenicia, Arabia, enriched the Temple of *Belus* with the spoiles, and added a new Cittie to the olde, without the same. And prouiding that the enemy might not after turne the course of the riuier, and approach to the Cittie, he compassed the inner Cittie with three walls, & the vtter Cittie with as many, these of brick, those also with bitumen, or pitchie slime of that countrey, adding thereunto stately gates. And neere his fathers pallace he built another more sumptuous: and this hee did in fiftene dayes. Therein he raysed stone-works like vnto mountains, and planted the same with all manner of trees. He made also a pensile Garden. Many more things (saith *Iosephus*) doth *Berosus* adde, and blameth the Greeke writers for ascribing the building of Babylon to *Semiramis* an Assyrian. This fragment of *Berosus*, cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie.

*Herod. lib. 1.*

" *το πάλιον*, translated a furlong, is but sixe hundred foote.

In respect of this Idolatry it is like that *Dionys* calls Babylon a holy Cittie.

a *Auge Syro. Diad.*

b *Beros. fragm. apud Ioseph. contra Appian. lib. 1. vid. Scal. notas in hoc fragm.*

In the one, *Daniel*<sup>a</sup> induceth *Nabuchodonosor* walking in his royall pallace in Babel, <sup>a Dan. 4. 27.</sup> with words answerable to his pride, *Is not this great Babel that I have builded for the house of the kingdome, by the might of my power, and for the honour of my maiestie?* His words (euen in the speaking) were written in the Booke of God, and an endirement thereof framed in the highest Court; where hee was adiudged presently the losse of Reason, which he had thus abused, *Till he knew that the most High bare rule over the kingdome of men, giuing the same to whomsoever he will.* Well might he say he had built it, in regard of this new City and pallace, with other miracles thereof: with more truth the some Expositors, which accuse him herein of a lie, for arrogating that which *Semiramis* did. His wife also, for whose loue he did this, was (as <sup>b Scaliger</sup> thinketh) <sup>b Scal. note in frag. Beros.</sup> *Nitocris*, mentioned by *Herodotus*; who also coniectureth that she was the daughter of *Altiates*, that *Daniel* intendeth her, *Dan. 5. 10.* that she administred the kingdome in the time of her husbands madnesse, and in the times also of *Enlilmerodach* and *Balsasar*: a woman no whit inferiour to *Semiramis*; that it may bee said, *Semiramis* began Babylon, and *Nitocris* finished and perfected it, finishing and perfecting those workes which *Nabuchodonosor* her husband before the time of his madnesse had begunne.

And for *Semiramis*, profane histories<sup>c</sup> generallie make her the founder of this City, and among others <sup>d</sup> *Annius* his *Berosus*, who (contrarie to this fragment of the true *Berosus* in *Ios. phus*) saith, that *Semiramis* made Babylon of a towne, a great City, that she might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not <sup>e</sup> found the citie; which hee had designed and set out, and *Belus* his sonne had <sup>f</sup> erected those designed foundations rather of the towne then the city Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, leauing a name of their shame, in stead of that renoune & name, which they had promised to themselues. It may be that *Semiramis* did amplifie this; and happilie so did other Assirian & Babylonian kings, as *Augustine* & *Abydenus* affirme. *Hanc quidam putant condidisse Babylonem quam quidem potuit instaurare.* Likewise *Abydenus* saith, that the wals being by inundation fallen, were built againe by *Nabucodonosor*, and agreeeth in other things with *Berosus*. But the Grecians are children, in comparison of ancient Historie, and little of this matter can we affirme on their testimonie; their first Historian *Herodotus* liuing long after this age in the time of the Persian monarchie. Howsoever; *Nabucodonosor* is he which (by diuine and humane testimonie) there established that golden head of the Image, the seat of the Babylonian monarchie raising it to that high top of worldlie excellence. Yea *Daniel* speaketh of one more sumptuous Image, then any mentioned by *Herodotus* & *Diodorus* set vp by this king threescore & cubits high, and six broad, enioyning a *Catholike* and vniuersall idolatry thereunto, which the three Saints *Shadrach*, *Mesach*, and *Abednego* refused and in a sixe triall, were found both Martyrs and Confessors. <sup>h</sup> *Lyranus*, *Hugo Cardinalis*, *Pererius*, *Pintus*, *Pellicanus*, thinke that *Nabucodonosor* set vp this Image for himselfe, requiring diuine honour to be giuen vnto it, as *Caligula* since amongst the Romans: but by his exposition, *Will ye not serue my God?* and the like answer of those three men; *We will not serue thy Gods*, it seemeth to haue been consecrated to *Bel* or some other Babylonian deitie. Which because it was erected in the plaine of *Dura* (this is thought to be *Dera* in *Susiana* mentioned by *Ptolomey*) <sup>i</sup> *Daniel* might haue good occasion of absence from thence, whose office was to <sup>k</sup> sit in the gate of the king, at Babylon.

<sup>k</sup> *Strabo* out of *Megasthenes* (whom *Annius* hath set out as truly as he hath done *Berosus*, saue that he sturred at the name, and called him *Megasthenes*) saith of this King whom he nameth *Nabucodonosor*, more esteemed of the Chaldeans then *Hercules*, that he came in his expeditions as farre as the Pillars of *Hercules* (the straights of Gibraltar) and as farre as *Tearcon* the Aethiopian, and that he conducted an armie out of Iberia into Thracia, and Pontus. This *Tearcon* is he-whome the Scripture calleth *Tirhaka*, which warred against *Sennacherib*.

*Megasthenes* writte about 50. yeares before *Berosus*, hauing trouelled all the East, about the end of

But

<sup>c</sup> *Clara Carthagini* ares, *(Ve-*  
*ditur & centum*  
*portus Babylona*  
*superbum Fami-*  
*neus struxisse la-*  
*bor. Claud.*  
<sup>d</sup> *Pseudo Beros.*  
*lib. 5.*

<sup>e</sup> *Nec designa-*  
*tam urbem fun-*  
*dauit. lib. 4.*

<sup>f</sup> *Fundamenta*  
*designata Baby-*  
*lona, oppidi*  
*magis quam ur-*  
*bis, erexit.*

<sup>g</sup> *Gen. 11. 8.*

<sup>h</sup> *Aug. de ciui.*

<sup>i</sup> *Dei li. 18 c. 2.*

<sup>j</sup> *Ap. Euseb. Prep.*

<sup>k</sup> *lib. 9.*

<sup>l</sup> *Dan. ca. 3.*

<sup>m</sup> *Lyranus* thin-

<sup>n</sup> *keith that the*

<sup>o</sup> *basis wheron it*

<sup>p</sup> *stood is inclu-*

<sup>q</sup> *ded in this*

<sup>r</sup> *height: for (as*

<sup>s</sup> *Symetrius*

<sup>t</sup> *oblerue) the*

<sup>u</sup> *length of a man*

<sup>v</sup> *boldeth pro-*

<sup>w</sup> *portion but of*

<sup>x</sup> *6, & not of 10.*

<sup>y</sup> *to the breadh.*

<sup>z</sup> *See D. Wil-*

<sup>aa</sup> *let in Daa. 2.*

<sup>ab</sup> *Per. 14. ca. 18.*

<sup>ac</sup> *Ptol. Geog li. 6*

<sup>ad</sup> *cap. 3.*

<sup>ae</sup> *Prasellus*

<sup>af</sup> *pratoris.*

<sup>ag</sup> *Strabo lib. 15.*

<sup>ah</sup> *Megasthenes*

<sup>ai</sup> *Ann. The true*

<sup>aj</sup> *Alexand. reign.*



1 2 Kings 19.9.  
m Syria com-  
prehendeth in  
it (after the  
largest sence)  
Babylonia al-  
so. See cap. 15.  
o Plin. l. 5. c. 12.

<sup>1</sup> But to returne to our pensile Gardens, which *Diodorus* and *Curtius* attribute to a Syrian King (which was no other but this Conqueror of Syria, <sup>m</sup> *Nabuchodonosor*) and both they and *Strabo* doe at large describe and account among the worlds wonders, as were also the Bridge and the Walls of the Citie. And no lesse wonderfull was that *Obeliske*, or Needle: a square stone made spire-fashion, cut by *Semiramis* out of the mountaines of Armenia, one hundred and fiftie foot long, and four and twentie thick, on many Waines brought to the River; thence to Babylon, and there erected. *Plinie* testifieth, that the Temple of *Belus* still remained in his daies: and that *Belus* was in-ventor of Astronomic.

n *Arrian. de*  
*rebus gestis A-*  
*lexand. lib. 3.*  
o *Ar. lib. 7.*

This Temple was the same with the Sepulchre of *Belus*, which *Strabo* saith, was rased by *Xerxes*: yet not so; but that *Alexander* would haue repaired it; but in regard that it asked so much labour and time (for only the cleansing of the earth required ten thousand men two moneths worke) hee was not able to finish that which he had begunne. In the description he saith lesse then *Herodotus*, that it was a *Pyramis*, or spire-worke, a furlong or sixe hundred foot in height, and each of the foure squares containing as much. *Arrianus* <sup>n</sup> affirmeth that *Alexander* had the same purpose of other Temples also. The Temples, saith he, which *Xerxes* had ouerthrowne, he commanded to be repaired, and among them the Temple of *Belus*, whom the Babylonians with singular Religion worship. <sup>o</sup> At his returne homewards, *Belus* in thankfulness (it seemeth) sent his Chaldean Priests to meet him, and forbid him to enter the Citie, as he loued his life, whose Oracle *Alexander* contemning, there ended his dayes. The cause why he listened not to them, is thought a mistrust that hee conceiued of the Chaldeans. For whereas *Xerxes*, at his returne out of Greece, had rased this and all other sacred places of the Babylonians: *Alexander* minding the repaire hereof, hauing already remoued the rubbish, thought with his whole Armie to archiue this enterprize. But the reuenue which the Kings of Assyria had left for the maintenance of this Temple-sacrifices, after the ouerthrow thereof, was shared among the Chaldeans; which they by this attempt were like to loose, and therefore were willing to want his presence.

Mentioned al-  
so by Sir *Ant.*  
*Sherley* in his  
trauels into  
*Perfia.*

This Temple some supposed to be that Tower of Babel, mentioned by *Moses*, *Gen.* 11. and supposed still in part to remaine. For about seuen or eight miles from Bag-dar, as men passe from Felugia a Towne on Euphrates, whereon old Babylon stood, to this new Citie on Tigris (a worke of eighteen houres, and about fortie miles space) there is scene a ruinous shape of a shapelesse heape and building, in circuit lesse then a mile (some say, but a quarter of a mile) about the height of the stone-worke of *Pauls* steeple in London: the bricks being sixe inches thicke, eight broad, and a foot long (as master *Allen* measured) with Mats of Canes laied betwixt them; yet remaining as sound, as if they had beene laied within a yeaeres space. Thus master *Eldred*, and mas-ter *Fitch*; master *Cartwright* also, and my friend master *Allen*, by testimonie of their owne eyes, haue reported. But I can scarce thinke it to be that Tower or Temple, because Authors place it in the midst of old Babylon, and neare Euphrates. Whereas this is nearer Tigris: *Isidore* affirmeth, that first after the flood *Nimrod* the Giant founded Babylon, which *Semiramis* the Assyrian Queene enlarged, and made the wall with Brick and Bitumen. The height of the Tower was five thousand one hundred seuentie foure paces. <sup>p</sup> *Vershegan* addeth, the passage to mount vp was very wide and great, winding about on the outside: the middle and inward part for the more strength being all massie: and by Cart, Camels, Dromedaries, Hories, and Asles, the carriages were borne and drawne vp: and by the way were many Lodgings and Ho-telries both for man and beast: yea fields also for graine and pasture; if yee can beleeue it. But it is now, as we see, come to confusion. Also there is yet beyond Tigris some ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

q *Domin. Nig.*  
*Asia Com. 4.*

*Dominicus Nager* <sup>q</sup> hath these words: Seleucia in proesse of time hath changed her state and her site. For it was on the westerne banke of Tigris, which a Cut from Euphrates flowed into; in which place are now scene the ruines thereof, where the shepherds

shepherds haue erected their cottages, and on the Easterne banke haue the Barbarians built the Citie and called it Bāchdad, right ouer against the old. If this be true, vaine is the conceit of credulous Trauellers, which suppose those ruines to bee the monuments of Babylons buriall, and confound againe this later world, with the reports of Babels Tower.

The Bitumen or slime pitch which they vsed in stead of Morter in their building, is, as *Plinius Niger* our of *Trogus* reporteth, common in those parts. *Herodotus* telleth, that eight dayes journey from Babylon was another Citie, named Is, with a small rill of the same name, which runneth into Euphrates, carrying thither (as tribute) much of this slime matter. *Niger* mentioneth one place, where out of a cleft or opening of the earth, proceedeth such a stinke, that it killith the Birds which flie ouer it. And at this day, two doles journey from Bagdat: as a place called Ait, is a mouth continually throwing forth boiling pitch, therefore by the Moores called Hell-mouth, which runneth into a great field alwayes full thereof: and herewith they pitch their boats. The water, as my friend master *Allen* (who liued in Bagdat diuers Moneths) told me, is warme and accounted medicinable, for which cause he hath drunke largely thereof: the liquid pitch floateth on the top of the water, like clowded cream, to vie his owne phrase.

The Countrey of Babylonia hath bene the most fruitfull in the world, yeelding ordinarily two hundred, and in some places three hundred increase: the blades of the Wheat and Barly about foure fingers broad: *Phmie*, somewhat otherwise: They cut (saith he) or mow their corne twice, and seeede it a third time in Babylonia, otherwise it would bee nothing but blade: and yet so their barren land yeeldeth fiftie, their best an hundred increase. Tigris and Euphrates ouer-flow it, but bring not fatnesse to the soile, as Nilus in Egypt, but rather cleanse that superfluous fatnesse which naturally it hath.

The soile is of a rosenne clay, saith master *Allen*, and would still retaine in likelihood his ancient fertilitie, if it were watered with like diligent husbandrie: In digging it yeeldeth corrupt waters, fauouring of that pitchie slime. In the Citie anciently, it seemeth that in every Garden of any Citizen of sort, were rills made out of the Riuer. The ruines from the Towers aforesaid to Bagdat (which some call Babylon) and beyond on the other side of the Riuer, containe twentie two miles, yet to be seen: which happily are the ruines, not of old Babylon, so much, as of the Neighbor townes here built, Seleucia, Vologescherta, and Ctesiphon: which I rather thinke, because they reach beyond Tigris as well as on this side.

To returne to the religious places in Babylon: *Calius Rhodiginus* tells, that in the Temple of *Apollo*, was found a golden Chest of great antiquitie, which being broken by some accident, thence issued a pestilent vapour, that infected not those alone which were present, but the neighbouring Nations, as farre as Parthia. *Ammianus Marcellinus* hath the like Historie of the Image of *Apollo Chameus* at Seleucia, which was brought to Rome, and there placed by the Priests in the Temple of *Apollo Palatinus*: and when as a certaine hole which the Chaldean Wife-men had by Art stopped, through the couetousnesse of certaine Souldiers breaking in thither for spoile, was broken vp, the world was thence poisoned with a contagion from Persia, as farre as France. *Philostatus* reporteth (but who will beleue his reports?) of *Apollonius*, that he saw at Babylon such stately Palaces, as scarce agree with the state of Babylon in the time of *Apollonius*, which was while *Domician* reigned: amongst other things he saw Galleries full of Greeke Images, as of *Orpheus*, *Andromeda*, &c. He came also into a Gallerie, the rooffe whereof was made bowing like the heauens, and covered with Saphire, so to resemble Heauen, and the Images of their Gods, made of gold, were there set. From the rooffe there hanged four birds of gold, representing the Goddesse of Reuenge, which they called the tongues of the Gods, I know not by what arte or myserie, admonishing the King not to exalt himselfe.

*R. Fitch. Hak. Voy. 10. 2.*

*Herod. lib. 2.*

*Plin Nat hist. lib. 18. cap. 17.*

*Cal. Rhod. Lec. Antiq. 1. 8. c. 12. u Ammian. 1. 23.*

*x Philost. de vita Apol. 1. 5. 18 Philost. ait Vin. de trad. dis. lib. 5. Magna Homer. mendacia maioribus mendacijs corrigi. Et postea, eiusdem Apollonius penitus rabiosum ac blasphemum, &c.*

## CHAP. XII.

## Of the Priests, Sacrifices, religious Rites, and customes of the Babylonians.

<sup>a</sup> *Diod. Sic. l. 3*  
*cap. 8.*



The Chaldeans (saith <sup>a</sup> *Diodorus*) were of reputation in Babylon, as the Priests in Egypt; *Chaldaen*, being a name sometime applied to the whole Nation; sometime appropriated to the Priests, who spent their whole time in religious Services, and in Astrologie. Many of them by Divination foretold things to come, as we haue shewed before in the Historie of *Alexander*; and the booke of *Daniel* witnesseth this their profession. By their auguries, or divination by birds, by sacrifices and enchantments, they were accounted to doe good or harme to mankinde. They were most expert in their sacred Rites, in the knowledge whereof they were brought vp from their child-hood; and continued in that course of learning all their liues, the child being instructed in his Fathers science. They professed the interpretation of dreames, and prodigious accidents in Nature. Their opinions were, That the world is eternall, without beginning and end: the order and furniture of all was done by diuine providence: all heauenly things were perfected, not by chance, or of their owne accord, but by the determinate and firme decree of the Gods. By long obseruation searching the course and nature of the starres, they foretold things to come. But the greatest Power they attributed to the siue Planets, and especially to *Saturne*. They call them *Mercuries*, because when others are fixed, these haue their proper motion, and shew future things, as the Interpreters of the Gods, by their rising, setting, and colour. Vnder their course they giue the title of Gods <sup>b</sup> to thirtie other Starres, the one halfe; aboue; the other, vnder the earth, beholding all accidents. And in ten dayes one of the higher is sent to the lower, as an Angell, or Messenger of the Starres, and one from them to the higher: And this course they take eternally.

<sup>b</sup> *Dij Consultat.*  
*res.*

They hold twelue principall Gods, each of which hath his peculiar moneth, and his signe in the Zodiacke; by which the Sunne, and Moone, and siue Planets, haue their motion. These Planets they esteeme to conferre much good or euill in the generation of men, and by their nature and aspect, things to come may be foreknowne. Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Seleucus*, and to priuate men, beyond the reach of men. They number foure and twentie constellations without the Zodiacke, twelue towards the North, and as many towards the South. These Northernly are scene, which they attribute to the liuing: those Southernly are hidden, and present (they thinke) to the dead, which they hold the Iudges of all. Concerning the site, motion, and eclipse of the Moone, they hold as the Greekes; but of the Sunnes Eclipse they haue diuers opinions, and dare not vtter their opinion thereof, nor foretell the time. The earth they conceiued to bee hollow like a boat.

*R. Mos. Moreh.*  
*l. 3. c. 30.*  
*Vid. eius Epist.*  
*ad Ma'sil. Iud.*

*R. Moses Ben Maimon* out of a booke entituled *de Agricultura Egyptiorum*, attributeth like things vnto them: that they beleued the Starres were Gods, and that the Sunne was the chiefe God, and next to him the Moone: that the Sunne ruleth the superiour and inferiour world. And concerning *Abraham*, that he was borne in a land which worshipped the fire, which when he reprov'd, and his Countreymen objected the operations of the Sunne, he answered that the Sun was as the Axe in the hand of the Carpenter. But at last the King cast *Abraham* into prison, and when as there hee still continued the same disputes and opinions, the King fearing hurt to his people, banished him into the vtmost bounds of *Chanaan*, hauing first spoiled him of all his goods. This contradicteth the Historie of *Moses*, and of the old and new Testament, which commend *Abrahams* faith in voluntarie forsaking of his Countrie at the command of God, and not by compulsion of man, although it reacheth not to the former \* absurditie, which ascribeth this to the time of *Nimrod*. And whether *Abraham* was an Idolater before that his calling, is handled <sup>a</sup> elsewhere. But to returne to our

*Gen. 12.*  
*Heb. 11.*

\* Mentioned  
*supra. c. 10.*

<sup>a</sup> *Lib. 3. c. 2.*

Rabbins



Rabbine (highly \* admired by a most admired Author) he saith, that hence *Abraham* grew renowned through the World, all Nations honoring his memorie; except some Heathens, as the Parthians on the left hand, and Indians on the right, which were remainders of the Chaldeans, and called *Zubij*. These *Zubij*, *Scaliger* also saith were Chaldeans, so called *à ventro Apeliote*, as one might say *Easter-men*: and addeth, that the Booke so often cited by *Rambam*, concerning their Religion, Rites, and Customes, is yet extant in the hands of the Arabian Muhamedans. Out of this booke our Rabbi reciteth their opinions: that *Adam* was borne of man and woman as other men; and that hee was a Prophet of the Moone, and by preaching perswaded men to worship the Moone, and that he composed bookes of husbandrie: that *Noe* also was a husband-man, and beleueed not in Idols. For which the *Zubij* put him in prison, and because hee worshipped the Creator. *Seth* also contradicted *Adam* in his Lunarie worship. They tell also that *Adam* went out<sup>b</sup> of the Land of promise, which is towards India & entred into Babylon, whither he caried with him a tree still growing with branches & leaues, and a tree of stones, and leaues of a tree which would not burne, vnder the shadow of which tree hee said 10000. men might bee covered, the height whereof was as the stature of a man. *Adam* also had affirmed in his booke of a tree in India, the boughes whereof being cast on the ground would stir like Serpents; and of another which had a root shaped like a man, endued with a kinde of sounding voice differing from speech; and of a certaine hearbe which being folded vp in a mans clothes would make him walke invisible, & the smoke of the same, being fired, would cause thunders: another tree they worshipped which abode in Ninive 12. yeares, and contended with the Mandrake for vsurping her room; whereby it came to passe that the Priest or Prophet, which had vsed to prophetic with the spirit of that tree, ceased a long time from prophesying; and at last the tree spake to him and bad him write the sute betwene her and the Mandrake, whether of them were the more honourable. These fooleries, saith he, they attributed to *Adam*, that so they might proue the eternitie of the world, and Deitie of the Stars. These *Zubij* made them for this cause Images of gold to the Sunne, of silver to the Moone, and built them Temples, saying, that the power of the Planets was infused into those Images, whence they spake vnto men and taught things profitable. The same they affirmed of those trees which they appropriated to each of them with peculiar worships, rites, and hallowings, whereby that tree receiued a power to speake with men in their sleeps. From hence sprang magicall diuinations, auguries, necromancie, and the like. They offered to their chiefe God a Beetle, and seuen Mice, and seuen Fowles.

The greatest of their bookes is that of the *Egyptian* seruice, translated into Arabike by a Moore called *Enemmaxia*, which containeth in it many ridiculous things; and yet these were the famous wise-men of Babylon in those daies. In the said booke is reported of a certaine Idolatrous Prophet named *Tamut*, who preaching to a certaine King this worship of the seuen Planets, and twelue Signes, was by him done to a grievous death. And in the night of his death, all the Images from the ends of world came and assembled together at the great golden Image in the Temple at Babylon, which was sacred to the Sunne, and hanged betwene the heauen and the earth, which then prostrated it selfe in the midst of the Temple, with all the Images round about, shewing to them, all which had befallen *Tamut*. All the Images therefore wept all night, and in the morning fled away each to his owne Temple. And hence grew that custome yearly in the beginning of the moneth *Tamut*, to renew that mourning for *Tamut*. Other bookes of theirs are mentioned by him, one called *Deixamechameche*, a booke of Images, a booke of Candles, of the degrees of Heauen, and others falsely ascribed to *Aristotle*, and one to *Alformor*, and one to *Isaac*, and one of their Feasts, Offerings, Prayers, and other things pertaining to their Law, and some written against their opinions, all done into Arabike. In these are set downe the rites of their Temples and Images of stone or metall, and applying of Spirits to the same, and their Sacrifices, and kindes of meats. They name their holy places sumptuously built, the Temples of Intelligible formes; and set Images on high mountaines, and honour trees, and attri-

\* *Iof Scal. in Epist. ad Casaubon*  
*Omnia illius*  
*Magistri opera*  
*tanti facio, ut*  
*solum illum inter*  
*Iudeos disj-*  
*se nungui dicam.*  
 a So the Iewes call the said R. Mos. of the first letters, R. M. B. M. Rab. Mos. Ben. Maimon. contracted *Rambam*.  
 b These fables were som rubbith of Paradise, the trees and Serpent therein, &c. In his Epistle to the *Marsilian* Iewes, he writeth of Bookes which mention *Iambasor*, *Tzareth*, *Raani*, and say they were before *Adam*, and that *Sambascher* was *Adams* master: and of the Indians, which, say they, haue Cities 100000 yeares old, &c.

Of this mourning for *Tamut* or *ibamut*, Ezek. 8 14. & vid. *infra*. c. 17.

*R. Mos. l. 3. c. 31.*  
 33.

Cap. 38.

bute the increase of men and fruits to the Starres. Their Priests preached that the earth could not be tilled, according to the will of the Gods, except they serued the Sunne and Starres, which being offended, would diminish their fruits, and make their countries desolate. They have written also in the former bookes, that the Planet *Iupiter* is angrie with the Deserts and drie places, whence it cometh that they want water and trees, and that Devils haunt them. They honored husband-men, as fulfilling the will of the starres, in tilling the ground: they honoured Kine and Oxen for their labours therein, saying that they ought not to bee slaine. In their festiuals they vsed songs, and all muscicall instruments, affirming that their Idols were pleased with these things, promising to the doers long life, health, plentie of fruits, raines, trees, freedome from losses, and the like. Hence it is saith *R. Moses*, that the Law of *Moses* forbiddeth these rites, and threatneth the contrarie plagues to such as shall obserue them. They had certaine hallowed beasts in their Temples wherein their Images were, before which they bowed themselves and burned incense. These opinions of the *Zabij*, were holden also by the *Aramites*, *Chanaanites*, and *Egyptians*.

*Moloch and Saturnes sacrifices of humane bodies.*  
 See Cap. 18.

They had their magicall obseruations in gathering certaine hearbs, or in the vse of certaine mettals, or liuing creatures, and that in a set certaine time, with their set rites, as of leaping, clapping the hands, hopping, crying, laughing, &c. in the most of which women were actors; as when they would haue raine, ten Virgins clothed in hallowed garments of red colour, danced a procession, turning about their faces and shoulders, and stretching their fingers towards the Sunne: and to preuent harme by haile, foure women lay on their backs naked, lifting vp their feet speaking certaine wordes. And all magicall practises they made to depend of the starres, saying, that such a starre was pleased with such an incense, such a plant, such a mettall, such wordes or workes, and therby would be as it were hired to such or such effects, as to driue away Serpents and Scorpions, to slay wormes in guts, to make the leaues fall, and the like. Their Priests vsed shauings of the head and beard, and linsiey wolsey garments, and made a signe in their hand with some kinde of mettals. The booke of *Centur* prescribeth a woman to stand armed before the starre of *Mars*, and a man clothed in womens attire painted, before the starre of *Venus* to prouoke lust. The worshippers of the fire made men beleue that they which would not cause their children to passe through the fire, should loose them, and easily perswaded them thereunto as a thing easie, saith the *Rabine*, for they did not burne them (although herein both diuine and humane testimonies make mee beleue the contrarie.) From hence, saith hee, descended the customes, obserued by women, in holding and mouing their children ouer the fire or smoke.

*Averse Venus.*

They had their diuersities of Processions; and when they hallowed a tree to an Image, one part of the fruit thereof was offered, and the other eaten in the house of the Idoll: the like they did with the first fruits of every tree; making men beleue that otherwise the tree would become vnprofitable. They had their magicall enchantments in the planting or grafing of trees, with obseruations of the starres, incenses, words: but this most Diabolicall, that in the houre when one kinde was to be engrafted into another, the science which was to be engrafted should be holden in the hand of some beautifull woman, and that some man should then carnally, but vnnaturally, haue knowledge of her, the woman in that instant putting the science into the tree. They vsed also to make circles when they planted or sowed, and went about the same, some five times, because of the five Planets, some seuen in regard of the Sunne and Moone added to that number. For this cause the Jew not vnprobably thinketh that mixtures in garments, feedes, and the like, were forbidden by the Law of *Moses*, with other rites any way resembling these.

They further worshipped Devils, beleeuing that they appeared to men in the formes of Goats, and therefore called their Devils kids, and held it vnlawfull to sheare or to eate their kids: but especially they abhorred the killing of Kine, but performed much worship to them, as they also doe in India to this day. They sacrificed Lyons, Beares, and wilde beasts, as is mentioned in the booke *Zenzir*. They held bloud

bloud in much abomination, accounting it a great pollution, & yet did eat it, because (they said) it was the food of Devils, and they which did eate it should have communion with them: and that they would come to fish and reveale vnto them things to come. Some whose nicer stomachs could not endure to eate it, receiued the same, when they killed a beast, \* in a Vessell or in a ditch; and did eate the flesh of that Sacrifice, being placed about that bloud, thinking that the Devils did eate the bloud, and that thus by this as it were eating at the same table, was intainted berwixt them and the Devils mutuall familiaritie and societie. They believed also that in their sleepes the Devils came and revealed secrets vnto them. Concerning a monstrous woman their custome was, that shee should sit alone in a house, and that the places where she sether feet should be burned; whosoever talked with her was vnclane, yea if hee but stood in the winde of her, the winde from her did pollute him. Likewise these Zabians thought, whatsoever went from their bodies was vnclane, as nailes, haire, bloud, and therefore Barberers and Surgeons were holden polluted: and after cutting off their haire vsed much washing for expiation. But it needeth some expiation that I insist so long in these narrations, and haue neede of some Barber or Surgeon to ease me of superfluities, if that can be superfluous which fitteth so to our proiect, and in the iudgement of the learnedst of the Jewish Rabbines in many ages, seemed the cause of so many prohibitions in *Moses* his Law, least they should conform themselves in religious obseruances to these superstitious Zabians. But let vs now returne to *Diodorus*, who affirmeth that the Chaldeans numbered 43000. yeares, vntill the coming of *Alexander*, since first they had begunne their obseruations of the Starres. These yeares *Xenophon de aequinoctio* interpreteth of months: for so (saith he) the Chaldeans reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities wee haue heard before: where wee haue also touched, that one beginning of Idolatrie did arise of this curious and superstitious *Starr-gazing*, especially in the Countreys of *Egypt*, where not at all vnsually; and in Chaldaea, where diuers moneths, & together they haue neither raines nor cloudes.

*Strabo* diuideth the Chaldeans into sects; *Orcheni*, *Borsippeni*, and others, diuersly opinioners of the same things. *Borsippa* was a Citie sacred to *Dianna* and *Apollo*, *Plinius* b addeth the *Hippareni*. *Daniel* c reckoneth vp foure kinde of Wise-men among the Chaldeans: the first are called *Chartummim*, which were Enchanters; *Ashuphim*, Aitrologers; *Mecashpim*, Sorcerers or Iuglers; deluders of sense; and *Chasdim*, Chaldeans, which, howsoeuer it were a generall name of that Nation, yet was it appropriated vnto a certaine sect and profession of learning among them which seemed to excell the rest, and were their Priests, Philosophers, and Mathematicians; as you haue heard. In the seuen and twentieth verse of the same chapter are mentioned also *Cachitim*, Wisards, which by coniectures and casting of lots did ghesse of things to come; and *Gazim*, of the word *gazar*, to cut; these opened, and diuined by, the entrails of sacrifices. The vanitie of their diuinations appeareth in that Prophet, howsoeuer they haue beene renowned therefore among the Heathens: as in the foretelling of *Alexander*'s death, and before that, when *Darius* had changed his Scaberd into the Greeke fashion, the ruine of that Empire by the Greekes. When *Faustina* \* the Emperesse, wife to *M. Antoninus*, had fallen in love with a fencer or sword-plaier, and being sick confessed the same to her husband; the Chaldeans were sent for, who gaue counsell to kill the Fencer, and that shee should wash her selfe in his bloud, and then accompanie with her husband: which was done and *Commodus* begotten; who in qualities resembled that Fencer vpon this occasion (as the people reported) though others esteemed him a Bastard. *Plutarch* c sheweth how vainely the Romans depended on their predictions. Thus *Inuolant* reprooueth them:

*Chaldaei sed maior oris fiducia, quicquid  
Dixerit Astrologus, credens a fovea relatum  
Ammonis.*

\* Idem citat.  
R. Ric. in explic.  
praecept. neg.  
2. ex R. Mos.  
Gersundenf.

a Eight moneths together  
Maßer Eldrad,  
Hak. Voy. tam. 3.  
b *Plin.* l. 6. c. 26.  
Tertius Chaldaeorū doctrina, &c.  
Scalig. thinketh them named  
*Orcheni*, &c.  
of the place  
and not of difference of sects,  
as if there had beene Vniuersities or Colleges of Chaldeans, the *Orcheni* were of  
Erech. Scal.  
nota in frag.  
Ber.

c *Dan.* 1. 2. See  
*D. Willet Comm.*  
*ibid.* 9. 7. & 29.  
d *Q. Curt.*  
e *Iul. Capitolin.*  
*M. Ant. Philos.*  
f *Plut.* in vit.  
*Mar. & Syl.*

*Iuven.* Sat. 6.



Ioues Oracles no greater credit haue

Then sooth-saying of Chaldees cosening knaue.

B Otho Heurn.  
Chaldaic. 12.

h Cel. Rhod.  
Lec. Ant. lib. 16.  
cap. 4.

i Is. Scal. pref.  
in Manil.

k Penc. de Di-  
minat. Theom.  
& Astrol.

l Den. 1. 48.  
Prefectum an-  
tistitem super  
omnes sapientes  
Bab. constituit.  
Trem.  
m Den. 4. 6.  
præfite Magis-  
trum.  
n D. W. let in  
Dan. 2. & 1an.

o 2 Chron. 32. 31.  
p Theod. de ca-  
rand. Græc. Af-  
ric. ser. 1.

q Philostrat. de  
vita Apol. lib. 1.

r Ph. Moyn. de  
Verit. C. R.

s Euseb. de pra-  
par. Ev. l. 6. c. 8.

t Euseb. de pra-  
par. l. 9. c. 4.

Many Edicts were after made against them. *Otho Heurnius* & laboureth to bring the Grecian Philosophie from the Chaldeans: yea *Aristotle* himselfe, as hee had receiued the Persian and Indian Philosophie by tradition of *Pythagoras* and *Democritus*, and the Egyptian and Iewish learning from *Plato*, so was hee instructed (saith hee) in the Babylonian sciences by *Callisthenes*. But *Calvis Rhodiginus* <sup>h</sup> and *Iosephus Scaliger* <sup>i</sup> thinke them rather corrupters of learning, whereof they had no solide knowledge, and that the Greekes attained therunto by their owne industrie, without borrowing of the Chaldeans. *Pencer* deemeth <sup>k</sup> them too Philosophicall, the peruerterers of Religion into Theoricall speculations of Nature, and confuteth their five kindes of prognosticating. But their estimation could not haue been such in *Daniels* time, if they had not bene very learned: and somewhat was added, as we may well coniecture, to their learning by him, who by *Nabuchodonosor* was <sup>l</sup> set ouer them. For besides the gifts wherewith he was enriched, and the ciuill authoritie wherewith he was dignified, hee was exalted also to this Ecclesiasticall iurisdiction ouer the Schooles of the Wise-men, (as after *Iunius* and *Osiander*, *D. Willet* hath obserued) as it were their Superintendent: which though *Caluin* thinketh hee refused, yet it appeareth by the title which the King after <sup>m</sup> gaue him, that he accepted it. In which his Superintendentship, saith our Author <sup>n</sup>, such laudable sciences as might safely be learned, he promoted and furthered; such corruption and superstitions as were practised among them he corrected and reformed: but such abuses as could not bee taken away hee forbore, and kept himselfe free from them. And here haue we a testimonie of their Hierarchie, which Nature taught these and all people, contrarie to the Noueltie of Paritie. In the dayes of *Hezekiah*, when the Sunne went backwards, <sup>o</sup> is appeareth how studious the Chaldean Nation was, in that <sup>p</sup> their Princes sent their Embassadors into Iudea to enquire thereof. Yes the Delphian Oracle, as *Theodoret* citeth it out of *P. Porphyrio*, ascribeth the finding out of that learning which leadeth to the Gods, not to the Greekes, but to the Egyptians, Phœnicians, Chaldeans, and Hebrewes; in which the Chaldeans (as that Father out of *Daniel* obserueth) were furthered by the Hebrewes.

Some <sup>q</sup> doe call the Babylonian Priests, *Magi*; but because they were by this name best knowne, and most esteemed among the Persians, which in that vicinitie of Regions had as neare Neighbourhood in Religions, wee will speake of these *Magi*, in our Persian Relations. And it is thought that the Persian *Magi* came from these Chaldeans. *Mornani* <sup>r</sup> reckoneth among the Chaldean opinions, that of *Oromasei*, *Mitriæ*, and *Arimini*, that is to say, *G o d*, *Minde*, and *Soule*: which he applyeth to the Christian doctrine of the holy Trinity. The Oracle of *Apollo*, pronounced the Chaldeans and Hebrewes to be only wise.

The Chaldean opinion concerning iudiciall Astrologie, was not receiued of all the Chaldeans, as *Strabo* reporteth. And *Bardanes Syrus*, the best learned of the Chaldeans (it is *Eusebius* <sup>s</sup> testimonie) doth at large confute that opinion (which yet many Wisards, carcases of Christians, still follow.) He affirmeth that in those things which a man hath common with a beast, eating, sleepe, nourishment, age, &c. a man is ordered by Nature, as the beasts are. But Man hauing also a reasonable soule, and freedom of will, is not subiect to that naturall seruitude; which at large he proueth by the diuers customes of men, both in diuers, & in the same countries, in diet, gouernment, and Religion: as the Reader, willing to reade so worthe a discourse, may find related at large in *Euseb. Alexander Polyhist.* <sup>t</sup> out of *Eupolemus*, telleth that in the 101. generation after the flood, in Camyrine a citie of Babylonia, which other call *Vr*, *Abram* was borne, which excelled all in knowledge, & was the inuentor of Astrologie among the Chaldeans. He by diuine precept went into Phœnicia, and taught the Phœnicians the course of the Sun & Moone: and when the Armenians, warning vpon the Phœnicians, had

had

had taken his brothers sonne prisoner, he by a band of his seruants recovered him, and freely dismissed the captiues, which he had taken. He after liued with the Priests at Heliopolis in Egypt, and taught them Astrologic; confessing that he had receiued that Art by succession from *Enoch*. He added that *Belus* reigned the second in Babylon, and was called *Saturne*; the father of a second *Belus*, and *Canaan*; which *Canaan* was the father of the Phœnicians, and the *Ethiopians*, brother of *Mizraim* the Author of the Egyptians: with many other things not much differing from the Diuine Historie.

Astronomy in all likelihood was knowne to *Abraham*, to whom the heavenly stars might be Remembrancers of that promise, *so shall thy seed be*: his country also, where it was practised, might therein further him, and the excellency of the Science in it self. But this Star-gazing destiny, Iudiciall, Coniecturall, Genethliacall Astrologic, Reason and Experience, God and Man haue condemned. *Ur* signifieth light, which agreeth to the *Fire*, the Chaldean deitie, which the Persians and Chaldeans fained to haue receiued from heaven, and kept euer burning; as the Vestals in Rome. They held Water and Fire to be the beginning of all things. They made a chalenge of this their *ferie God*, to contend with any other gods of the godlesse Heathen: an Egyptian encountered and ouercame them: thus he caused his *Canopus* to be made full of holes, stopped with wax, and hollow in the middle, which he filled with water: and the Chaldeans putting their fire vnder, the wax melting, opened a quier of watrie arrowes, that cooled the heat of their deuouring god, and deuoured him. They had yet a more foolish God, euen an *Onyon*, which they worshipped. They obserued diuers wicked Sciences of diuining, by Fire, Aire, Water, Earth, consulting with the dead, and with wicked spirits, — *Chaldaea vocatis Imperat arte dijs*, saith *Claudian*.

Euery day the King offered a Horse, furnished, vnto the Sunne; as did also the Persians. *Philoftratus*, saith, that it was a white Horse of the Nisæan race, sumptuously trapped, lib. 1. cap. 20. They obserued, a feast in Babylon (*Athenæus* citeth it out of *Berosus*) on the sixteenth Calends of September, which continued fise daies; in which the Masters were subiect to their seruants, and one of them, royally attired, was caried out of the house, whom they called *Zoganes*, *Baruch* cap. 6, in the Epistle of *Jeremie* (*Apocrypha*) rippeth vp their idolatrous Rites, Idols, Processions, bearing Idols on mens shoulders, the people before and behind worshipping: their Priests collusions to make gaires of the Idol-offerings, together with their Priests shauen heads and beards, their rent cloaths, their roaring before the Idol: their Temples wherein they stood with scepters, axes, or other weapons in their hands, hauing candles lighted before them, with other such rites; that, in the reading, one would thinke he were telling the discourse of the mysteries of mysticall Babylon in the West; so euently they accord. The Chaldeans invoke their *Belus*, to do miracles also: saith he, *invoking a dumbe Idol to giue speech vnto another, which himselfe wanteth*. But about all, one beastly rite was in vse among them. The women, saith he, *fit in the waies girded with 5 cords of rushes, and burne straw: and if one of them be drawne away, and lie with any such as come by, she casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken*. Thus was their glorie their shame. *Herodotus* will yeeld vs a Commentary on this place. The Babylonians haue an abominable law (saith he) that all their women once in their life do sit at the Temple of *Venus* to haue familiaritie with strangers: the richer sort comming in chariots, richly furnished, and attended to this vngodly purpose. Their manner of sitting is, crowned on their Temples with garlands, their retiring places distinguished with cords, by which the stranger may haue access to which of them he liketh best. And thus do these Votaries of *Venus* sit, holding it religion to be irreligious, none of them euer returning home, till some guest haue cast money into her lap, whom it is not lawfull for her to refuse: but to accept of him and his price, whatsoeuer he be, and follow him aside from the Temple, where he defileth her. At the giuing of the mony he vseth these words, *Tanti tibi deam Mylistam imploro*, that is, at this price, or for so much, I implore vnto thee the Goddesse *Mylistra* (so the Assyrians call *Venus*) and this mony is consecrated to a sacred vse. After this, with the Goddesse good leaue, she may re-

a *Ammian*. l. 33.  
Plutar. de facie  
in orbe Lunæ.

b *Suidas* in *Canopo*. *Ruffin*, hist.  
eccl. lib. 2.

c *Alex. ab Alexand*. l. 6. c. 26.

d *Cassius* l. 8. c. 1.

e *Athen. lib*. 14.  
cap. 17.

f *Bar* 6. 42.

g *Plaetibianus* 2012, which may be interpreted, with cords about them: which better answereth to *Herodotus* his report.

h *Hero. Clu. Strabo*. lib. 16. mentioneth the same.

i The Arabians called her *Alytta*, the Persians *Mitra*. The Babylonians called her also *Atombona*. *Lil. Gyralt*. hist. *Deur. Syn.* 13. *μολιττα*, verum nomen *Veneris* (ait *Scal.* *epist. ad Cas.*) hoc est

turne home, although for no great price againe (saith our Author) to be hired. By this meanes the fairest are quickly dispatched, the rest endure a restless & irksome penance, sometime a yeare, two, or three, before they can be discharged of their honesty and the law together, and hence might arise that former ambitious vpbraiding in *Baruch*.

a *Bel, Belsi, Nebo, Mero, Sche-schaib: sic Henr-nius in Indico.*  
b *ter. 19. 5.*  
*Ierem. 12.*  
*1. Reg. 18. & 16.*  
*2. Reg. 23. & 10.*  
*Ose. 2.*  
*Es. 48.*

Among their many Idols, a *Bel* bare the bell, not here alone, but in all the countries of Assyria and adioyning thereto, as appeareth in the Historie of the Bible: where *Bel* or *Baal* is so often mentioned, as the Idoll of so many Nations, & the sin of the apostat. icall Synagogue. They b built vnto him high places: or else in stead thereof vsed the roofes of their houses to his worship: they built him houses, they made him Images, erected Altars, planted Groves, bended to him the knee, and kissed him in token of subiection, vsed perfume and incense, obserued to him holy dayes, cut and lanced themselves in his seruice, with other extaticall furies, and religious frencies, with ornaments of gold and jewels, inuocations and immolations, yea of their owne children: he had also his peculiar prophets and Priests. These and such like doth the Scripture mention of this Babylonian Idoll, whose contagion infected the East with a Catholike Idolatrie that could plead *Antiquitie, Vniuersalitie, and Consent*, by euidence of Scripture-historie (which later Babylon cannot doe) and yet was but Catholike and generall errour. *Bel* was, saith *Plinie* c, *Inuentor sideralis scientia*, the inuenter of Astrologie, which (*Henr-nius* addeth) he defiled with impure Magicke, as did his daughter *Semiramis*, who warted vpon *Zoroaster*, in enuie of his greater learning: *Bels* magicke appeared in his sepulchre, which *Xerxes* opening, found a vessell of glasse, and therein a carkasse swimming in oyle, which reached not to the brim by a hand-breadth. In a little pillar iust by was engrauen, that he should dearely repent it, which opening the sepulchre did not fill vp the vessell: this *Xerxes* assayed to doo in vaine, and therefore departed vearle heauie, finding in his Grecian Expedition the truth of *Bels* prophecie. The like is said to happen, when *Darius* in hope of treasure d opened the sepulchre of *Semiramis*, he found a chift, which being opened, a venemous pestilence issued, that consumed the third part of men.

e *Plin. l. 6. c. 26.*  
Or *Henr-nius Indicum.*  
*Actian. Var. hist. lib. 13. cap. 3.*

d *Hered. lib. 1.*  
telleth this of *Niocrus.*

*Rod. Toletanus* reporteth as strange a prodig e of *Rodrigo*, a little before the *Sarrafens* invaded Spaine, lib. 3. cap. 17.

c *Rib. in Hof. 2.*

f *In Ierem. 32.*

g *Nic. Serar. in Indic.*

h *Drus. Pref. pag. 224.*

i On those words of *Virg.*

*Impleuitq; mero*

*pateram, quam*

*Belus & omnes*

*à Belo soliti, &c.*

*Aeneid. 1.*

k 2. *King. 23. 11*

l *Aug. tom. 4.*

quæst. lib. 7. 16.

*Elias Cretens.*

*Com. in Nazien.*

*Orat. in Iul. 3.*

doth also take

*Bel* and *Baal*

for the same.

*Et Nicet. in Orat. 15.*

*Ribera* affirmeth, e that diuers later Authors, and before them f *Theodoret*, doe esteeme the name *Bel* or *Baal* to be a generall name, agreeing to all the gods of the Gentiles, according to the signification of the word, to wit, a Lord. g It was a name generall to their Idols, when it was put alone, but particullar with some addition, as *Bel-zebub*, *Baal-zephon*. There were so many *Baals* in Syria, saith h *Drusius*, as there were Regions, and almost as many as Cities. The Moabites had their *Chamos*, the Ammonites *Moloch*, the Sydonians *Astarte*, in Gaza *Marnan*, in Hamath *Asima*, &c. And *Seruius* i is Author, that *Belus* the father of *Dido* descended of that ancient *Belus* the first King of the Assyrians, which people worshipped *Saturne* & *Iuno*, which were after worshipped in Africa, whereupon the *Punikes* called God, *Bal*, (from whence came those names *Hannibal*, *Adherbal*, and such like) whom the Assyrians in some respect call *Bel*, and *Saturne*, and the *Sunne*. This opinion that in *Bel* they worshipped the *Sunne*, is followed by *Tremellius* and *Iunius* in their notes on *Esaias*, Chap. 46. 1. because the Assyrians, Persians, and Babylonians, accounted the *Sunne* the greatest God, and worshipped the Fire as a partice thereof: To him the Iewes, with this borrowed forren Idolatrie, dedicated Horses and Chariots, which k *Iosias* abolished, together with the Altars on the roofof *Abai* his house, and the high places, where their God might see their deuotions. *Hierome*, on that place of *Esay*, saith, that *Bel* was *Saturne*, which *Suidas* confirmeth. *Augustine* l relateth the vsuall opinion (on those words, *Iud. 2. They serued Baal and Altaroth*) that *Baal* in those parts was the name of *Iupiter*, and *Astarte* of *Iuno*, and produceth the *Punike* language, in which *Baalsamus* signifieth the Lord of Heauen; and for *Astartis* (which he readeth *Astartibus*) he saith it is in the plurall number, in regard of the multitude of *Idol-images*, each bearing the name of *Iuno*. This also is exemplified in the blessed Virgin by *Ribera*, sometime called our Lady of Loretto, sometime our Ladie of Monreferato, &c. according to the diuersitie of places, wherein they worship, not *Mary* the Virgin, but their owne Idols; the daughters of their whorish mother Babylon.

For



For the Tyrians, Sydonians, Phillistims, and other Syrian, and Assyrian Nations, the Scripture brandeth them with this *Bel* or *Baal*-Idolatry: in hatred of which name; the fewes called the Prince of Devils, as the Acaronites did their principall Idols, by the name of *Beelzebub*.

Thus the Greekes and Latines haue confounded the Assyrian and Tyrian *Bel*, which by *Iosephus* <sup>m</sup> *Scaliger*, (who not unworthily is called <sup>n</sup> the Dictator of knowledge, and great Prince of learnings state) are distinguished and made two: the one (saith he) is written בל and the later בל and reprovethe *Hierome* for making *Belus*, the father of *Ninus*, and the Virgilian *Belus* to be one. But in his notes on the fragments of *Berosus*, and other ancient Authors, he saith, the Tyrians and Sydonians called him בל which the Greekes made *Belus*: and so Mr. *Selden* also is of opinion, that these names בל and בל differ onely according to the propriety of the language; and not indeed, for the Grammarians obserue that the Chaldee words often lose that middle letter: *Elias* in his *Thesbi* obserueth, that *Baal* signifieth the act of generation, which may well agree with those beastly *Baal*-rites before mentioned, *Baal* is read in the feminine Gender. *Tob. 1. 5. Rom. 1. 4.* In *Phorim* <sup>o</sup> is mentioned, that the Phœnicians and Syrians called *Saturne* חל, and בל, *E L*, and *Bel*, and *Bolathes*. *Lilium Giraldu* <sup>p</sup> out of *Servius*. affirmeth that חל, in the Assyrian language signifieth the Sunne, from whence the Greeke *ἥλιος* is deriued: some attribute this to the Phœnician tongue, in which *Hal* signifieth God. The Assyrians named *Saturne* and the Sunne *Hel*. The Indians called that *Hercules*, which *Tully de Nat. Deor.* numbred the first, *Belus*. But we find no end of these Labyrinths. *D. Willet* in his Comment vpon *q Daniel*, hath these words: The Chaldeans had fise Idols, three Gods and two Goddesses. Their first God was *Bel*, a name contracted of *Bebel*, which cometh of *Babal*, which signifieth a Lord: to whom was built that Temple before mentioned. The second was the *Sunne*; which they called *Rach*, that is, a King; because hee is chiefe among the Planets: and the Persians call him *Mithra*, as *Iustinus Martyr* saith, *Dialog. in Tripson*. The Priests of this Idoll were called *Raciophanta*, Observers of the Sunne. Their third God was *Nego*, the Fire; so called of the brightness; this was carried about among them: the Priests were called *Ortophanta*. Their first Goddess was *Shacha*, which was the Earth, worshipped also of the Romans vnder the name of *Telus* and *Opis*: of the Syrians called *Doreetha*. In the honour of this Goddess, they vied to keepe a feast fise dayes together in Babylon; during which time, the Masters were vnder the dominion of their seruants: one of which was vsually set ouer the rest, and royally cloathed, and was called *Sogan*, that is, great Prince (our Lords of Mistrule seeme to deriue their pedigree from hence.) This festiuall time was called *Shache*, whereof Babylon was called *Sheshach*, of keeping this Feast, *Ierem. 25. 27.* and *51. 41.* Their other Goddess was *Mulitta*, which was *Venus*, whose Priests were called *Natita*, or *Natophanta*. But the chiefeft of their Idols was *Bel*.

Hee also interpreteth <sup>r</sup> those words. *Dan. 1. 4. whom they might teach the learning and tongue of the Chaldeans*, of Schooles wherein youth was brought vp in good letters, to bee after employed in the State. So among the Egyptians they had the like vse; where *Moses* was taught the learning of the Egyptians. Among the Israelites eight and fortie Cities were appointed for the Leuites, which were as the common Schooles and Vniuersities for the whole Kingdome. *Samuel* and *Elizans* had their Schooles and Colledges of Prophets: yea the rude Indians had their *Gymnosophistes*; and the Romans had their Colledges of *Angures*.

In the senetieenth chapter of the second booke of Kings is mentioned *Sucoth Benoth* an Idoll of the Babylonians. *Beda* interpreteth it the Tabernacles of *Benoth*, and so the word *Sucoth* used, *Amos 5. 25.* is by Saint Stephen, *Act. 7. 43.* interpreted. And so doth the <sup>r</sup> Glosse on that place of the Kings interpret; where *Lyra*, <sup>r</sup> according to the signification of the words (a Tabernacle of wings) relateth out of *Rab. Sal.* that

<sup>m</sup> Scalig. *Can. 1599. lib. 3.*  
<sup>p</sup> pag. 114.  
<sup>n</sup> M. Selden  
Annot. on M.  
*Drayton*,  
*Polyth.*

<sup>o</sup> *Phor. Biblioth. in Damascio.*  
<sup>242.</sup> *Sachonia- tho* (as after followeth cap. 17.) maketh *Elius* the father of *Saturne*.  
<sup>p</sup> *Lil. G. Gw. biff. Deor. Syn. 2.*

<sup>q</sup> *Cap. 1. 9. 16.*  
*Eadem Polanus in Dan. cap. 1.*

<sup>r</sup> *Quell. 16.*

<sup>r</sup> *Ra. in Gloss. ordin.*  
<sup>r</sup> *Lyra in 4. Reg. 17.*

this

this Idoll was made like to a Hen brooding her chickens: which Idols the Babylonians framed in worship of that Constellation, called by the vulgar, *the Hen and chickens*, and of the learned, *Pluades*; as others did to the Sunne, others to the Moone. Some<sup>a</sup> apply it to the mystrie of their Idoll, (which Christ the Truth, truly faith of himselfe) protecting his worshippers, as a Hen her chickens. My learned friend Master *Selden* gathered by the signification of *Succoth benoth* (the Tabernacles of the daughters) that thereby is meant the Temple of *Venus*, where the daughters of the Babylonians sate, as before is said, to performe their filthie deuotions. It seemeth the idolatrous Priests carried the Tabernacle of their Idoll on their shoulder, in apish imitation of the true Priests and Levites: for so *Amos* saith, <sup>b</sup> *Tee carried Succoth, or Sicchuth your King, Chiun your Images*, which *Drusius* <sup>c</sup> interpreteth *Maloch* and *Hercules*.

In the fourteenth chapter of *Daniel*, as the Latines reade, is a large historie both of *Bel*, a dead statue, and of a liuing *Dragon* which the Babylonians worshipped. The Priests of *Bel* were seuentie, besides their wiues and children, whose fraud, and couisenage *Daniel* detected, making it manifest by their foot-steps in the ashes, which he had strewed in the Temple, that they were the deuourers of that huge portion of fortie sheepe, twelue measures of meale, and six great pots of wine, daily consecrated for *Bels* break-fast. He after slew the *Dragon* also; for which the Babylonians forced the King to lodge him six daies among the Lions. But howsoeuer generally more authoritie is to be ascribed to the Apocryphall bookes, then to any humane Historie, or other Ecclesiasticall Authors, as *Zanchinus* <sup>d</sup> religiously holdeth, yet for this fragment of *Daniel*, it is accounted <sup>e</sup> the worke of *Theodotian* a badman, who foisted it into his translation. And not onely the Reformed Churches account it as it is, but *Driedo*, a learned Papist, *Erasmus* a Semi-christian (so *Bellarmine* calleth him) *Iulius Africanus* of old, and the Iewes generally, reiect it out of the *Canon*, as the Cardinal himselfe <sup>f</sup> hath obserued: and he is faine to tell vs of another *Daniel* of the Tribe of *Leui*, to maintaine the credit hereof. But *Hierome* in the Preface of his Commentaries stileth them, *Belis Draconisq; fabulae, quas veru anteposito, eog; ingulante, subiicit, ne videretur apud imperitos magnam partem voluminum detruncasse*: and alleageth *Eusebius*, *Orogen*, *Apollinaris*, and other Ecclesiasticall Doctors, which were of his minde, and though they needed not to answer *Porphyrie*, who had hence raked some obiections against the Christians, for these things which had not authoritie of Scripture.

As for *Pyramus* and *Thysbe*, with *Cyparissus* and such like, I leaue them to *Ouid*, and the Poets. It seemeth worthie relation that fell out at *Assus*, a Babylonian Citie, where a Dolphin so loved a boy, that following too farre after their wonted sportings, he stucke fast in the sands: <sup>h</sup> which *Alexander* interpreting to be ominous, preferred the Boy to the Priesthood of *Neptune*.

For the present Saracenicall Religion, now obserued in these parts, our third booke shall largely relate thereof. Concerning other Babylonian customes: *Herodotus*, *l. 1.* telleth of three families in Babylon which liued on fish. It may be the Carthusians of our Westerne Babylon are of their of-spring: for whose sparing, their fellowes may eat the more flesh, with which those of old, and these later, may not (forsooth) pollute themselves. <sup>i</sup> *Curtius* telleth generally, that, for fleshly vices, the Babylonians were most corrupt. They prostituted their wiues and daughters to their guests for rewards. They were addicted to excessive banquetting, and drunkenness. In the beginning of their feastes, their women were modestly attired; by degrees they stripped themselves of their cloathes, beginning with the vpper-most, till nothing was left to couer their shame, or forbid their shamelesseesse. And not their Curtizans alone, but their Matrons, (yea, in token of ciuilitie) did thus prostitute themselves to those flames of lusts which haue come from hell, and carrie thither. Hence was, *Alexander* many and victorious armie made effeminate, vnfit after to haue encountered with a strong enimie: <sup>k</sup> Some ascribe the loose liues of the Babylonians, to a law of *Xerxes*, who to chastise them for a rebellion, enacted that they should no longer weare armes, but addiect themselves to Musicke, riot, and such like.

<sup>a</sup> *Wolpb. in 2. Reg. 17.*

<sup>b</sup> *Amos 5. 26.*  
<sup>c</sup> *Drus. in Amos.*

<sup>d</sup> *Zanc. Confess.*  
<sup>e</sup> *Whittak. de Scrip. quest. 1. cap. 9.*

<sup>f</sup> *Beller. de verbo Dei lib. 1. c. 9.*

<sup>g</sup> *Metamorph. 4. c. 10.*

<sup>h</sup> *Solinus c. 18.*

<sup>i</sup> *Quint. Curt. lib. 5.*

<sup>k</sup> *Cassius Rhod. lib. 8. cap. 11.*

## CHAP. XIII.

The Chaldaean, and Assyrian Chronicle, or Computation of Times, with their manifold alterations of Religions and Government, in those parts untill our time.



WE have before shewed the prodigious Chronologie of the Chaldeans, reckoning the reignes of their Kings before the flood, 432000. years. They tell also after the flood of diuers Dynasties or governments in this countrey of Babylon.

First, the Chaldeans, *Eurchoos* reigned 6. yeares, *Chamusbo* 7. *Poros* 35. *Nechubet* 43. *Abios* 48. *Onibalos* 40. *Zinzaros* 45.

He being dispossessed by the Arabians, *Mardosentas* began the second Arabian Dynastie, and reigned 45. yeares, and after him *Sifmardisb* 28. *Abias* 37. *Parannos* 40. *Nabonnabos* 25. The space of these two Dynasties is reckoned 440. yeares. Thus *Scaliger* relateth: but in my minde, as the former was beyond all possibilitie of truth (which they tell of before the flood) so this hath no great likelihood, at least for so long a space before *Babyl*, with whom the most histories beginne their relations, and *Scaliger* his third Dynastie, of one and fortie Kings in this order.

|                          |                         |                                |
|--------------------------|-------------------------|--------------------------------|
| 1 <i>Belus</i> , 55      | 15 <i>Mamylus</i> 30    | 29 <i>Arbelus</i> 43           |
| 2 <i>Ninus</i> , 52      | 16 <i>Sparthens</i> 42  | 30 <i>Chalaos</i> 45           |
| 3 <i>Semiramis</i> , 42  | 17 <i>Aschatades</i> 38 | 31 <i>Anabos</i> 38            |
| 4 <i>Ninyas Zames</i> 38 | 18 <i>Amyntes</i> 45    | 32 <i>Babios</i> 37            |
| 5 <i>Arasus</i> , 30     | 19 <i>Belochus</i> 25   | 33 <i>Thinaos</i> 30           |
| 6 <i>Aralus</i> , 40     | 20 <i>Balatores</i> 30  | 34 <i>Dercylus</i> 40          |
| 7 <i>Xerxes</i> , 30     | 21 <i>Lamprides</i> 30  | 35 <i>Eupacmes</i> 38          |
| 8 <i>Armanisthres</i> 38 | 22 <i>Sosares</i> 20    | 36 <i>Laosthenes</i> 45        |
| 9 <i>Belachus</i> 35     | 23 <i>Lampraes</i> 30   | 37 <i>Pyritiades</i> 30        |
| 10 <i>Baleus</i> 52      | 24 <i>Panyas</i> 45     | 38 <i>Ophratius</i> 21         |
| 11 <i>Sethus</i> 32      | 25 <i>Sosarmos</i> 42   | 39 <i>Epharberes</i> 52        |
| 12 <i>Mamylus</i> 30     | 26 <i>Mithaos</i> 27    | 40 <i>Acracarnes</i> 42        |
| 13 <i>Aschalios</i> 28   | 27 <i>Tentamos</i> 32   | 41 <i>Tonos Concoleros qui</i> |
| 14 <i>Spharus</i> 22     | 28 <i>Tentaus</i> 44    | <i>et Sardanapalus.</i> } 20   |

The summe of this Dynastie, 1484. yeares.

The fourth Dynastie was of the Medes, begun by *Arbaces*, who deprived *Sardanapalus*; he reigned 28. yeares, his sonne *Mandaucos* 50. *Sosarmus* 30. *Articus* 50. (In the 19. yeare of this King *Nabonassar*, the Babylonian rebelled, and began a new Dynastie in Babylon. And in the 43. yeare of his reigne, *Salmannassar* captiued the ten Tribes) *Arbaces* or *Cardiceas* 22. *Arasos* or *Deucos* 40. *Articus* called also *Pharates* 22. *Aschabarus* or *Cyanaxares* 40. *Apandus* alias *Astages* 40. In all 322. yeares.

The fifth Dynastie was of the Persians, begun by *Cyrus*, which ouerthrew *Astages*, and reigned 30. yeares: His sonne *Cambyses* 8. the *Magi* 7. moneths. *Darius* sonne of *Hystaspes* 36. yeares; *Xerxes* 20. *Artabanus* 7. moneths. *Artaxerxes Longimanus* 40. *Xerxes* 2. moneths. *Sogdianus* 7. moneths. *Darius Nohus* 19. yeares. *Artaxerxes Manuan* 40. yeares. *Artaxerxes Oebus* 26. *Arsecas* *Darius* 6. in all 231. yeares.

The sixth Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conquest of *Darius* reigned 6. yeares; *Antigonus* 12. *Seleucus Nicator* 32. *Anti-*

<sup>a</sup> Cap. 10. *Scalig. Can. sag. lib. 2 & 3.*

<sup>b</sup> The Chaldean Dynastie. <sup>c</sup> The Arabian Dynastie.

<sup>e</sup> The Assyrian Dynastie. *Moses, Gen. 14. 1* speaketh of *Amraphel* King of *Shinar*, that is, of these parts of *Babylonia*, as his companions reigned not farre hence.

<sup>f</sup> The Median Dynastie.

<sup>g</sup> The Persian Dynastie.

<sup>h</sup> The Macedonian Dynastie.



32. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. year of his reigne, *Arsaces* the Persian rebelled) *Selencus Callinicus* 20. *Selencus Ceraunus* 3. *Antiochus Magnus* 36. *Selencus Philopator* 14. *Antiochus Epiphanes* 11. *Antiochus Eupator* 2. *Demetrius Soter* 12. *Alexander Bala* 10. *Demetrius Nicanor* 3. *Antiochus Sidetes* 9. *Demetrius D.F.* 4. *Antiochus Grypus* 12. *Antiochus Cyzicenus* 18. *Philippus* 2. In all 237. And from the beginning of the first Dynastie 2623. These I haue heere inserted out of *Scaliger*, rather to shew the continued succession of the Easterne Empire, then with any intent to perswade, that all these were Kings, and ruled the countrey of *Babylonia*. For after *Arsaces* rebelled, the Parthians dispossessed the Syrian Kings of these parts: and before, the Babylonians often rebelled; as in the time of the Persians, when *Zopyrus* by a strange stratagem, recited by *Justin* and others, restored them to *Darius*: but especially in the times of the Medes, whose Dynastie was much disquieted: sometime the Scythians (saith *Orosius*) and sometimes the Chaldeans, and sometimes the Medes preuailing. Sometimes also (as the Scripture witnesseth) the Assyrians renewed their ancient power. Yea in the time of the Assyrian Dynastie, the Chaldeans are said to warre (in the reigne of *Panyas*) against the Phznicians, which argueth that they were then free.

d. *Oras* 1. 14. 19

e. 2. *Reg.* 17. 34.

The Scripture and other Histories speake of *Phul*, *Teglath-Phalasar*, *Iarsh*, *Sargon*, *Salman-asar*, *Senacherib*, *Asur-baddon*: which were great and mightie, not onely strong enough to defend themselves against the Medes, but to inuade forren Nations, yea did translate people from one Kingdome to another, and seated the captiues of Israel in the Cities of the Medes, and sent Babylonian Colonies to *Samaria*; which they could not doe, if they had not commanded both *Assyria*, and *Media*, with *Babylonia*.

f. Called *Merodach*.

g. *Scal.* note in *frag. Berof.*

*Nabonassar* rebelled, as is said, against *Artaxerxes*, and began the Chaldean Dynastie, from whom, for this restitution of libertie, the Chaldeans began their Astronomicall computations: he reigned 14. yeares, *Nassus* 2. *Chinzernus* and *Porus* 5. *Dilans* 5. *Mardokempadus* 12. He sent Ambassadors to *Hezekia*, *Arxanus* 9. *Interregnum* 12. *Bolitus* 3. *Aporonadicus* 6. *Horighalus* 2. *Nesnoemondacus* 4. *Interregnum* 17. *Iearadin* 13. *Sasfducinus* 9. *Kiniladachus* 14. *Nabopollosarus* 29. (In the seuenteenth yeare of his reigne, hee sent his sonne *Nabuchodonosor* into *Syria* with an Armie.) *Nabuchodonosor* 30. *Enilmorodach* 6. *Neregasolarus* 5. *Nabonidus* 17. This was a Mede by linage (not as some say, King of the Medes) sonne of *Xerxes* a Mede, but borne at *Babylon*, and by conspiracie raised to the Kingdome: not inuading *Babylon* with *Cyrus*, but reigning in *Babylon*, till *Cyrus* deposed him. *Megasthenes* calls him a Mede, and the Scripture *Darius Adadus*, *Cyrus* came against him in the nineteenth yeare of his reigne, and eleuen yeares before the seuenth of the Captiuitie were ended; in which space *Cyrus* had enough to doe to besiege and conquer *Babylon*, and *Borsippa* where *Darius* was. From the beginning of *Nabonassar* to the end of *Cyrus* are 217. yeares. From thence to the Asiaticke Empire of the Macedonians 201. From thence to the rebellion of *Arsaces* the Parthian, of whom the Parthian Kings were called *Arsacids*, 79. And the Dynastie of the Parthians continued 479. yeares: the last of them *Artabanus*, being slaine. These Kings, and the times of their reignes are not easie to set downe, and *Omnibius* is therefore reprov'd of *Scaliger*, for vndertaking this taske, in which authority faileth him. Of them we shall speake in due place.

h. The second Persian Dynastie.

k.

i. *Lib.* 3. cap. 1.

The second Persian Dynastie continued till the Mahumetans deposed them. The first *Artaxerxes* reigned 12. yeares, *Saporus* 31. *Ormisdas* 1. *Waramanus* 3. *Waramanus* 2. 17. *Waramanus* 3. foure Moneths. *Narses* 7. *Ormisdas* 7. *Saborus* was borne King, and reigned 70. yeares, *Artaxerxes* 41. *Saborus* 3. *Waramanus* 4. 11. *Indigides* 21. *Waramanus* 5. 10. *Isfignides* 2. 27. *Peroces* 24. *Obalus* 4. *Cabades* 11. *Zimastres* 4. *Cabades* againe 30. *Cosroes Adagrus* 48. *Ormisdas* 8. *Cosroes* 39. *Siroes* 1. *Adeser* 7. moneths. *Barasas* 6. moneths. *Baram* 7. moneths. *Ormisdas* 12. *degrid* 3. in all 402.

The Saracens succeeded, whose names and times you may see in our Saracenicall

call relation. After the Saracens, reigned the Tartars; and since, sometime one family, sometime another, among the Persians, till *Solyman* dispossessed the Sophian of the Babylonian dominion, vnder which Turkish seruitude it groined, till our dayes, in which the present Persian hath recouered it, if we may credite some reports, by others<sup>k</sup> denied.

I dare not take vpon me to be vmpire and decider of those many altercations among Chronologers: but haue simply followed *Sealiger*, whose very name is able to shield me from contempt, if not to yeeld me commendation. Let others, that haue more lust and leasure, trauesse these matters at their pleasure: my intent is, most of all, the History of Religions; and the successions and alterations of States I haue lightly touched: but precisely to determine in what yeare of the world every King began his reigne and to dispute the same with all opponents, would be somewhat tedious to the Reader: to me (perhaps in these varieties of opinions, impossible. Leauing therefore the more studious to the Chronologers, let vs take a little reuiue of some principal occurrences in the former Catalogue.

<sup>k</sup> Cartwrights  
trauels.

*Africanus* begins the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*: That *Belus* some thinke to be the same with *Nimrod*, whom *Ninus*, as wee said before, consecrated. *Semiramis* is reported to be the first that caused Eunuchs to be made. *Ninus* which succeeded, left not like monuments of his great exploits, as his Predecessors before him. *Buntingus* thinks him to be that *Amraphel* King of *Shinar*, mentioned *Genes. 14.* and that *Arioch* King of *Elasser* was his sonne. However, it breeds much difficulty, to reconcile the ancient Historie of the Babylonian and Assyrian great and long continued Empire, with the kingdomes and Kings in that Chapter by *Moses* mentioned. *Eupolemus*, as before is cited out of *Eusebius*, saith that those Kings were Armenians; *Diodorus Tarsensis*, as *Peterius* affirmeth, reckons them Persians, *Iosephus* Assyrians: *Peterius* himselfe thinks them vassals, and tributaries to the Assyrian: *Genebrard* suspects the History of the Assyrian greatnesse: and truly, not altogether vniustly, neyther do we reade of any in all the Historie of *Moses* and *Ioshua*, concerning the Kings in those parts, for ought can be gathered, yeelding subiection to Babylon. And the Sodomite and his neighbours had beene the tributaries of *Cbedarlaqmer* King of *Elam*, and not of *Amraphel* King of *Shinar*; vnklesse we say that violent things are not permanent, and the yoake imposed before by the Assyrians, was now in *Ninus* dayes reiected: *Semiramis* being weakened with her Indian expedition, and *Ninus* by killing her, giuing occasion of discontent to her followers, the men of warre, which might heereupon (contemning this effeminate King, who had suffered his mother to possesse the Scepter so long) fall to sharing for themselves, and erect pettie Kingdomes. *Arius* (happily) restored the Empyre thus decayed, if it be true that *Buntingus* writeth, that he was a great warrior, therefore called *Arius* and *Mars*, and, as the God of warre, inuocated by the Assyrians. When *Tentamos* reigned, <sup>m</sup> *Diodor lib. 3.* testifieth that *Priamus*, then besieged by *Agamem-* <sup>m</sup> *Diodor. Sic. lib. 3. cap. 7.*  
*non*, as vassall and tributarie to the Assyrians, sent to him for ayde, who sent to his succour *Memnon*, with twenty thousand souldiers.

But to descend vnto times neerer both vs and the truth, and to view the ruine of that great estate: we reade in the same Author, and in <sup>n</sup> others, that *Arbaces* (whom <sup>n</sup> *Iustin lib. 1. Orofius lib. 2. s. 3.*  
*Iustin* calleth *Arbatus*; *Orofius* *Arbastus*) was by *Sardanapalus* made Captaine of the Armie which was yearely sent to *Niua*, or *Niniue*, where a conspiracie was contracted betweene him and *Belus* a Chaldean Priest, Captaine of the Babylonians, who by his Chaldean skill in diuination, had foretold *Arbaces* this destined Empire, and was promised for his share the Babylonian principality. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of foure hundred thousand, whom *Sardanapalus* ouerthrew in battell twice; but being still animated by <sup>o</sup> *Belus* predictions, which (said hee) the Gods by the Starres fore-signified: and by corrupting of the Bactrian Armie, sent to succour the King, and adioyning themselves to the enemy, they at the third battell ouerthrew the forces of *Sardanapalus*, ledde by *Salamennus* his wiues brother. The King fled into

<sup>o</sup> Some think  
this *Belus* to  
be *Daniel*,  
whom the Ba-  
bylonian King  
called *Belte-  
shazzar*.  
*Broughtons*  
Concord.

into Ninive, trusting to a prophetic; That the Citie should neuer be taken till the River were enemy to it. After two yeares siege, by extreame raines, the River swelling overflowed part of the Citie, and cast downe twentie furlongs of the walls. Whereupon despayring (as seeming to see God and man against him) he, which before had chambered himselfe with women, and accustomed himselfe to the Distaffe, in a womans both heart and habite; now in a manly resolution (if it may not more fitly be called a Feminine Dissolution, which thus runneth from that danger which it should encounter) gathered his treasures together, and erecting a frame in his Pallace, there burnt them, himselfe, his wives and Eunuchs together. The Ashes, vnder pretence of a Vow thereof, made to Belus, Belus obtained of Arbaces the new Conquerour and Monarch, to carry to Babylon. But the couenage being knowne, and Belus condemned for the treasures, which with the ashes he had conueyed, Arbaces both gave them, and forgave them; adding the praefecture of the Babylonians; according to promise. <sup>a</sup> Some say that Belus, whom they call Phul Beloch, shared the Emperie with him, Arbaces reigning ouer the Medes and Persians, the other ouer Ninive and Babylonia: following herein the forged *Mesasthenes*, who (as *Annius* maketh him to say) out of the Sufian Librarie penned his Historie, hauing before fabled a Catalogue out of *Berosus* of the ancient Kings, contrary to that which out of the fragments of the true *Arosus* before is deliuered.

<sup>a</sup> *Phryg. Cavi-  
on. lib. 2.*

<sup>b</sup> *Euseb. Chron.  
per Scalig.*

<sup>c</sup> *Strabo. lib. 14*

*Sardanapallus* is written (saith *Scaliger* in his Notes vpon *Eusebius*) with a double *ll*. *Sardanapallus*, a name fitting to his effeminate life. *sa* and *pa* signifie the same, whence are those words of *Cicero* 3. *De Repub.* *Sardanapallus ille vitij multo quam nomine ipso deformior.* *Sardanapallus* built Tarsus and Anchiale (saith *Eusebius*) at the same time: the one famous for the most famous Diuine that euer the Sunne saw (except the Sunne of Righteousnesse himselfe) *Paul* the Apostle and Doctor of the Gentiles: The other for the Authors Monument and stony Image, with this Assyrian Epigramme; *Sardanapallus, the sonne of Anacyndaraxis, built Anchiale and Tarsus in one day; and thou O stranger, eate, drinke, play.* And Verses were annexed, which I haue thus Englished:

Mortall, thou knowst thy selfe: then please thine appetite  
With present dainties: Death can yeeld thee no delight.  
Loe, I am now but dust: whilome a Prince of might.  
What I did eate I haue; and what my greedy minde  
Consum'd: how much (alas) how sweet lest I beinde?  
Learn this (O man) thus line: best wisdoms thou canst finde.

This his Legacie hee hath bequeathed to all Epicures, the living Sepulchres of themselves, breathing graues (not of so many Creatures onely better than themselves, which they deuoure, but) of Reason, Nature, Religion, Soule, and (if it were possible) of God, which all lie buried in these swine, covered with the skins of Men.

<sup>d</sup> *1. Cor. 15. 32.*

<sup>d</sup> Let vs eate and drinke, for to morrow we shall die. Who knoweth whether *Paul* did not allude to this speech of the Founder of his Citie? This subuersion of the Assyrian Empire was *Anno mundi* 3145, after *Buningsus* account. Of the Medes see more in their proper place.

<sup>e</sup> *Herod. lib. 2.*

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times we haue little record but in the Scripture; as neyther of those Assyrian Kings, which before had captiued Israel, and invaded Iuda. *Senacherib* is famous, euen in the Ethnikal history, although they had not the full truth. For thus *Herodotus* telleth, That *Senacherib* King of the Arabians and Assyrians warred on Egypt, where *Serbus* (before *Pulchus* Priest) then reigned: who being forsaken of his souldiers, betooke him to his deuotion, amidst the which hee fell asleepe. And the god appearing, promised ayde, which he performed, sending an Armie of Mice into the Armie of *Senacherib*, which did eate his souldiers quivers, and the leathers of their shields, and arrows, in so much, that the very next day they all fled. In witness whereof, the Image



nidge of the King, made of Stone, standeth in the Temple of *Unkum*, holding a Mouse in his hand, uttering these wordes: *He that taketh me, let him be religious*. This Historie the Egyptians, in vanitie and ambition, had thus perverted and arrogated to themselves.

*Funcius* and *Osiander* make *Nabopolassar* and *Nabuchodonosor* to be one and the same, and diuers Commenters vpon *Daniel* hold the same opinion; whom *Scaliger* and *Catullus* confute at large. *Nabopolassar* is supposed to begin his raigne Anno Mundi 3335, which hee continued nine and twentie yeares: in his seuenteenth yeare *Nebuchadnezzar* (so the Masorites misse-call him, saith *Scaliger*) or *Nabuchodonosor* his sonne was sent by him, to subdue the rebellious Egyptians, Iewes, and Palestina: at which time hee carried away *Daniel* into captiuitie. He began his raigne Anno Mundi 3354, and in the yeare 3360, destroyed Ierusalem. In the yeare 3386, *Balsaradach* his sonne succeeded him, whom *Nerigissorus* (as *Scaliger* affirms) slew, thereby to aduance his owne sonne the Nephew of *Nabuchodonosor*, called *Laborsoarchadus*, to the Scepter; which himselfe swaied as Protector in the minority of his sonne. But he being dead, and his sonne more fit for a chamber then a Throne, *Nabonidus* conspired against him, and slew him. This *Benidus*, saith he, is *Darius Medus*, and *Laborsoarchadus* is that *Balsasar* mentioned by *Daniel*, after *Scaliger*'s interpretation of the Prophet out of *Berosus* and *Megasthenes*.

It is a world to see how the Catholikes (so they call themselves) sweat in finding out that *Nabuchodonosor* mentioned in *Isaiah* 13. *Petrus* would make it a common name to the Babylonian Kings, as *Pharao* to the Egyptians: *Petrus* will haue two of the names; others will haue him to be *Cyrus*; others, *Cambyses*, *Artaxerxes*, *Ochus*. Once, *Babel* is a Mother of confusion to her children, and makes them babble, while they will Canonize Apotrypha-Scriptures.

*Cyrus* ended the Babylonian Monarchie, and hauing wonne Babylon, and taken *Darius Medus* at Borsippa, he gaue him his life, and the gouernement of Carmania. Anno Mundi 3409. As *Nabuchodonosor* had by Edict proclaimed the God of *Daniel*, so *Cyrus* ended the captiuitie of his people; giuing libertie to such, as would, to returne. But many Iewes abode there still, and thence sent their yearely offerings to the Temple. In the time of *Artabanus* the Parthian (when *Caligula* tyrannized at Rome) *Simon* and *Ananias*, brethren of the Iewish Nation, grew mightie, and haughtie withall, forgetting God and themselves; which caused the Babylonians to conspire against them, and (after the death of the brethron, with thousands of their partakers) they slew in Seleucia fiftie thousand of the Iewish Nation. Neerda and Nisibis were then much peopled by the Iewes. And thus Religion partly held the ancient course, partly was mixed (according to the custome of Conquests) with the Persian, Macedonian, Parthian, besides the Iewish and Syrian, vntill the Apostles preached here the Christian veritie.

About the same time, *Helena* and her sonne *Izator* King of Adiabena (which is in these parts of Assyria) became Iewish Proselytes. Seleucia built by *Seleucus* (as it were the marriage-Chamber of Euphrates and Tigris, which there mette and mixe their waters: Nature being by mans industrie forced to yeeld to the march) as *Plinie* saith, for that purpose, emptied Babylon of her Inhabitants, and inherited her name also, with her people. It was from Babylon ninetie miles, or, as some reade it, fortie, inhabited with sixe hundred thousand Citizens. To spoile the spoyler, the Parthians built Ctesiphon three miles from thence, and failing of their purpose, *Vologesus* built another Towne by, called *Vologesocerta*. Yet did Babylon it selfe remaine (but not it selfe) in the time of *Ammianus Marcellinus*, and after.

*Ortelius* thinketh that Bagdat was called Babylon (as Seleucia before had bene) because it stood neare to the place where Babylon had stood. For that old Babylon in *Pausanias* time, had nothing left standing but the Temple of *Bel*, and the walls; sometimes, saith he, the greatest Citie that euer the Sunne saw.

In *Ieromes* time, within those walls were kept beasts for the Kings game. It was after inhabited with many thousands of Iewes, and was laid euen with the ground, as

H

Iof.

x *Scaliger* 1.3  
y *Berosus* apud  
*Iosephum* contra  
App. lib. 1.  
Calusius  
2. *Antiochus*  
in *Eusebium*,  
pag. 85.  
D. *Millet* holds  
deth other-  
wise, Com. in  
Dux. 6.

\* *Ioseph. Antiq.*  
1. 18. c. 12.

a Seleucia was  
built by *Seleu-*  
*cus Nicator* on  
a channel dig-  
ged out of Eu-  
phrates into  
Tigris. *Plin.* 1. 6.  
cap. 26.

b *Pausanias*  
*Argad.* lib. 8.

c *Iheron.* in  
Ej. 13.

e Scal. animad.  
vers in Euseb.  
pag. 126.

d Afr. & Mon.  
ex M. S. Caries.  
pag. 211.

e Sir A. Sherly.

e Idi Bar. Af.

dec. 1. lib. 1.

f Scal. an. 156.

lib. 1. & 3.

g Lydus. Em.

Tem.

h Lib. 1. cap. 3.

i Lys. lib. 1.

lib. 8.

K. H. T. H. pag.

215.

M. Polo Ven.

Halsen. Armin.

lib. 1. cap. 13.

lib. 1. cap. 13.

lib. 1. cap. 13.

lib. 1. cap. 13.

lib. 1. cap. 13.

lib. 1. cap. 13.

lib. 1. cap. 13.

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lib. 1. cap. 13.

lib. 1. cap. 13.

Ios. Scaligen affirmeth in the years after the Jewish account 4797. and after the Christian, 1037. Master Fox hath a little lengthened the date and fate thereof, shewing that *Almaricus* King of Jerusalem rased and ruined it, and that it was never after inhabited *Ann.* 1170. There now remaineth nothing but the small part of that great Tower, eyther of ornament, or of greatnesse, or of place inhabited.

Before that time was Bagded built by *Bugiasar*, as *Barrius* calleth him, or after *Scaliger*, *Abugaphar* *Elmantzar*, who beganne to reigne in the one hundred thirtieth and five, and died in the one hundred fiftie and eight years of their *Hegira*. *Scaliger* and *Lydus* agree of this place (which in their Emendations of Time disagree so eagerly) that it was *Seleucia*, or built in the place, and of the ruines thereof: an opinion not improbable, as theirs is altogether which thinke the present Bagded to be the olde Babylon. The storie of this Bagded or Baldach, and her *Califs*, ye may reade in our Saracenicall Historie. Authors agree, that *Hasan* the Tartar, sacked it about the years one thousand two hundred and threescore. *Masnunem* being then *Caliph*, the foure and fiftieth, and last of those Saracenicall Popes. He found a miserable death, where others with unseemly blasse seek a blessed life, being shut up and starved amidst those Treasures, whereof he had store, which niggardie forbade him to distribute in his owne defence.

There is yet a bone left of this *Caliph's* carcase, or some ghost and shadow of that great and mightie body, I mean that ancient name and power of the *Caliph's*, which magnificent *Solyman* the Turkish Emperour, in his conquest 1534. would seeme to acknowledge, in accepting the royall ensignes of that new conquered state at the handes of their *Caliph*: a ceremonie which the Soldans in Egypt and Persia vsed, more for forme then necessitie; this Assyrian and that Egyptian *Caliph* hauing but getture and vesture, the Soldans themselves enioying both body and soule of this authoritie.

In the yeare one thousand one hundred fiftie nine, the Riuer Tygris overflowed Bagded, and desolated many Cities. *Barrius* affirmeth out of the Arabian and Persian Tarigh, which he saith he had seene, that Bagded was built by the counsell of an Astrologer, a Gentle named *Nobach*, and hach for ascendent *Sagittarius*, was finished in foure yeares, and cost eighteene millions of gold. These studies of Astrologie did there flourish. One *Richardus* a Frier Preacher saith, That here was an Vniuersitie, the Sudents whereof were maintained at publique charge, of which number himselfe was one. That *Caliph* that founded it, for the preuenting of sects, banished Philosophie out of these Schooles, and accounted him a bad Saracen which was a good Philosopher. The reason whereof grew from some, which, reading *Aristotle* and *Plato*, relinquished *Mahomet*.

*Mareo Palo* or *Paulus* the Venetian saith, that they studied here in his time, the Law of *Mahomet*, Necromancie, Geomancie, Physiognomy, Physicke, and Astronomie: And that it was then a great Staple of the Indian Commodities. This was within few yeares after the Tartar had won it. He addeth, that there were many Christians in these parts; and that in the yeare one thousand two hundred twenty and five, in derision of the Gospel, the *Calph* commanding by a day that the Christians should remove a mountain in testimonie of their faith; according to the wordes of Christ, or else to abide the perill: this was effected by a Shoemaker, and the day in remembrance thereof yearly solemnized with fasting the Euen. The Iewes goe still to visite the Denne which is there shewed, as the place of *Daniels* imprisonment, with his terrible Gaolers, or fellow-prisoners, as Master *Alto* tolde me.

A certain Merchant (the Discourse of whose voyage *Ramusius* hath published) speaketh of *Orpha*, a towne in the way from Byr to Babylon, wherein the people foolishly suppose, that *Abraham* offered *Isaac*: at which time (say they) there sprang a fountaine which watereth their Countrey, and driueth their Mills. Here was a Christian Temple called *Saint Abraham*, after turned into a Mahumetane *Moschee*, and now called *Abrahams Well*, into which if any enter so many times (they haue a set number)

m Cap. 8.

n This may

be Vr of the

Chaldees,

whence *Abra-*

*ham* passed first

to Canaan,

number) with deuotion, he is freed of any feuer: The fishes which are many, haue taken Sanctuary in these waters, and none dare take them, but holde them holy. Sixe miles from hence is a Well. holden in like sacred account, which cureth Leprosies. Nisibis, Carræ, and <sup>m</sup> Edeffa, were chiefe Citties of Mesopotamia: at Edeffa reigned *Abogarus*, betwixt whom and our Sauour passed (if we may beleue it) those Epistles yet extant.

*m* Volater. l. 11.

At Carræ <sup>n</sup> there was a Temple of the Moone, in which, they which sacrificed to the goddesse *Luna* were subiect to the gouernment of their wiues: they which sacrificed to the god *Lunus* were accounted their wiues Masters. He saith, that the Babylonians allowed marriages of parents and children. <sup>n</sup> Cae is two dayes iourney from Bagdet & religious for the buriall of *Hali* and his sonnes, *Hassan* and *Ossain*: whereunto is resort of Pilgrims from Persia, whose Kings were wont here to be crowned. But this City *Curio* calleth Cusa, assigneth it to Arabia, and saith that of this accident it was called Massadale, or the house of *Ab*, slaine here by *Muan* his competitor.

*n* Alex. ab Alex. and. gen. dier. lib. 4. cap. 8.

*o* Lib. 2. cap. 24.

*p* Cartwright.

*q* Curio Sar.

*h*ist. lib. 1.

*r* Marimus.

*f* Assyrias Latio

maculatus lan-

guine Carr. 11.

saith Lucan.

*t* Cartwright.

Mesopotamia is now called Diarbeck. The chiefe Citties in it are Orta, of seuen miles compasse, famous, say some, for the death of *Crassus*. Caramit the mother-Citie of the countrey, of twelue miles compasse. Mosul and Merdin, of which in the next Chapter. Betweene Orpha and Caramit, was the Paradise of *Aladenles*, where he had a fortresse destroyed by *Selim*. This his Paradise was like to that which you shall find in our Persian Historie. Men by a potion brought into a sleep, were brought into this supposed Paradise, where at their waking they were presented with all sensuall pleasures of musicke, damosels, dainties, &c. which (having had some taste of another sleepe drinke) after came againe to themselves. And then did *Aladenles* tell them, That he could bring whom he pleased to Paradise, the place where they had bene: and if they would commit such murders, or haughty attempts, it should be theirs. A dangerous deuice. *Zelim* the Turke destroyed the place.

## CHAP. XIII.

## Of Ninine and other neighbouring Nations.



We haue hitherto spoken of Babylonia, but so, as in regard of the Empire, and some other occurrents, necessity now and then compelled vs to make excursions into some other parts of Assyria, Mesopotamia, &c. And I know not how, this Babylon causeth confusion in that Sea of affaires, and in regard of the diuision of the pens (as sometimes of tongues) of such as haue written thereof. Hard it is to distinguish betweene the Assyrian and Babylonian Empire, one while vnited, another while diuided, as each party could most preuaile: and no lesse hard to reconcile the Ethnike and Diuine History touching the same. *Ptolemy* <sup>u</sup> straitneth Assyria on the North, with part of Armenia neere the riuer Niphates; on the West with Mesopotamia; on the South with Sufiana; and Media on the East. But her large Empire hath enlarged the name of Syria, & of Assyria (which names the Greeks did not wel distinguish) to many countries in that part of Asia. The Scripture deriueth Syria from *Aram*, and Assyria from *Asour*. Both were in their times flourishing, and mention is made from *Abrahams* time, both of the warres and Kingdomes in those parts: yea before, from *Asour* and *Nimrod*, as already is shewed.

*u* Lib. 6. cap. 1.

Mesopotamia is so called, and in the Scripture *Aram* or *Syria of the waters*, because it is situate betweene Euphrates and Tygris: the countries Babylonia, and Armenia, confining the same on the North and South. Whereas therefore we haue in our former Babylonian relation discoursed of Assyria, extending the name after a larger reckoning: here we consider it more properly. Euphrates is a Riuer very swift; for they which goe to Bagdet buy their boats at Birra, which serue them but one voyage, and sell them at Felugia for seuen or eight which cost fifty, because they cannot returne. But Tygris is swifter: the Armenians bring victuals downe the same to Bagdet, on rafts made of Goats skins, blown full of wind, and boords laide vpon them, on which

Ralph. Fitzb;  
Hake. 10. 2.



Strab. lib. 11.  
Dionys. After  
Carm. Geog.  
Lucan. l. 3.

they lade their goods; which being discharged they open the skins and carry them backe on Camels. *Dionysius* and *Strabo* tell of this river, that it passeth through the Lake Thonitis without mixture of waters by reason of this swiftnesse, which also giueth it the name; for the Medes call an Arrow Tygris. *Lucan* saith it passeth a great way vnder ground, and weary of that burthen some journey, riseth againe as out of a new fountaine.

*At Tigrim subito tellus absorbet hiatus  
Occultosq; tegit cursus, rursusq; rextatum  
Ponte novo flumen pelagion abnegat undas.*

a *Isa.* 1. 3.  
b *D. King* on  
*Isa.* 1. 3.  
c *Gen.* 10. 11.

The chiefe Citie in these parts was Ninive, called in *Isa.* <sup>a</sup> *A great and excellent Citie of three dayes journey*. It had (I borrow the words of our reuerend *Diocesan*) <sup>b</sup> an ancient testimony long before in the booke of *c Genes*. For thus *Moses* writeth, That *Ashur* came from the land of *Shinar*, and built *Nineveh* and *Reborth*, and *Calah*, and *Resin*. At length he singeth out *Ninive* from the rest, and setteth a speciall marke of prebeminence vpon it, *This is a great Citie: which honour, by the iudgement of the most learned* (though standing in the last place) belongeth to the first of the foure Citties, namely to *Ninive*. Others <sup>d</sup> imagined (but their coniecture is without ground) that the foure Citties were closed vp within the same walls, and made but one, of an vnusuall bignesse.

d *Atinius* vpon  
*Beros.*

*Volaterran.*  
*Plin.* 6. Nat. hist.  
13.

*Ar. Mont.*

*Innius & Trem.*

*Diod. Sic.*  
*Strabo.*

*Paulus de Pala-*  
*sio* vpon *Isa.*

Some ascribe the building of *Ninive* to *Ninus* the sonne of *Belus*: of whom it tooke the name, so be called eyther *Ninus*, as we read in *Pliny*; or after the manner of the Hebrewes, *Ninive*. They conceine it thus, That when *Nimrod* had built *Babylon*, *Ninus* disdayning his gouernement, went into the fields of *Ashur*, and there erected a Citie after his owne name, betwene the rivers *Lycus* and *Tygris*. Others suppose that the affinity betwixt these names, *Ninus* and *Nineveh* deceiued profane writers touching the author therof, and that it tooke to name *Nineveh*, because it was beautifull or pleasant. Others holde opinion that *Ashur* and *Ninus* are but one and the same person. And lastly, to conclude, the iudgment of some learned, is, that neither *Ashur* nor *Ninus*; but *Nimrod* himselfe was the founder of it. But by the confession of all, both sacred and Gentile Histories, the Citie was very spacious, hauing foure hundred and fourescore furlongs in circuit, when *Babylon* had fewer almost (as some report) by an hundred: and as afterwards it grew in wealth and magnificence, so (they write) it was much more enlarged. *Raphael Volaterranus* affirmeth, That it was eight yeares in building, and not by fewer at once then ten thousand workmen. There was no Citie since, by the estimation of *Diodorus Siculus*, that had like compass of ground or stateliness of walls: the height whereof was not lesse then an hundred foot; the breadth sufficiently capable to haue receiued three Carts on a row: and they were furnished and adorned besides with fifteen hundred Turrets. Thus far our reuerend and learned Bishop.

e *Diod. Sic.*  
l. 3. c. 1.

*Aelian. var.*  
*hist.* l. 7. c. 1.

*Diodorus* <sup>e</sup> telleth out of *Ctesias*, that *Ninus*, after he had subdued the Egyptians, Phœnicians, Syrians, Cilicians, Phrygians, and others, as farre as *Tanais*, and the Hyrcanians, Parthians, Persians, and other their neighbours, he built this Citie. After that, he led an Armie against the *Bactrians* of seuentene hundred thousand footmen, and two hundred thousand horse: in which expedition he tooke *Semiramis* from her husband *Menon*, who therefore (impatient of loue and griefe) hanged himselfe. He had by her a sonne of his owne name, and then died, leauing the Empire to his wife. His Sepulchre was nine furlongs in height (each of which is sixe hundred feete) and ten in breadth. The credite of this History I leaue to the Author, scarce seeming to agree with *Moses* narration of the building of *Ninive*, any more then *Semiramis* building of *Babylon*. Some write That *Semiramis* abusing her husbands loue, obtained of him the swaying of the Empire for the space of fife dayes; in which she depriued him of his life, and succeeded in his estate.

But least the name of this Citie call vs backe againe too much to those Assyrian Relations, before dilated as much as concerneth our purpose; let vs see what can be said of their Religion here. Of this we finde little, but as before is shewed of the Babylonians.

*Nisroch*

*Nisroch* was the Idoll, in whose Temple *Senacherib* was slaine by his owne sonnes. But what this *Nisroch* was, I cannot finde. Certaine it is, that he which had vpbraided confidence in the true God, findes his Idoll, even in the place and time of his worship, his Traitor; and hee which had blasphemed the God of heauen, findes Heauen and Earth, and his owne Bowels, against him.

*Venus Vrania* is reckoned among the Assyrian deuotions, and *Adad* was their chiefe God, which they interpret One, (and *Macrobius*, the Sunne, which, as before is said, they worshipped) and *Atargatis*, the Earth. *Belus* also was here worshipped, as witnesse *Dion*, *Eusebius*, and *Cyrrillus*.

*Lucian* saith, That the Assyrians sacrificed to a Dove; the touching of which Fowle required much ceremonie for expiation: Whereunto accordeth the fable, that *Semiramis* was turned into a Dove.

Concerning *Adad* and *Atargatis*, *Macrobius* saith, That the Assyrians ascribe all power to these two. The Image of *Adad* shined with raies or beames downwards, designing the Sunnes force: That of *Atargatis*, with beames vpwards, as it were ascribing to the heauenly influence all her plentie: vnder the same Image were the shapes of Lyons, as also the Phrygians fained the Mother of the Gods, that is, the Earth, to be borne on Lyons. But of this *Atargatis* more in the next Chapter.

*Ionas* was sent to preach to the great Citie of *Niniue*; as some thinke in the dayes of *Sardanapalus*, his next Predecessor. *Broughton* (with some other) thinketh in the daies of *Pul*, or *Phul-assur*. Their repentance staid that iudgement. *Nabur* after deniounced the like iudgement, which accordingly came to passe. *Phraortes* King of the Medes (mentioned in the former chapter) besieged it. His sonne *Cyaxares* succeeded in the Kingdome, and in this siege. After that, the Scythians inuaded Media, and held it eight and twentie yeares, according to the prophetic of *Ieremie* 49. 34. and in the same Expedition obtained *Niniue*. But *Cyaxares* after preuailed against the Scythians, and *Astyages* his Sonne ouer-turned and destroyed *Niniue*, that it should no more be a receptacle or encouragement to the Assyrians, to rebell against the Medes. *Nabum* threatneth opening of the gates of the River and destruction to the Temple, as *Tremellius* readeth it, noting thereon the casting downe of the Forts on *Tigris*, and amongst them the Temple of *Belus* there erected; out of whose notes on the first Chapter of *Nabum*, I inserted the former Relation. *Herodotus* in the Historie hereof saith, That *Phraortes* there perished in the siege, with most part of his Armie. *Cyaxares*, to reuenge his Fathers death, renewed the siege, but was not able to hold his owne against the Scythians, vntill, after eight and twentie yeares, that the Scythians had enioyed the Empire of Asia (vnder pretence of feasting being entertained in a banquet) the most of them, in their drunkenesse, were slaine by the Medes: and so the Scythians loosing what before they had gotten, *Cyaxares* recovered the Empire, and destroyed *Niniue*. Thus was that Citie destroyed, whose Riches, Beautie, Antiquitie, Largenesse, and Puiſſance, the Scripture so often mentioneth.

A man may compare *Ecbatana* of the Medes, *Babylon* on *Euphrates*, and *Niniue* on *Tigris*, to the *Triumvirs* at *Rome*: So did they both emulate and share the Eastern Empire, as each could make her selfe strongest; now *Babylon*, another while *Niniue*, and sometime *Ecbatana* preuailling; which is the cause of no small difficultie in these Histories, Master *Carrwright*, an eye-witnesse, hath beheld. (hee saith) the ruines of this Citie, and agreeth with *Diadorus* in the inequalitye of the sides: two of which contained an hundred and fiftie furlongs, the two other but fourescore and ten on a side.

*Mosul* is supposed to be *Niniue*, happily for the nearenesse; or for that (as a post-hume issue) it hath sprung from the former. The ashes yet haue not yeelded such a Phoenix as the former was, rather a witnesse of the others mightinesse, saith *Gr. Ant. Sherley*, and Gods iudgement, then of any magnificence in it selfe. *Mosul* is in fame for Cloth of Gold, and Silke, for fertilitie, and for the Patriarchall Sea of the Nestorian Christians, whose authoritie stretched to Cathay and India. *Mardin*, a towne on the same River, is also a Patriarchall Sea of the Chaldees (or Mahometane Sect.)

g *Mosph.*  
in  
2. *Reg.* 19.

h *Luc.* in *Ioue*.  
*Tragedo.*  
i *Metam.* 4.

k *Saturnal.* l. 1.  
23.

l *Apud Macro.*  
*Ada*, *Deus*: *lego*  
*Hada* *non id est*,  
*vnus Chaldeum*  
*& Syum est.*

*Dius Præ.* in  
*Luc.* 8. *fortasse*  
(ait *Seldenus*  
*meas*) *deductum*  
*ab vnus heb.* *In-*  
*dei enim vestit*  
*suis uscriptura*  
*gerebant illud*  
*Dent.* 6. *Domin*  
*vnus*, &c. sic

*Archang.* in *Ca-*  
*bal.* dog. *Apoll*  
*uocatur Sol*  
*quia sine multi-*  
*tudine & Sol*  
*quis solus est*

*calestis*, *gais*, ait  
*Plato* *omnia de-*  
*coquens que ad*  
*magni animalis*  
*eiūm pertinet.*  
m *Gramay.* *At*  
*Signa* in *Sulpit.*  
n *Nab.* 2. 6.

o *Dorothæus* in  
his *Synopsi*, as-  
firmeth, that  
by an Earth-

quake the lake  
which compas-  
sed the Citie

drowned it,  
and a fire con-  
sumed the vpper  
part thereof.

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p *M. Paul. l. 1.* In *Paulus Venetus* his daies <sup>p</sup> they were in the Prouince of Mosul, partly Mahumetans, partly Christians: and in the mountaines dwelt the Curdi, that were Particples or Mungrels in Religion, professing partly Christ, partly *Mahumet*, in practise robbers and wicked. The Christian Patriarch hath Archbishops and Bishops vnder him, as the Roman Pope. The Mahumetans are called Aratri.

q *Magin. Geogr.* Assyria (saith <sup>q</sup> *Maginus*) is now called by *Niger*, Adrinfa; by *Girara*, Azemia; by *Pinetus*, Mosul; by *Mercator*, Sarh; and of *Castaldus*, Arzerum. It sometime contained the Prouinces Arapachire, Adiabena, and Sittacene, now called (after some) Botan, Sarca, and Rabia.

r *J. Boem. l. 1.* *Boemus* <sup>r</sup> telleth of a strange fashion, anciently vsed in Assyria; That the maides which were marriageable were yearly brought forth in publike, and set to sale to such as would marrie them. The monie which was giuen for the fairest, was giuen to the more deformed for their portion in marriage.

The Assyrians vsed to wash themselves daily, but chiefly after carnall companie.

As for the Saracenal Religion, we shall more fitly handle the same by it selfe, then tediously repeat the same things. For this therefore, and other Countries subiect to Turkish or Persian seruitude, the Reader may reade of their superstitions in their due place, when we speake of the Saracens, Turkes, and Persians. The relation of their Christian Rites belong to another Tome.

But let vs come out of Assyria into Syria; the Histories of which are not a little, as is said, confounded together, and many Rites were common to them both; and to all these parts, from the Persian gulfes to Asia the lesse, as being so often subiect to one Empire, or rather still parts of that one Empire, which receiued often alterations vnder the Assyrians, Babylonians, Medes, Persians, Macedonians, Scythians, Parthians, &c.

## CHAP. XV.

Of Syria, and the ancient Religions there: Of the Syrian Goddesse,  
and her Rites at Hierapolis: Of the Daphnean, and  
other Syrian superstitions.

<sup>a</sup> *Gen. 10. 23.*

<sup>a</sup> *Strab. l. 1. c. 13.*

<sup>b</sup> *Mela de sit Orb. l. 1.*

<sup>c</sup> *Plin. l. 5. c. 12.*

<sup>d</sup> *G. Post. Bar. Syr. descrip. Brac. descrip. Ter. san.*

<sup>e</sup> *Lib. 5. c. 15.*



SYRIA is called, in Scripture, Aram, of *Aram* the sonne of <sup>a</sup> *Shem*, as before is said. And *Strabo* calleth the Syrians Arammazi. Hence also his <sup>a</sup> *Arimi* are deriued, and *Arami* (*lib. 13.*) It is diuersly bounded by diuers Authors: some confounding the names of Syria and Assyria. *Eusebius* doth reckon these fiue parts thereof, viz. Commagena, Seleucide, Cœlesyria, Phœnicia, and Iudæa. <sup>b</sup> *Mela* extendeth it further, and <sup>c</sup> *Plinie* nameth, as part of Syria, Palæstina, Iudæa, Cœle, Phœnice, Damascena, Babylonia, Mesopotamia, Sophene, Commagene, Adiabene, Antiochia. And in this large sense doth <sup>d</sup> *Postellus* and *Bracardus* stretch it beyond Tigris Eastward from the Mediterranean Sea, and from Armenia to Arabia. But *Dom. Niger*, and before him <sup>e</sup> *Ptolemie* (whom wee especially follow) make it a Butte on the North vpon Cilicia, and part of Cappadocia, by the mount Amanus; on the South, vpon Iudæa, and part of Arabia Petrea; on the East, vpon Arabia Deserta and Euphrates; on the West, vpon the Syrian Sea.

This Countie is thought to haue beene the habitation of our first Parents, before the flood, and of *Noah* and his sincerer Familie (as wee haue said) after. Yet how soone, and how much, they degenerated in the wicked off-spring of cursed *Cham*, whose posteritie peopled a great part hereof, till they werethence by the Israelites expelled, the Scripture is sufficient record. Yea, euen from *Noahs* time did they deriue their Idolatrie, as appeareth by <sup>f</sup> *Lucianus* Narration of the Syrian Goddesse, which hee partly saw with his eyes, and partly receiued of the Priests report. This Goddesse was with godlesse Rites serued and obserued at Hierapolis; which, although *Strabo* <sup>g</sup> placeth it beyond the Riuer in Mesopotamia, is by <sup>h</sup> *Plinie* accounted

<sup>f</sup> *Lucian. de Des Syria.*

<sup>g</sup> *Lib. 16.*

<sup>h</sup> *Lib. 5. c. 23.*

accounted



counted in Cœlesyria, called also Bambyce, and, of the Syrians themselves, *Magog*; and by *Ptolemy* named among the Syrian Cities of the diuision *Carristica*, in 71. 15. *Longit.* and 56. 15. *Latit.* And *Lucian* (who himselfe was there; for he calleth himselfe an Assyrian, and was borne at Samosata in Commagena) placeth it on this side the Riuer. *Plinie* and *Strabo* (deceiued in the name) mention the worship of *Atargatis* (called of the Greekes *Derceto*) in this place: *Athenagoras* in his Apologie for the Christians, hath these wordes: *Semiramis* the daughter of *Derceto*, a lecherous and bloudie woman was worshipped by the name of the Syrian Goddesse; but *Lucian* (other-where a scoffer, here an Historian) at large describeth it, making this difference betweene *This* and *That*, that *Atargatis* was halfe a fish, but the Syrian Goddesse wholly resembled a woman.

The Citie he thinketh to haue receiued the name Hierapolis (*Holy Citie*) of these holy things here obserued; in which respect it giueth place to none other place in Syria: hauing a stately Temple, enriched with gifts, statues, and (as they esteemed them) miracles. Arabia, Phœnicia, Babylonia, Cappadocia, Cilicia, and Assyria, brought her presents, and celebrated her solemne Feasts.

This Temple was (in the Syrians opinion) first founded by *Dencalion*, whose Historie you would thinke *Lucian* had learned of the Hebrewes, nor of the Syrians, or Greekes; so liuely doth he expresse the Infidelitie and crueltie of the old world; the manner of the flood; the Arke wherein, with himselfe, his wife, and children, hee saued also all other creatures that liued on the earth, which came to him by couples, by dispensation of *Iupiter*. Hereunto these Hierapolitans adde, That in their Territorie was made a great Clift, which swallowed vp those waters: which Clift (but then very little) was shewed to our Author: to whom also they reported, That in memorie hereof, *Dencalion* instituted that Rite, which to his time continued; that twice euery yeare, not the Priests only, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they poured downe in the Temple that he had built ouer that Clift vnto *Inno*; all which water was receiued into the same.

There was another Hierapolis in Phrygia, wherein was a famous Temple of *Apollo*, with a Caue or Vault vnder it deadly to all entrers but the Priests yea to the birds also which flew ouer it, *Damasci* in *uita Ihsidori* ap. *Phos*, 242.

Some ascribeth the building of this Temple to *Semiramis*, in honour of her mother *Derceto*: others to *Attes*, for the worship of *Rhea*: which *Attes* was a Lydian, and was Author of the superstitions of *Rhea*, to the Phrygians, Lydians, and Samothracians: but the opinion most probable was, that *Diomysius* or *Bacchus* was founder of it; two substantiall witnesses, besides others, affirming the same, namely two *Phalli*, or *Priapi* (huge Images of the priuie part of a man) erected at the entrie of the Temple, with an inscription, That *Bacchus* had consecrated them to *Inno*. That ancient foundation being consumed by Time, this later Temple was erected by queene *Stratonice*, who being in a dreame enioyned this office of *Inno*, and for neglecting the same, punished with sicknesse, vowed vpon her recouerie to performe it. The King ioynd in Commission with her, as Generall of his Armie, and ouer-seer of these holy workes, a beautifull yong man, named *Combabus*, who fearing what might happen, gelded himselfe, and closing those his dismembred members (first for their preservation embalmed) in a boxe sealed, as some great treasure, he committed to the Kings fidelitie, to be safely reserued to his vse. Which his practise saued his life accordingly, being after produced to cleare him of adulterie with *Stratonice*, which had been laid to his charge by his eniuous accusers, and by the jealous King greedily apprehended. In memorie whereof, a brazen statue of *Combabus* was set vp in this Temple, and both then (whether to solace *Combabus*, or by inspiration of *Inno*) and yearly euer after, many in this Temple gelded themselves, and put off together the nature and habit of men, attyring themselves like women. These Man-women Priests were called *Galli*.

The Temple was built in the midst of the Citie, compassed with a double wall; the Porch looking Northwards, almost an hundred fadome high; where stood those *Priapi* aforesaid, about the height of three hundred fadome: vp to one of these one ascendeth twice a yeare, and abideth in the top thereof seuen dayes. He carryeth with him a long chayne, which hee letteth downe, and thereby draweth vp to him such things

things as he needeth. Many offer gold, and silver, and brasse, and one appointed receiveth their names, which he sheweth to him above, and he maketh his prayers for every of them, sounding, while he praith, a little Bell. The Temple within shineth with gold, and the Roofe is wholly of this mettall; it yeeldeth so fragrant a smell, that the garments of those, which come thither, retaine this sent long after.

There is also another inner Roome or Quire, whereinto the chiefe of the Priests only haue entrance; yet is it open without any doore. In this Sanctuarie are the Images of the Gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding in one hand a Scepter, and in the other a Distaffe, in some thing or other resembling diuers other Goddeses, by the Egyptians, Indians, Armenians, Babylonians, Ethiopians, and Medes, adorned with many Jewels: and among the rest shee hath on her head a stone called *the lampe*, of the effect yeelding light in the night season, as if all the Temple were hanged with Lamps. This statue goeth twice a yeare to the Sea, for the water before mentioned; neither of the Syrians is called by any name, but only the Image, not expressing of whom.

In the Temple is the Image of *Apollo* clothed, with a beard, (contrarie to the custome of the Greekes, and in a farre more glorious manner) giuing forth Oracles: for it moueth it selfe; which, the Priests espying, lift it vp aloft (otherwise it sweateth and moueth it selfe forward neuerthelesse) and bring thus supported, it turneth it selfe and them about, and leapeth from one place to another. Then doth the chiefe of the Priests, make supplication and request for all things: which if it misliketh, it goeth backwards: if it approueth, it carrieth them forwards: and without these Oracles they enterprife nothing neither priuate nor sacred: and *Lucien*, saith he, saw it leauing the Priests (the supporters) and mouing it selfe about in the ayre. Here are also the statues of *Ailae*, *Mercurie*, and *Lucina*, and without, a great brasen Altar, and many brasen Images of Kings and Priests, and many others recorded in Poets and Histories. Among others standeth the Image of *Semiramis*, pointing to the Temple with her finger, which (they say) is the signe of her repentance, who hauing giuen commandement to the Syrians to worship no other God but her selfe, was by plagues (sent from heauen) driuen to reuoke that former Edict, and thus seemeth to acknowledge and point out another Deitie. There were also places inclosed, wherein were kept and fed sacred Oxen, Horses, Eagles, Beares, Lyons,

The Priests were in number about three hundred, some for killing sacrifices; some for offerings; some ministring fire to others at the Altar; their garment all white; their head couered; and euery yeare was cholen a new High Priest, which alone was clothed with purple, and a golden head-tire. A great multitude there was besides of Musicians, *Galls*, and Propheticall women: they sacrificed twice a day, whereat they all assembled: To *Iupiter* they vse neither song, nor instrument, in sacrifice; as they doe to *Iuno*.

Not farre hence was a Lake of two hundred fadome depth, wherein were preserved sacred Fishes, and in the middest thereof an Altar of stone, crowned alwaies with Garlands, and burning with odours. They haue a great feast which they call *the going downe to the Lake*, when all their Idols descend thither.

Their greatest and most solemne feast was obserued in the Spring, which they called *the fire*: which they solemnized in this sort. They felled great trees, and laid them in the Church-yard (as we may terme it) and bringing thither Goats, Sheepe, and other beasts, they hanged them on these trees; and together with them, fowles, and garments, and workes of gold and silver, which being set in due order, they carrie the Images of the Gods about the trees, and then set all on fire. They resort to this feast out of Syria, and the coasts adioyning, & bring hither their Idols with them: and great multitudes resorting to the sacrifices, the *Galls*, and those other sacred wights beat and wound each other. Others play on instruments, and others, rauished by diuine furie, prophetic: and then doe the *Galls* enter into their orders: for the furie rauisheth many of the beholders. Whatsoeuer yong man commeth prepared to this purpose, hurling off his garments, with a great voice he goeth into the middest, and drawing his

sword

sword geldeth himselfe; and runneth thorow the Citie, carrying in his hands, that which he would no longer carry on his bodie. And into whatloever house he cometh the same, he receiveth from thence his *womanish habite and attire*. When any of them die, his fellowes carrying him into the Suburbs, couer him and his horse with stones, and may not enter into the Temple in seven daies after: nor after the sight of any other carcasie in one day, but none of that familie, where one hath died, in thirty daies: and then also with a shaven head. *Swine* they hold for unclean beasts. And the *Dove* they esteeme so sacred, that if one touch one against his will, he is that day unclean. This causeth Doves in those parts to multiply exceedingly: neither do they touch Fishes: This because of a *Derceto*, halfe a woman, halfe a fish: that, for *Semiramis* which was metamorphosed into a Dove. *Julius Hyginus* hath this fable, that an egge of marvellous greatnesse fell out of heaven into Euphrates, which the fishes rolled to land: on the same did Doves sit, and hatched there-out *Venus*, who was after called the Syrian Goddesse, at whose request *Jupiter* granted the *Fishes* their heavenly constellation: and the Syrians for that cause eate not their Fish nor Doves, but number them amongst their Gods.

Many are the ceremonies also to be performed of the religious Pilgrims, or Votaries that visite this holy Citie: for before he setteth forth, he cutteth off the haire of his head and browes, he sacrificeth a sheepe, and spreading the fleece on the ground, he kneeleth downe on it, and layeth vpon his head the head and feete of the beast, and prayeth to be accepted: the reil he spendeth in the banquet. Then doth he crowne himselfe, and his fellow pilgrims, and after sets forward on his pilgrimage, vsing for his drinke and washing cold water, and sleepeeth alwayes on the ground till his returne home. In this Citie were appointed publike Hostes, for diuers Cities diuers, called *DoElors*, because they expounded these mysteries: They haue also one manner of sacrificyng, to hurle downe the beasts destinied hereunto, from the top of the porch, which die of the fall. They haue a like rite to put their children in a Sacke, and carry them downe, branded first on the necke or palme of the hand: and hence it was that all the Assyrians were branded. The yong men also consecrated their hayre from their Natiuitie, which being cut in the Temple, was there preserued in some boxe of gold or siluer, with the inscription of the owners name thereon. And this did I (saith *Lucian*) in my youth: and my hayre and name remaine in the Temple still. Of *Atergatis*, see more in the Chapter of *Phanicea*.

*Suetonius* tells of *Nero*, that he contemned all Religions but this of the Syrian Goddesse: of which also he grew wearie, and defiled her with Urine. After which he obserued a little *Needle*, supposed to haue a power of fore-signifying danger: and because soone after he had it, he found out a conspiracie intended against him, he sacrificed thereto three times a day.

*Plutarch* calleth the Syrians an effeminate Nation prone to teares: and saith, that some of them after the death of their friends haue hidden themselves in Caves, from the sight of the Sunne many daies.

*Rimmon* the Idoll of the Syrians, and his Temple is mentioned, 2. *King*. 5. 18. But I haue little certaintie to say of him.

*Antiochia* built by *Seleucus*, (to whom, in honor of his memorie, in mount *Cassius* they obserued sacred solemnities, as to a *demi-god*) sometimes the seate royall of the Syrian Kings, third Citie of the Roman Empire, third seate of the Christian Patriarkes, and first, where that melodious name of *Christian* was heard: is now the Sepulchre (saith *Boterus*) of it selfe, or, (as *Niger*) a greater wilderness, wherein it selfe is the least part of it selfe, being left but a small Village (saith another) in the midst of it's owne walles.

About fise miles from *Antiochia*, was that faire and sacred *Daphne*, which *Ortelius* in his *Theater* hath presented to the spectators, with a peculiar description, and of which the elder Authours haue plentifully written. It was ten miles about: a place euery way enuioured with many stately Cypresses, besides other trees, which suffered not the Sunne to kisse their mother (Earth:) whose lappe was according

*Quid referam ut volitet crebras intasla petras alba Palestinae sancta columba Syro? Tibul. lib. 2. Hence it seemeth the Iews held Doves in that hatred, that he that kept Doves might not be allowed for a witness, as being accounted a sinner. 1. h. Ferd. ex R. Ab. ben Kaiton. yet 10. 2. 16. are mentioned sellers of Doves in the Temple, and they were an vnuall offering. Luc. 2. 2. Euseb. de prep. lib. 8. cap. 5. b. Jul. Hyginus Fab. 197.*

c *Sueton. Ner.*

d *De consolat. ad Ap.*

e *Cartwright.*

f *Sozomen. l. 5. cap. 18. Niceph. lib. 10. cap. 18. Enagy. l. 1. c. 18. Strab. lib. 16.*

to



k Ouid. *Metamorph.* lib. 1.

l Ter. in *Eunuch.*

to the diuersitie of the season replenished with varietie of flowers, her breasts flowing with streames of waterie nourishment. A spring there was, deriuing (as men supposed) her water from the *Castalian* Fountaines, to which ancient superstition (and therefore superstitious Antiquitie) attributed a diuining facultie with like name and force to that at *Delphos*. This also was furthered by the Legend of *Daphne*,<sup>k</sup> recorded by the Poets, beleueed (and what will not Superstition beleuee, but the truth?) by the credulous multitude: who was said to haue fled from *Apollo*, and heere turned into a tree. But thus could not *Apollo* be turned from his loue, which hee continued both to the Tree and place. This was Lettice futable to the lips of vaine youth.<sup>l</sup> *Et quia consimilem luserat* (saith amorous *Cherea* of *Iupiter* in the Comicke)

*Iam olim ille ludum, impendio magis, animus gaudet mibi.*

*Ego homuncio hoc non facerem?*

There needed no other lecture of sensuality to them, then this Legend, especially in this schoole, where every place might be a place of argument (vnder pretence of reason and religion) to shut true Religion, and reason out of the place, especially with schollers greedie of this conclusion.

Inl. Capit. *verna.*

Here you might haue heard the whisking winds in a murmuring accent breathing this lustfull Oratorie: the Enamelled floore did offer her more then officious courtesie, (a soft, sweet, and inlayed bed) to lie in; the ayre with Temperature, seemed to further Intemperance: The eie of the day, and watchmen of the night, were prohibited by the Cypresse roose, with their vnwelcome light, to testifie those *workes of darknes*, which those guilty boughes conered from discovering: Once, the concurring objects of each sense, did in silence speake and perswade to sensuall pleasure, insomuch that by a generall Decree, *Temperance* and Temperate men were hence exiled, and scarce would the vulgar allow him the name of a man, which heere would not be transformed into a beast, or would presume, without a Curtesan, to tread on this *holy ground*. Needs must they go whom the diuell driueth: such God, such religion. Heere were erected sumptuous buildings: the temple of *Apollo Daphneus*, with a stately Image therein; the work (as was thought) of *Selencus*; also *Dianas* chappel & sanctuary. *Iulius Capitolinus* writeth that *Vernus* a voluptuous Emperour spent foure summers here, and wintered in *Laodicea* and *Antioch*, *Senerus* (more truely answering his name) did to death certaine Tribunes, by whose negligence the souldiers here were suffered to riot. The Oracles added renowne to the place, which were deliuered out of these *Daphnean* waters by a certaine winde or breath. *Hadrian* the Emperour is reported to haue hence receiued the facultie of Diuining, by dipping a Cypresse leafe in the Fountaine. *Julian* resorted hither often for that purpose. But his elder brother *Gallus*, whom *Constantinus* had called to be *Cesar*, & after (saith *Ammianus*) for his outrages executed, had in the time of his abode at *Antioch*, remoued the bones of *Babylas* their Bishop, & other holy martyrs his companions in suffering to this place, where also he built a church. Now when as *Julian* in his Persian expedition had sent others to visit all the other Oracles in the Roman Empire, himselfe here consulted with *Apollo*, (an Apostata Emperour with an Apostata Angell) about the successe of those warres. But all his sacrifices obtained no other answer, then that he could not answer, by the countermand of a more diuine power there liuing in those dead bones. Hereupon *Julian* commanded the Christians to remoue those ill neighbours: which they did (saith *Theodoret*), with a solemne procession, singing the Psalmes & dancing with the hart of *Dauid*, making this the burthen, and foot of each verse, *Confounded be all they that worship graven Images*: wherewith, *Julian* enraged, persecuted the Christians. *Euagrius* affirmeth that he built a temple in honor of *Babylas*; how truely I know not. But the True God confounded both the Idol & Idolater, shortly after, calling the one to giue account of his ill employed stewardship; vncertaine whether by diuine or humane hand: and for the other, his temple was consumed with fire from aboue, together with the Image, one pillar wherof remained in *Chrysostomes* daies. The Pagans attributed this fire to the Christians: and no maruell: for what did not that fire of blind Idolatry (kindled with zeale) attribute to the innocent Christians? herein testifying that it came from hel, & must to hell againe,

Zeale without  
knowledge  
resembled to  
hell.

again, by that hellish Character and impression, of *sa great fire, and as great darknes*. Such is Hell, and such is ignorant Zeale: a fire, but no light. *Apollon* Priest by no tortments could be forced to confesse any author thereof: and the Officers of the Temple affirmed it was fire frō heauen, which certain country-people cōfirmed by their own sight. *Julian*, to satisfie his rage, caused some Temples of the Christians to be burned. *Nicophorus* <sup>o</sup> *wellsh* of the continuance of this *Daphna* grove, honored with Buildings and spectacles, by *Asymbrianus* & *Chosroes*. *Apollon* Image was made of wood, covered ouer with gold. *Theodosius* forbade the cutting of any of those Cypresses.

*Oronces* is a River which riseth in *Cœlesyria*, and payeth tribute to all the three brethren: it viseth *Plutus* passage, running with a long tract vnder the Earth, and then heauing vph his head, maketh his glad some homage to *Iupiter*; and after his customs payed to the *Antiochians*, in fine powreth himselfe into the lappe of *Neptune*, emptying the Sea neere to *Seleucia*. <sup>o</sup> it was called *Typhon*, vntill *Orontes*, building a bridge ouer it, caused it to be called by his name. They had heere a tale of *Typhon* a huge Dragon, which diuided the earth, as he went seeking to hide himselfe, and perished by the stroke of a Thunder-bolt. Thus did he indent a passage for this River. Not farre hence was a sacred Caue, called *Nymphœum*; also *Mount Casius*, and *Antiochian*, and *Hierapolis*; and nigh thereto the Temple of *Minerua*. In *Laodicea* was this Goddess honored, to whom they offered <sup>o</sup> in yearly sacrifice in old time a maid; after that in stead thereof a *Hare*.

It may heere mention also that, which *Tacitus* <sup>o</sup> reporteth of the Mount *Carmel* (as hee placeth it,) betwixt *Iudea* and *Syria*, where they worshipped a God of that name with Ethnickē rites. They had not any Temple or Statue to this God, an Altar onely and Reuerence was heere seene. *Vespasian* did in this place offer sacrifice, where *Basilides* the Priest viewing the entralls, foretold him of his good successe. *Damasius* in the life of *Isidorus*, mentioneth a Syrian Goddess, named *Babia*, of whom infants newly borne, whereby the Syrians, especially at *Damascus*, called also *Babia*; perhaps they were esteemed vnder her tutelage; and our English word, *Babes*, may hence borrow the originall.

m Nic. l. 16. 23.  
o 17. 14.

\* Lambit. *Apollon*  
neis memoris nu-  
tritor *Orontes*.  
Claudian.

n Strab. lib. 16.

o Enf. de lau-  
dib. Constantini.  
o de prep. Eu.  
lib. 4. cap. 8.  
p Tacit. l. 2. biff.

Ap. Phot. Bibl.  
vob. 242.

## CHAP. XVI.

Of the Syrian Kings, and alteration in Government, and Religion;  
in those Countries.

**S**YRIA quickly grew into Peoples and Kingdomes, although Time hath long since deuoured both them and their memories. Of *Menon* the husband of *Semiramis* (mentioned by *Diodorus*) is spoken before. *Adad* <sup>o</sup> was in *Danids* time, King of *Aram Zoba*, which some take for *Chobal* in *Syria*, some for *Sophene* in *Armenia*, and some for the *Nubri*; whatsoeuer they were, *Dauid* made them tributarie Anno mundi 2903. *Benhadad*, *Hazael*, and others, the Scripture also mentioneth: but certaine succession we finde not recorded of these Syrian Kings, till the time of *Alexander*, which conquering all from *Macedonia*, to *India*, by his unexpected death, left his huge Empire to be shared among his chiefe followers. *Seleucus*, the sonne of *Antiochus*, a *Macedonian*, first, master of the Elephants; then Tribune; after that Deputie of the *Babylonians*, at last obtained the Kingdome of Asia, Anno Mundi 3638. of whom *Appianus* thus writeth: The first King of Syria after *Alexander* was *Seleucus*, called *Nicator*, because he was of verie great stature; and as a wilde bull had in a sacrifice of *Alexander* broken loose, he held him with both his hands. He built sixteene Cities, called by the name *Antiochia*, of his father *Antiochus*; and sixe *Laodicea*'s, in memorie of his mother *Laodice*; nine *Seleucia*'s of his owne name: three *Apamea*'s, and one *Stratonicea*, after the names of his two wiues. He prospered in his warres, tooke *Babylon*, subdued the *Bactrians*; pierced to the *Indians*, which had

\* Nic. *Damas-*  
cenus speaketh  
of this warre.  
*Adad* (saith  
*Scaliger* in his  
notes on that  
Fragment) was  
the common  
name of al the  
Syrian Kings:  
*Hierome* saith  
*Benhadad*.  
*Appian*, *Alex*,  
de bellis Syriacis

flaine

slaine *Alexanders* Gouvernours (placed amongst them) after *Alexanders* death. Hee slew *Lysimachus*, and seven monethes after was circumvented and slaine of *Ptolemie* (whose sister *Lysimachus* had married) being seuentie three yeares old.

*Appian. ibid.*

To him succeeded his sonne *Antiochus*, fir-named *Soter*. *Anno* 367. who had obtained *Stratonice* his mother in law, of his father (moued therunto by his sonnes violent loue, and his Physicians subtile perswasion.) His sonne *Antiochus* *Theos* was (contrarie to his name) poysoned by his wife: whose sonnes *Selencus*, *Callinicus*, and *Antiochus* succeeded: and after them *Antiochus Magnus*, the sonne of *Callinicus*, who much enlarged his Empire, adding thereto *Babylonia*, *Egypt*, and *Iudea*: but invading *Græcia*, prouoked the Romans against him, with whom hee compounded on base and meane conditions: Hee did yet comfort himselfe for this losse amongst his friends, saying, that he was beholding to the Romans, that eased him of so weightie a burthen, and lessened his cares of government: (for they had cooped him in a corner of his Kingdome beyond *Taurus*.) After this hee was slaine: exhibiting in himselfe a true example of the worlds false-hood, that playeth with Scepters, and vieri Diademes, vsing men like Counters or Figures in numbering and casting accounts, where the same, with a little difference of place, is a pound, shilling, or penny, one, ten, or an hundred. And yet as earthly happinesse herein comes short of heauen, that it is neuer meere and vnmixed, but hath some sowre sauceto relish it: so falleth it as farre short of hell, that not onely hope, but the most miserable hap, hath some glimpse of comfort.

*Val. Max. l. 4. cap. 1.*

*1. 2. Mac. 3.*

But to come to our Historie. *Antiochus* his sonne, fir-named *Epiphanes*, and after *Epimanes* for his furious insolence, (who beganne his raigne *Anno mundi* 3774.) was first sent to Rome in hostage, for securitie of his fathers faith: and after that *Selencus*, his brother (which sent *Heliadorus* to robbe the Temple at Hierusalem) had a while warmed the Throne, succeeded in the Syrian Kingdome. Of him and his tyrannie *Daniel* had long before prophecied in the interpretation of *Nebuchodonosors* Image, whose legges are interpreted to be this Syriani, and the Egyptian Kingdomes, both heauie and hard neighbours to the Church in Iudea, lying betwixt them: but more especially in his 4 Visions in the seuenth Chapter. Where, after other things, he fore-telleth of the ten hornes, which are the eight Kings afore-named, and two Egyptian *Ptolemies*, *Euergetes*, and *Philopater*, in their times preuailing in Syria, and infesting Iudea. And the last shall subdue three Kings, which were *Ptolemie* of Egypt, driuen out of Syria, *Selencus* his brother, and *Demetrius*, to whom, after *Selencus*, the right of the Scepter belonged. His policie, and blasphemie, and tyrannie, are also by *Daniel* plainly fore-signified, and in their euent as fully in the Historie of the *Maccabees* related. There you may reade his wicked life, and wretched death: Hee tooke Ierusalem *Anno Mundi* 3781, and slew fourestore thousand people, robb'd the Temple of eightene hundred talents, and of the holy Vessels; polluted the Temple; forbade the Sacrifice; named it the Temple of *Iupiter Olympius*; forced men by tortures from their Religion; with other execrable, outrages, which would require a iust volume to describe.

*c Dan. 2.*  
*d Graerus* interpreteth, and laboureth to proue these two legs to be the Easterne Empire vnder the Turke, and Westerne vnder the Pope: refuted by *D. Willet*, in *Append. ad Dan. d Dan. 7. 24. e Trem. lun. in Dan.*

*D. Downam* of Antichrist. *D. Willet* on *Dan. 4. cap. 7. f Caluist. g Ath. l. 5. c. 4.*

As hee was thus madde and raging against the true Religion: so *Athenatio* sheweth his vanitie in his owne, whose pompous solemnitie at the *Daphnean* feast hee thus relateth. *Antiochus*, in emulation to *Paulus Emilius*, proclaimed this solempne festiuitie in the Cities of Greece, and performed it at *Daphne*. First passed in order five thousand men, armed after the Roman manner: next followed five thousand Mysians, and three thousand Cilicians, with Crownes of gold: of Thracians, three thousand, of Galatians five thousand, of whom some had shields of siluer. Twentie thousand Macedonians, and five thousand with shields of brasse: after these, two hundred and fortie couples of champions which should fight in single combate. There followed 1000. Piszan horse-men, and 3000. of the Citie, the most whereof had Crownes and Vials of gold, other trappings of siluer: Next came the band, called *Socia*, nothing inferiour in pompe or number: then 1000. extraordinarie,

and



and another thousand in the band called *Agema*. Lastly, the barded horses 1500, all these in purple vestures, which many had embroidered, or embossed with gold: Chariots drawne with 6. horses, 100. and 40. drawne by foure; one drawne by Elephants attended with 36. other. The rest of the pompe is incredible and tedious: 800. youths with golden crownes: 1000. fat Oxen, and 300. persons to attend the sacrifices: 800. Elephants teeth. There were also the Images of all the Gods, and *Heroes* that can be reckoned, some gilded, some clothed with golden vestures, their fabulous histories being with great pompe annexed. After all these, the Images of *Day*, *Night*, *Earth*, *Heaven*, *Morning*, and *Noone*. Then came a 1000. Boyes, each hauing a peece of plate of a 1000. drams: 600. with vessels of gold: 80. women were carried in chaires footed with gold, and 500. in others footed with silver, very sumptuously attired: 200. of them out of basons of gold strewed sweet odours. These spectacles lasted 30. daies. A thousand (and sometimes 1200.) Halls or dining roomes, were furnished for bankers, the King himselfe affecting too officious familiarity therein, visiting the tables of the baser people, yea and that as a base Minstrell with musick; not of the best instruments, but such as the poorer sort vsed for want of better, as learned *Casanbonus* hath on that place of *Athenaus* obserued. So base is the pride of Ambition, tempering a confused distemper; according (in a strange harmonie) the harshest discord of proude-aspiring, and dejected baseness; where a base and seruile minde begetteth pride, and pride produceth a seruile basenesse, a changling, which the doting World fathereth on Humilitie.

Of the death of this *Antiochus*, the former and second books of the *Machabees* seeme to disagree: and, which is more strange, the second booke in the first chapter saith, \* he and his companie were destroyed in the Temple of *Nanxa* in *Persia*: and in the ninth chapter saith, that in *Media*, at *Ecbatana*, he was smitten with an vncouth disease, and a fall from his Chariot, whereof he died. Some<sup>a</sup> that would haue this historie Canonically, apply it to two *Antiochi*, as *Lyra* and *Rupertus*, and after them *Canus*: but *Bellarmino*<sup>b</sup> seeing that they will not agree with the times of any other, but *Epiphanes*, proueth himselfe *Epimanes*, and runneth mad with loue of that *Trent-Minion*: affirming that in the Temple of *Nanxa* he fell, but escaped (as<sup>c</sup> the King of *Sodom* is said to fall when *Lot* was captiued, and yet was not slaine) and after perished, as is in the after-part of the historie expressed; whereas it is there said, that they *font the doores on him, and cut him and his fellowes in peeces*, and made them shorter by the heads: who yet after this (forsooth) could goe into *Media*, and there haue a fall from his Chariot. They must haue no delicate stomachs, that will be *Iesuits*, any thing must downe, when they will vp, especially, if *Trent* or the *Vatican* command, though manifest reason and sense (that I say not, Religion) countenmand, I enuie not the red hat with these labels. Well fare that modestie of the Authour<sup>d</sup> that confesseth his weakenesse: but *Anathema* to their *Anathema's*, that enact<sup>e</sup> contradictions to be Canonically.

I omit the successours of *Antiochus*, to wit, *Antiochus*, *Demetrius*, *Alexander*, (who tooke away the golden Image of *Victoria* out of the Temple at *Antioch*, in his necessitie: iesting that *Iupiter* had sent him *Victorie*, and when he would haue added *Iupiter*<sup>f</sup> to his sacrilege, was chased away by the multitude, and after slaine by *Grypus*.) The rest with the times of their raigne are before expressed. <sup>g</sup> *Pompey* set an end to these *Seleucidan* Kings: and the Romans enjoyed the Countries of *Syria*, till the *Saracens* dispossessed them; whose historie you may reade<sup>h</sup> in their due place. The *Turkes* displaced those *Saracens*; the *Christians* of the West, by warre, made those parts *Christian*; but were expelled againe by the *Turkes*, and they by the *Tartars*. The *Mameluke*<sup>i</sup> slaues, and their *Egyptian Soldan* after, held the *Syrian Dominion*, vntill *Selim* the great *Turke* subdued it to the *Ottoman Empire*, vnder which it still groneth. Of these things this our Historie will acquaint you in the proper reports of these Nations.

*Aleppo*, is now chiefe Citie of *Syria*; but *Damascus* both in elder and later times hath borne the greatest name, being the head of *Aram*, as<sup>k</sup> *Esay* affirmeth; call-

\* Percusserunt  
ducem & eos qui  
cum eo erant, &  
diuiserunt mem-  
bratim, & capi-  
tibus amputatis  
foras proiecerunt  
Ec. 2. Mac. 1.  
a Mel. Canus;  
loc. 2. c. 11.  
b Bel. de ver.  
l. 1. c. 15.  
c Gen. 14. 16.

d 2. Mac. 15. 39.  
e Conc. Tridit.

f Justin. 33.  
g Suprac. 12.

h Lib. 3. c. 2.

i Lib. 6. c. 6.

k Es. 7. 8.  
led

a Tzet. ad Lycophr. p. 100.

b Hier. Com. in Ezech. li. 8.

c Chytr. Onomastie.

d Wolphij com. in 1. Re. 16.

Genebrad, sanguinis mixtio.

e It was the seat of their Calipha in their first rising and after that of Noradine, or

see lib. 3. ca. 2.

f li. 3.

g Ch. Adrichom. Theatrum Terra Sancti.

Tyr. bell. Sancti. libr. 17.

Herold. conti. 6.

led of Iulian the Citie of Iupiter, and eye of the whole East, Holie and Great, called also <sup>a</sup> the Trophee of Iupiter, because he there had conquered the Titans. It is interpreted drinking bloud, by <sup>b</sup> Hierom, who telleth (from the Hebrewes tradition) that in this field Kain slew his brother: <sup>c</sup> Chytrous expoundeth it *saccus sanguinis*, <sup>d</sup> Wolphius deriueth it of two words, signifying bloud and to spoile: which in the times of Hazael and Benhadad, and of Refin it performed: but neuer so much as when the Saracens made it the sinke of bloud and spoile, which they executed on the Christians: <sup>e</sup> and Noradine, Saladin, and the Turkes, fitting themselves and this Citie to the name, before the Aegyptian Sultans, and Ottoman Turks were Lords of it. Stephanns ascribeth the name to one *Ascus* a gyant, which cast *Dionysius* there into the riuer: Or because *Damascus*, the sonne of *Mercury*, comming hither out of Arcadia, built it: or because *Dionysius* there sleyd off the skin of *Damascus*, which had cut vp his Vines.

The Turkes now call it, as *Lenncianus*, and *Chytrous* testifie, *Scham*, and so is the whole Region called in the Arabian Chronicle, whose extract you may find <sup>f</sup> in our Saracenicall historie.

The Armies of *Dauid*, *Abab*, *Toglat* *phalasar* preuailed much against it: The Babylonians subverted it: After that the *Ptolemies* repaired it: *Pompei* wanne it: *Paul* hallowed it: The Saracens (as is sayd) polluted it. The Christians in vaine besieged it, in the yeere one thousand one hundred fortie and seven. <sup>g</sup> *Haalon* the Tartar, one thousand two hundred threescore and two, obtained it, and about one thousand foure hundred *Tamerlane* besieged it; and as he had done at Aleppo, filling the ditch with the bodies of captiues and slaine carkasses, cast wood and earth vpon them, and at last forced it and the Castle. He spared the Citie for the Temples sake, which had fortie Porches in the circuite, and (within) nine thousand Lampes of Gold and Siluer. But the Aegyptians by a wile possessing it, hee againe engirt it, and recouered it. He commanded *Mahomet* the Pope or Chalife, and his priests, which came to meet him, to repaire to the Temple, which they did with thirtene thousand Citizens, where he burnt them all: and for monument of his victorie, left three Towers erected of skulles of dead men. The Aegyptians regained and held it till *Selim* the Turke dispossessed them 1517.

Now in thus many alterations of State, who doubteth of diuersitie in Religions in Syria: First the true Religion in the times of *Noah*, and the first Patriarkes. Next, those superstitions of *Rimmon*, and the rest before related, in the Assyrian, Babylonian, Persian, Macedonian, and Roman governments: After which long night, the Sunne of Righteousnesse shone vnto the Syrians, and made a more absolute Conquest then all the former, not by Legions and Armies, but by a handfull of Fishermen, (manifesting his Power in their weakenesse) the Reason of Men, and Malice of Devils, not being able to withstand their Euangelicall weapons, which <sup>h</sup> were mightie through GOD to cast downe holds and bringing into captiuitie every thought to the obedience of CHRIST, insomuch, that hence the Christian world receiued first that name. And, how sweet would thy name remaine, O Syrian Antiochia, euen now in thy latest fates, which first was christened with the name *Christian*, hadst thou not outliued thy Christianitie, or rather, (after the soule departed) remained the carkasse of thy selfe; which ceasing to be Christian, hast long since ceased to bee, had not the Diuine hand reserued a few bones of thy carkasse to testifie this his iustice to the world! And what harmonic could haue beene more gratefull to the Gentiles eares, then thy memorie (*Damascus*) where the Doctor of the Gentiles was first taught himselfe, and made a Teacher of others? But in thee was the Chaire of Pestilence, the Throne of *Sathan*, the sinke of Mahumetan impietie to the rest of the world, infecting with thy contagion, and subduing with thy force more Nations then euer *Paul* by preaching conuerred. Syria, first in the first and principall Priuiledges of Mankind, embracing in her rich armes (if some bee right Surueiours) the promised Possession (the Seale of a further and better Inheritance) was with the first subdued to Saracene seruitude: vnder their Caliph, vnder the Turkes, vnder the Christians from the West, vnder the Tartars from the East, vnder the Mamalukes

h 2. Cor. 10. 5.

i Acts. 11. 26.

Mamelukes from the South, and from the North the *Ottoman*, by new successions and vicissitudes of miseries and mischiefs, become a common Stage of blood and slaughter.

And in all these later changes of State, and chaunces of Warre, Religion was the life that quickened those deaths, and whetted those murdering swords: no crueltie or sacrilege against God, or man, so irreligious and inhumane, but Religion was pretended to be the cause, and bare the Standard to Destruction; a new Religion alway erected with a new Conquerour. The rest of which, as professing their own peculiar rites, haue their peculiar standing in this field of our Narrations, assigned them: this one (which followeth) as a confusion and gallymaufry of diuers, I thought fittest here to insert.

The Drusians are accounted reliques of the Latine Armies, which here warred against the Turkes for recouerie of the Holy Land: These are circumcised as the Turkes, they take the libertie of Christians, in drinking Wine, and the licentiousnesse of beasts, in incestuous copulations with their owne daughters. They serue their owne Lords, and are not subiect to the Turkes. Their habitation is not farre from Damasco. *Knolles* in his Turkish Historie saith, That the right Drusians are not circumcised, otherwise agreeing with the former report; and addeth: That they follow one *Isma* a Prophet of their owne. A friend of mine, one master *John Pountesse*, who hath been acquainted with them, saith they are circumcised. *Selim* and *Amurath* laboured to deprive them of their freedome, which was in part by Turkish policy, and their owne discords, atchieued by *Ebraim* the Turkish Bassa Anno 1585. Onely *Monoglis* or *Ebraiman*, a Drusian Lord, kept himselfe out of his hands, and deluded his subtil practises. And thus these Drusians, with some Arabians in the middelt of the *Ottoman* Empire, retaine some freedome from the Turkish thraldome.

c *Gio. Bo. Ben.*

*Maginus* saith, That Tyrus still called Suri, or Sur, is an habicacle of those Drusian Robbers. Some place them betweene Ioppa and Damasco: I thought this the fittest place therefore for their mention, as being accounted to Syria, and neighbours to Damasco, and of this hoth-potch Religion. The Country hereabouts is repleat euen naturally with all the blessings the earth can giue to man, for the most part cultivated (they are the words of our Honourable Countreiman, an eye-witnesse) here and there, as it were sprinkled with miserable Inhabitants, which in their fashion shew rather the necessitie they had to liue, rather then any pleasure in their liuing.

d The Grecians because they could not pronounce the letter T, sadi, they turned it into T. & made it Tyr or Tyrus.

e *S. Ant. Sherleys* relation of his trauels into Persia.

## CHAP. XVII.

*Of the Theologie, and Religion of the Phœnicians.*

Phœnicia is the Sea coast of Syria, after *Plinie*, or that coast or tract bordering on the Sea from Orthosa (now Tortosa) to Pelusium. This Sea coast (saith *Andreas Masius*) was of the Greekes called Phœnicia, and of the Hebrewes peculiarie stiled Chanaan, and the Inhabitants Chananites. So the spies tell *Moses*, the *Canaanites dwell by the Sea*. The woman in the Gospell which *Mattheu* calleth a Canaanite, is by *Marke* named a Syrophœnicæan: and the Septuagint in this place, for the kings of Chanaan read the kings of Phœnicia. And in the Scripture it is appellatiuely vsed for a Merchant, because the Phœnicians or Chananites were famous for Merchandise as appeareth both by diuine and prophane testimonie. Most properlie the Northern part is Chanaan or Phœnicia, the Southerne Palestina, although it is sometime extended as we haue said euen to Egypt. *Dionysius* (which maketh the Phœnicians the first Mariners, Merchants, and Astronomers) placeth Gaza and Ioppa in Phœnicia. *Sachoniatbo* a Phœnician, supposed to haue liued before the Trojan warre, wrote in his own language, the History of his Nation, which *Philo Biblius* translated

a *Strabo* l. 16.

b *Mas. com. in* loc. 5.

c *Num.* 13. 30.

*Mat.* 13. 22.

*Mat.* 7. 26.

d *Es.* 13. 8.

*Os.* 12. 7.

*Pro.* 31. 24.

*Dionys. Afer.* in vers.

e *Euseb. de*

*prep. Euang. lib.*

1. ca. 6. & 7. An

Author com-

mended by

*Porphyrie* li. 4.

*cont. christ.* but

not thus anti-

ent saith *Seal.*



into Greeke. This *Philo* in the beginning of his Worke saith, That his Author, *Sachoniathe*, as hee was generally learned, so especiallie he searched out those things, which *Taanus*, called of the Egyptians *Tboyth*, of the Greekes *Mercurus*, the first inuenter of Letters, had written: hee also blamed those, that by Allegories and Tropologies peruert and obscure the Historie of their Gods; affirming plainly, That the auncient Phœnicians, Egyptians, and others adored those men for Gods, that had bene the Authors of good things to men, applying to them also the names of those *Naturall Gods, the Sunne, Moone, &c.* so making some Gods mortall, some Immortall. According to this *Taanus* therefore, the first beginnings of all things were a darke disordered Chaos, and the spirit of the darke aire. Hence proceeded *Moth* which wee may interpret Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen; The plants first, and from them the reasonable Creatures called *Tbophasunin*, that is, the beholders of Heauen, formed in the shape of an *EGGE*. From *Moth* also came the Sunne, Moone, and Startes. The Sunne by his heate separating these new-formed Creatures, their consist in the aire produced Thunder, which noyse awaked, and caused to leape out of their earth, this slimie generation; after of the Winde *Calpis*, and *Baan* (which signifieth Night) were borne men, named <sup>a</sup> *Age* and *First-borne*; *Age*, taught men to liue of the fruites of trees, of these came *Kind* and *Generation*, who beeing troubled with heate lifted vp their hands to the Sunne, which they tooke for a God, calling him *Beelsamen* (which signifieth the Lord of Heauen) whom the Greekes call *Iupiter*. *Kind* begate *Light, Flame, Fire*. This last by rubbing of stickes together found out fire: From these descended in succeding generations those Giants, that left their names to the hilles where they dwelt, *Cassius* and *Libanus*, that contended against their brother *Vson*, who first aduentured the sea in the bodies of trees burned, (in which manner the Indians, euen yet, make their canoes or boats) and hee erected two Statues to the *Wind* and the *Fire*, whom he adored with the blood of beasts.

These first men after their death had Statues consecrated to them by posteritie, and yearelie solemnities. To these succeeded others, *Hunter*, and *Eisber*, which had two Sonnes, one of which was named *Chusor* a great Magician: From these descended *Amyus* and *Magus*, Authors of Sheepecotes and flockes or herds of Castell. These were the *Tyans*, inuencers of Artes, hunking, fishing, building, yron-workes, tents, and such like. To *Misor*, one of these, was borne *Taanus*, first Authour of Letters. At that time was borne *Elius*, and *Bernib* his wife, which dwelt in Biblos, the Parents of *Calus* and *Terra*, (his wife and sister) who deified with rites and ceremonies their father *Elius*, being torne of wild beasts. To these were borne *Saturne*, *Basilus*, *Dagon* and *Atlas*,

But *Calus* taking other wiues, there arose a great quarrell betwixt him and his former, aided herein by by her sonnes: of whome *Saturne* the eldest, created *Mercurie* his Scribe, by whose Magicall Artes, and by those Weapons (first by him, and *Minerua* the daughter of *Saturne* deuised) *Calus* was ouerthrowne: who, after two and thirtie yeares warre betwixt them, was taken by his sonne, and deprived of his genitories.

*Saturne* had issue (besides his daughters *Minerua* and *Proserpina*) *Amor*, *Cupido*, *Saturne*, *Iupiter Belus* and *Apollo*, of his Sisters, *Ascarte*, *Rhea*, *Dione*. Then also were borne *Typho*, *Nereus*, *Pontus*, the Father of *Neptune*. *Saturne* suspecting his brother *Atlas*, buried him in the ground, and cast vp an high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage, and therefore called <sup>b</sup> *Iupiter of the Plough*. But *Saturne* becomming a great Conquerour, bestowed Egypt on *Taanus* or *Mercurie*, who first made a mysterie of their Theologie, as the Sonne of one *Thaion* the Phœnician priest, first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting rites to Posteritie. This allegoricall Theologie of *Taanus* was interpreted by *Synmobolus* and *Thurro*. It followeth in the Historie, That it was then a custome in great calamities, for the Prince to appease the angry *Demon* with his best beloued sonne

<sup>a</sup> *Seculum & primogenius. Genus & Generation.*

<sup>b</sup> *Iupiter Aratrius.*

Some, and that (in the time of a perillous warre,) was *Lud*, the sonne of *Saturne*, by a Nymph, named *Anahit*, clothed in royall apparrell, offered on an Altar erected for that purpose. This was practised long after by the King of Moab, who being besieged by three Kings of Israel, Iuda, and Idumæa, sacrificed his eldest sonne: which yet some interprete of this eldest sonne of the King of Idumæa.

*Tamuz* ascribed Divinity to the Serpent, as being of a most sene and spirituall nature, mouing it selfe swiftly, and in many formes, without helpe of feet, and a creature which reneweth her age. The Phœnicians and Egyptians followed him herein, they calling it a happy Spirit or God, these, *Enath*; and stamped thereto the head of a Hawke: of which in his place we haue spoken. And thus farre haue wee benee indebted to *Eusebius*. In the time of those warres betwixt *Sargon* and *Calus* was borne *Hercules*: to whom was a Temple of great Antiquitie at Tyre. To *Hercules* were also celebrated games at Tyre, every five yeeres, to which *Iason* sent three hundred drammes for a sacrifice. *Hiram* in *Salomons* time pulled downe the old Temple of *Hercules* and *Astarte*, and built new. He first erected a statue to *Hercules*, and in the Temple of *Iupiter* consecrated a golden Pillar.

The Sydonians also worshipped *Astarte* in a stately and auncient Temple to her builded: to whome some interprete *Luna*, in some *Venus*, and one of her Priests, to *Lucian*, *Europa*. Shee was worshipped of the Phœnicians (a Phœnician colony) by that name of *Iuno*. But *Philo Byblistensis* saith it was *Venus*, which may bee all one: for *Herodotus* saith *Vrania* (which was also *Iuno*) was *Venus*; and *Luna* also after *Lætan*. And so it appeareth by her borne head, wherewith *Philo* saith shee was painted: the Arabians called her *Ahlat*, the Chaldeans *Milista*. *Lucian* saith, that he saw also at Biblos the Temple of *Venus Biblica*, wherein are celebrated the yere-ly rites of *Adonis*; (who they say, was slaine in their Countrey) with beariings and wofull lamentings; after which they performe Obsequies vnto him, and the next day they affirme him to bee aliue, and shauē their heads. And such women as will not bee shauē, must prostitute their bodies for one day vnto strangers, and the money hencee accreuing, is sacred to *Venus*. Some affirme that this ridiculous lamentation is made, not for *Adonis*, but *Osiris*; in witness whereof, a head made of Paper once a yere in seven daies space commeth swimming from Egypt to Byblos, and that without any humane direction: Of which *Lucian* reporteth himselfe an eye-witness. This is called the mourning for *Tamuz*, which *Innius* interpreteth *Osiris*, whence the fourth moneth (commonly their Haruest) is called *Tamuz*. For *Ipsi* which influenced these rites was their *Ceres*. *Hierom* interpreteth it *Adonis*: but it seemeth the difference is more in the name then the Idoll or rites. Women were the chiefe lamenters, if not the only, as *Ezekiell* testifieth, and the pronenesse of that sexe to teares, and to superstitious deuotion also (which they seeme to acknowledge, whose praying stile is *pro denoto famineo sexu*) likewise Ethonike Authors are witnesses. *Plutarch* saith, the women kept the *Adonia*, or feast of *Adonis*, euery where through the Cittie, setting forth images, obseruing exequies and lamentations. *Ammianus* reporteth of this featiuall solemnized at Antiochia, at the same time when *Iulian* entred the Cittie then filled with howlings and lamentings; and elsewhere, compareth the women which lamented the death of their young Prince, to the women which obserued the rites of *Venus* in the feasts of *Adonis*. *Iulius Firmicus* affirmeth that in most Citties of the East *Adonis* is mourned for, as the Husband of *Venus*, and both the smiter and the wound is shewed to the standers by. For *Mars* changed into the shape of a Bore, wounded him for the loue of *Venus*. Hee addeth, that on a certaine night they laye an Image in a bed, and number a set bead-roll of lamentations; which being ended, light is brought in, and then the Priest annoynerth the chappes of the Mourners, whispering these words. *Trust in God for wee haue saluation or deliuerance, from our grieues*. And so with ioy they take the Idoll out of the sepulchre. Was not this mourning, thinke wee, sport to the Deuill? especially when this *Adonia* was applyed vnto the buriall and resurrection of Christ, the Pagan whereof followed the

a *Meynurs* reade-  
th it *Iud*, fig-  
nifying an on-  
ly sonne.  
b 2. *King*. 3.

c *Trem. & Iun.*

d *Euse. de prep.*  
*Euang* li. 1.

e 2. *Mat* 4. 19.

f *Iose. Ant.* li. 8.

g *Luc. Dea Syr.*  
*cum annotat.*  
*Gilberti Cognat.*  
*Vid. Scal. not. in*  
*flag.*

h *Petr. Mart.*  
*Comm. in 1. Sa. 7*  
*1 Ci. de Natur.*  
*deor. lib. 3.*

So *Chytraus*, &  
before him,  
*Eusebius*, and  
*Plantus*, in  
*Mercator*. The  
fable of *Ta-*  
*muz* is before  
recited, ca. 12;  
and mentio-  
ned *Ezer*. 8. 14.

*Plutar. Nichol.*  
*Am. Marce* l. 22  
& li. 19. his  
wounding  
in his ripe  
age, saith  
he, signified  
the cutting off  
the ripe corne.  
*Iu. Fir. de errore*  
*profan. relig.*

L. *vicin* in *Aug.*  
*de C. R.* li. 8. c. 7

Good-friday and Lenten fast of the Papists. Yet is this worse then the former, not only because *Corruptio optima pessima*, the best things by abusing are made worst; but also because the treason of *Judas* and *Peters* denial is proposed in adition to the peoples laughter, & *inter tot sceleribus & impijs solus ubiustus est serius & fœnerus* saith *L. Vives*, complaining of this great wickedness of the Priests (*magna scelere atque impietate sacerdotum*) but here and elsewhere often, when he telleth tales out of Schoole, the good mans tongue is shorned, and their *Indax* purgeth out that wherewith hee seeketh to purge their leaven. But let vs backe from Rome to Biblos: Hereby runneth the River *Adonis* also, which once a yeare becommeth red and bloudie: which alteration of the colour of the water, is the warning to that their Mourning for *Adonis*, who at that time they say is wounded in *Libanus*: whereas that redness ariseth indeed of the winds, which, at that time blowing violently, doe with their force carry downe alongst the streame a great quantitie of charred Earth or *Mimum* of *Libanus* whereby it passeth. This constancy of the wind might yet seeme as meruailous as the other, if diuers parts of the world did not yeeld vs instance of the like. In *Libanus* also was an ancient Temple dedicated to *Venus* by *Cynirus*.

*Astarte* or *Astarte* was worshipped in the formes of sheepe, not of the Sydonians onelic, but of the Philistines also, in whose Temple they hanged the armour of *Saul*. And wise *Salomon* was brought by doring on women to a worse dotage of Idolatrie with this Sydonian Idoll among others. And nor then first did the Israelites commit that fault, but from their first neighbour-hood with them, presently after the dayes of *Iosua*. This *Sidon*, the auncient Metropolis of the Phœnicians (now called *Saito*) in likelihood was built by *Sidon*, eldest Sonne of *Canaan*, and fell to the lot of *Asber*, whence it is called *Great Sidon*. It was famous for the first Glasse-shops, and destroyed by *Ochus* the Persian. This faire Mother yeelded the world a Daughter farre fairer; namely, *Tyrus*, now called *Sur*, (whose glorie is sufficiently blazed by the Prophets *Esay*, and *Ezechiel*) being situate in an Island seven hundred paces from the shore, to which *Alexander* in his siege vnited it; whome it held out eight moneths (as it had done *Nabuchodonosor* thirteene yeeres, which long siege is mentioned in *Exec.* 26. 7.) in nothing more famous, then for helping *Salomon* vnder *Hiram* their King, to build the Temple, a hundred fiftie five yeeres before the building of *Carthage*. This *Hiram* (as *Iosephus* reports it out of *Dius* a Phœnician Historiographer) enlarged the Citie, and compassed within the same the Temple of *Iupiter Olympius*, and (as hee addeth out of *Menander Ephesus*) therein placed a golden Pillar: he pulled downe the old temples and built new, and dedicated the temples of *Hercules* and *Astarte*. *Ithobalus*, *Astartes* priest slew *Phelles* the King, and vsurped the Crowne. He was great Grandfather to *Pygmalion* the brother of *Dido*, Founder of *Carthage*.

The Phœnicians, famous for Marchandise and Marrinership, sailed from the red Sea round about *Africke*, and returning by *Hercules* pillars, arriued againe in *Egypt* the third yeere after, reporting (that which *Herodotus* doubted of, and to vs makes the Storie inore credible) that they sailed to the South-ward of the Sunne: They were sent by *Pharaoh Neco*. *Cadmus* a Phœnician was the first Author of Letters also to the Greekes. At *Tyrus* was the fishing for purple: not farre off was *Arad*, a populous Towne, seated on a rocke in the sea, like *Venice*.

Alongst the shore is *Ptolemais*, neere which runneth the Riuer *Belus*, and nigh to it the Sepulchre of *Memnon* hauing hard by it, the space of a hundred cubites, yeelding a glasse sand: & how great a quantity soeuer is by ships carried thence, is suppli- ed by the Winds, which minister new sands to be by the nature of the place chaunged into glasse. That would seeme strange, if this were not yet stranger, that this new glasse if it be cast vpon the brinks of this place, receaueth the former nature of sand againe.

*Belus* and *Hercules Tyrinus* and the Sunne, called of them *Helogabalus*, were Phœnician Deities. *Drusus* is of opinion that diuers of these Phœnician idolls were deriued from names vsed in the Scriptures, so interpreting the words in 1. *Mas.* 3.

48. *Taanets*

Expungit Index  
Expurgatium.

2 J. Sam. ult.

b 1. Reg. 12. 5.

c Iud. 2. 13.

d Gen. 10. 15.

Ios. 16. 28.

e Chyrenus O-

donia.

f Anno mundi.

2933. & d.

g Ios. contr. Ap.

lib. 1.

b Her. lib. 4.

i Ioseph. de bel.

lib. 2. c. 9.

Plu. 5. 19. & 36.

26.

Strabo. 16.

k Drus. note in

lib. 1. Hasm.



48. *Taanets* of the Phœnicians, and the Egyptian *Tboth* from *Tbohu*, and *Baud* from *Bobu*, *Bel* from *Baal*, as *Beelsamem*; also *Astarte*, *Astareth*, from the store of sacrifices offered to her. <sup>a</sup> *Eusebius* relateth other Phœnician abominations, both bloudie and beastly: the one in yearly sacrifice of the dearest pledges of Nature to *Saturne*: the other in that temple of *Venus*, built in the most secret retire of *Libanus*, where *Sodomie* (burned with fire from above, and drowned in a dead sea) seemed to revive: such was their practise of impure lusts; intemperately vsing the Naturall sexe, and vnaturally abusing their owne: worse in this then the *Sodomites*, that these intended sensualitie; they pretended Religion. *Constantine* raised these fabricks of Hell, and destroyed both the customes, statues, and temple it selfe. <sup>b</sup> *Augustine* saith, That the Phœnicians prostituted their daughters to *Venus*, before they married them. Of *Moltanbor*, *Vfor*, and other their gods (sometimes men) I forbear to speak. *Alexander* <sup>c</sup> ab *Alexandro*, affirmeth, That the preist of the sun in Phœnicia, was attired with slong sleeued garment, hanging down to the feet, and a golden Crowne. Wee may adde to these Phœnician superstitions, their mytheall interpretation by *Macrobius*. Hee expoundeth *Venus* and *Adonis*, to signifie the Earth and the Sun. The wild Boare which wounded *Adonis*, is the Winter, which for the absence of her Lover maketh the Earth to put on her mourning weedes (at whose approach she after putteth on her new apparell, saith our English Arcadian Oracle;) This was shadowed in a certaine Image in mount *Libanus*, portrayed in mourning habite. And to this sence he applyeth the Egyptian rites of *Osiris* and *Isis*, and of *Orus*, which is *Apollo* or the Sunne, and likewise the Phrygian mysteries of *Atinis*, and the mother of the Gods. He saith that they abstained from Swines flesh.

The Philistims and all that Sea-coast, by <sup>f</sup> *Strabo* and *Plinie*, and *Dionysius* (as is said) are reckoned to the Phœnician. Their originall is attributed to *Misiram*, whose posteritie the *Cashims* and *Capstorsims* chased the *Atims*, which formerly had inhabited Palestina, and by dint of sword purchased their Countrey. They had five principall Cities, *Ascalon*, *Accaton*, *Azorus*, *Gath*, *Gaza*. Of their sheephish *Astarte* yee heard euen now, and of their Legend of *Dagon*. Their superstitions the scripture often <sup>h</sup> mentioneth. What this *Dagon* was (saith <sup>i</sup> *Martyr*) is not well knowne. But by the deriuation of his name (which signifieth a fish) it seemeth hee was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Neptune*, *Lencothea*, *Triton*: about his bellie hee was of humane shape, beneath like a fish. Such is Idolatry; diuine it will not be, it cannot content it selfe with humane, but proueth monstrous in the vglie and deformed Image, exhibiting the character of the true Authour of this falshood. When *Cicero* <sup>k</sup> saith, the Syrians worshipped a fish; it may bee construed of this *Dagon*. Happily (saith <sup>m</sup> *Martyr*) they intended *Neptune*, or I know not what *Deuill*. <sup>n</sup> *Tremellius* thinketh *Triton*. This may we see and say, when men are giuen ouer to themselues, then they become beasts, monsters, deuills: yea, worse then such, for while they worship such, they professe themselues (as Clients and Votaries) to be worse and baser then their Deities. *Drusus* deriueth not this *Dagon* of *Dag* a fish; but of *Dagon*, which signifieth Wheat, whereof *Eusebius* saith, *Dagon* *invento frumento & arato vocatus est* *ἑὐκλειδης*; & *Philo Byblius*, *Dagon, ὁ ἀριστος* that is, is called Wheat or Breadcome. But *Scaliger* <sup>o</sup> blameth *Philo* for that interpretation, and agreeth to that fish-deity: for *Dagon* (saith he) is one, and *Dagan* another. He addeth that they worshipped gods in the likeness of stones, which they called *Betul* or *Baitul*, whence came the fable of the stone giuen to *Saturne* in stead of his children, to be deuoured. This seemeth borrowed from *Iacobs* annoyning the stone at *Bethel*. *Saturne* had many names, *Il*, *Israel*, *Malkom*. The Tyrians worshipped his star, *Amos* 5. 26. not the planet *Saturne*, but *Lucifer*. They had their purifications in the midst of their gardens to *Adad*, of which is spoken before.

When the Philistims had placed the captiued Arke in *Dagon*'s Temple, hee fell on his face before the Arke: But they placing him againe in his room, with a second fall, his head and hands were cut off vpon the threshold: The stumpes (or as *Tremellius* and *Vatablus* read it) *Dagon*, or that part of him which resembled a fish, remained.

And

<sup>a</sup> Euseb. de laudib. Constant. orat. & de Prep. lib. 4. ca. 7.

<sup>b</sup> Aug. de Ciuit. Dei lib. 4. ca. 10.

<sup>c</sup> Lib. 2. ca. 3.

<sup>d</sup> Macrobi. Saturneli. 1. ca. 21.

<sup>e</sup> S. P. Sid. Arc. lib. 1.

<sup>f</sup> Strabo lib. 16. Plin. li. 5. ca. 26.

<sup>g</sup> Gen. 10. 14. vid. Inn. annot. Dent. 2. 23.

<sup>h</sup> Iud. 16. 23. 1. Sam. 5. 2.

<sup>i</sup> Comm. Petr. Mart. in Iud. 16.

<sup>k</sup> Cio. de Natur. deor. lib. 3.

<sup>l</sup> Petr. Mart. com. in 1. Sam. 5.

<sup>m</sup> Trem. annot. in Iud. 16. 23.

<sup>n</sup> Drus. Quest. heb. lib. 1. qu. 82.

<sup>o</sup> Scal. note in frag.

And, therefore the Priests of DAGON, and all that come into DAGONS house, tread not on the threshold of DAGON. Thus true Religion, the more opposed, the more it flourisheth: the prison-house of her captivité is the throne of her Empire: blind superstition the more it is detested, the more enraged, addeth new devotion, to encrease (not caring to amend) the former.

Of *Astaroth*, wee have before shewed, why it is vied in the plurall number, as *Ribera* affirmeth for her many Idols, as wee say our Ladie of Walsingham, our Ladie of Loreto, &c. The word *Aster* signifieth a flocke of sheepe: and it is likely, this their *Aster* was in the forme of a Sheepe worshipped, as *Iupiter Ammon* in likenesse of a Ramme. Their *Dagon*, it seemeth (seeming wee have, no true being or being of truth, in Idols) was the same which Poets call *Derceto* or *Dercetus*, the mother of *Semiramis*, whose Image *Lucian* saith hee sawe in Phœnicia, not vnlike to that which is reported of the Mermayd, the vpper halfe like a woman, the lower like a fish: (therefore of *Plinia* called *Prodigiosa*) in reuerence of whome the Phœnicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis* and *Athenais* reporteth, That the Countrey-law of the Syrians deprivied them of fish: and that *Gatis* (a Syrian Queene) prohibited the eating of fish *Ater Gatis*, that is, without *Gatis*, without her licence, and therefore was called *Atergatis*, as a fore-staller of the fish to her owne delicate tooth. *Mopsus*, a Lydian, after drowned her in the lake of Ascalon, where this fish-devourer was of fishes deuoured. They yet esteemed her a Godesse, and offered vnto her fishes of gold and siluer: and the Priests all day long set before her true Fishes roasted and ioddens, which after themselves did eate; and it is not to bee doubted but the metall-mawes of those Ostriges could also digest the other.

*Diodorus Siculus* telleth, That hard by a lake full of fish, neere vnto Ascalon was a Temple dedicated to this Fish-woman: her Storie followeth, That shee yeelding to the lust of a young man, had by that copulation *Semiramis*, whome (now too late repenting of her follie, shee exposed on the rockes, where shee was nourished by Birds: of which Birds (called in their language *Semiramis*) shee receiued that name. The Shepheards after espying this hospitalitie of the Birds, found the child, and presented her to *Simus* the Kings Shepheard, who brought her vp as his owne daughter. The mother (not able to swallow her shame and griefe) cast her selfe into the lake to bee swallowed of the water, but there by a new Metamorphosis, was turned into a Fish, and hallowed for a Goddesse; and (for company) the fishes of that lake, and the Birds of that Rocke were canonized also in this deifying deuotion.

In Ascalon was a Temple of *Apollo*: and *Herod* Father of *Antipater*, & Grandfather to *Herod* the Great, hence called *Ascalonita*, was seruant to *Apollo's* Prieth. At Accaron was worshipped *Baalzebub*, that is, the Lord of Flies, either of contempt of his idolatrie, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices; or for that hee was their Larder-god (as the Roman *Hercules*) to drive away flies: or for that in forme of a Flie, in which he was worshipped, as *Naxianzene* against *Iulian* reporteth. Hee was called *Symbius*, and as some saye *Myiodes* and *Myiagrus*, howsoever one of these names commeth from Mice, and the other from Flies: such moufe-eaten, flie-blowne diuinity did they professe. *Nec Muscam querent deum Accaron*, saith *Naxianzen*, of this *Baal* or *Beelzebub*. The Arcadians sacrificed and prayed to *Myiagrus*, and by that meanes were freed from danger by Flies. *Plinia* reporteth, that at Olympian games, they sacrificed a Bull to *Myiodes*, which done, clouds of Flies departed out of that territorie. And in another place hee sheweth that the Cyrenians sacrificed to the God *Achor* (haply the God *Accaron* here mentioned) when the multitude of Flies caused a pestilence, all which Flies therevpon presently dyed. The Iewes in detestation of this Idoll tearmed him *Beelzebub*, that is, dung-hill, or dung-Iupiter. Yea *Sealiger* saith the name *Beelzebub* was in disgrace also, and that the Tyrians and Sydonians did not so call him, *Baal* or *Belus*, being a common surname to their Gods, which they

a *Ribera* in  
Hof. 2.

b *Metam. lib. 4.*

c *Luc. dea Syr.*

d *Plin. l. 5. c. 25*

e *Athen. l. 3. c. 6*

f *Diod. Sic. lib.*  
3. c. 2.

g *Nicoph. l. 1. c. 9*

h *Pet. Mart. in*  
2. Reg. 1.

i *D. Chytr.*  
*onomast.*

k *Pausan. Area.*

l *Plin. l. 29. c. 6.*

vide *Lit. Gyrat.*

*Syntag. 1. &*

*Annot. Gent.*

*Heruet. in Clem.*

pag. 45.

m *Plin. l. 10. c. 28*

n *Drus. prat. ad*

*Mat. 10. Exf.*

pber. *Misumb*

gadol. *Iupiter*

*stercorens.*

o *Scal. note in*

*frag. Berof.*

they distinguished with some addition, as *Iupiter* was named *Beelsamen* a Lord of Heaven: but the Hebrewes (and not the Phœnicians) in contempt called him *Beelzebub* or fly-Lord. This was *Iupiter Olympius*. So *Inno* was entituled *apasia* or *Heavenly*. Shee was painted at Carthage sitting on a Lion with a Thunderbolt in her right hand, in her left a Scepter. But for *Beelzebub* hee was their *Æsculapius* or Physicke-god, as appeareth by *Abaziah*: who sent to consult with him in his sickness. And perhappes for this cause the blaspheming Pharisees, rather applied the name of this then any other Idoll to our blessed Saviour, to whome they saw indeede to performe miraculous cures, which superstitions had conceived of *Baalzebub*, and if any thing were done by that idoll, it could by no other cause, bee effected but by the Diuell, as tending (like the popish miracles) to the confirmation of Idolatrie.

What the deuill had at *Beelzebubs* Shrine to this end performed, blinded with rage and malice, they imputed to the miracles of Christ, which, in regard of the *Efficients*, were more excellent then could be Satans impostures, as countermaunding him and all his projects: for the *matter*, were merely supernaturall; in the *Forme* were acted by his will, signified by his naked word: and for the *end* (which is the onely touch-stone for vs to trie all miracles) were to seale no other truth then was contained (for substance) in the *Law* and the *Prophets*, which hee came not to destroy, but to fulfill. If an Angell from heauen, yea with heauenlie miracles, (if it were possible) should preach vnto vs otherwise, *Paul* biddeth vs to hold him accursed: and cursed be that deuill of Hell, that vnder colour of miracles (one of the Antichrists ensignes) \* hath taught the World to worship the *m* Lipsian *n* Lauretan, and I know not what other Ladies: not that *Virgin*, on Earth holie, in Heauen glorious; but their idol-conceits, and idol-blockes of her. Our Lord hath taught vs plainlie in *Matthew*, to serue God onely, without sophisticall distinctions.

As for the Heathenish and Popish, and all those other packets of miracles, which we recieue by the Iesuites annuall relations from the East and West Indies; I esteeme them with Doctor *Hall* (a hall of Elegance, all-Elegance.) That they are either falsly reported, or falsly done, or falsly miraculous, or falsly ascribed to Heaven. But I know not how (pardon it Reader) I am transported to *Hale*, *Zichem*, and *Loretto*, from our Phœnician ports. The name of *Beelzebub* hath bene occasion of this parentthesis. But the power of *Beelzebub* (I feare) hath induced *Bellarmino*, to fall downe, and thus to worship him, for his purple aduancement. For amongst the Notes of the Church, he hath reckoned for one, this of miracles: *Maius ipse miraculum*, a greater miracle he, than now will not belieue without miracles that gospel, which at first was thereby sufficiently proued. We reade that the *o* *Iewes* seek for signes, and are therefore called, an euil and adulterous generation; and not onely false Christs and false Prophets, and Antichrist himselfe, but the heathens had their Legends of miracles: as the whole course of our History will shew, Goe now and reckon a Catalogue of miracles through all Ages, euen to the time of blessed *Ignatius* and his Society: and aske of vs miracles for prooffe of our doctrine. Our doctrine hath already by the Apostles and Prophets (Pen-men of holy Scriptures) bene proued that way; and wee leaue to you the stile of *Mirabiliarij* Miracle-mongers, which *Augustine* for like bragges of things miraculously wrought by them, giueth the Donatists. With vs, Miracles must be proued by the Truth and the Church, and not they by miracles. But let vs come backe to Phœnicia.

The Phœnicians are accounted first author of Arithmeticke and Astronomie; as also of the Art of Nauigation (*Primaratem ventis credere docta Tyrus* saith *Tibullus*) and obserued the North-starre to that Sea-skill. The Sidonians are reputed first authors of Weights and Measures. *Herodotus* affirmeth, That the Phœnicians, which came with *Cadmus* into Greece, taught the Græcians both other Sciences, and also Letters \* which before that time they knew not. These letters afies chaunged their sound and forme, being by the Ioniks principally leaened, who called them *Phœnicians*, and called their Skinnies or Parchments *biblos* (haply of *Byblos* in Phœnicia.) He

1. 2. Reg. 1. 2.

k Mat. 10. 25.

1 Deut. 13. 2.

\* 2. Thef. 2. 9.  
m Lipsy vbrgo  
Halenst &c.  
n Historia Lau-  
retana Twisslin.  
Mat. 4. 10.D. Hall dec. 1.  
Epiß. 6.o Mat. 22. 29.  
\* Mat. 24. 24.August. Tract.  
in 40. 13.  
p Herod. Terph.  
Phœnices pri-  
mi, fama sacro-  
dimus: an-  
Manforam ru-  
dibus vocem sig-  
nare figuris. Lu-  
can. Hec gens si-  
teras prima, &  
didicit & docu-  
it. Curt. vnde &  
ab Ansonis Cad-  
mi Nig. filia  
vocatunt.



a *Aminad. in*  
*Euseb. Chron.*  
*pag. 103. & d.*  
*ad 113.*

Otho Heur.  
Caldæicus.

\* *Moses inuen-*  
*ted the He-*  
*brew letters,*  
*the Phœnici-*  
*ans the Attike,*  
*Nicostrata the*  
*Latin, Abrahā*  
*the Syrian (he*  
*meaneth the*  
*Phœnician)*  
*& Chaldean,*  
*Isis the Aegypt-*  
*ian, Gulsila*  
*the Gotish.*

Karthage.

*Dill. Cret. lib. 1.*

*Septim. Rom.*

*P. Amylin L.*  
*Crassus.*

They carrie  
Doves from  
their houses or  
Lovers into  
farre places, &  
fastning a let-  
ter let them fly  
*Drus. in Amos.*

*b Can. Isagog. l. 2*  
*ex. M. E.*

saw the Cadmean letters engraven in a Temple at Thebes, much like the Ionike letters. \* *Scaliger* hath given vs a view of the one and the other, the auncient Ionike, then the onely Greeke letters, but of certaine old inscriptions, much resembling the present Latine letters; and the auncienter Phœnician (I may say with him, the auncientest) vsed by the Canaanites and Hebrewes of old, and by the Samaritanes at this day: For those which the Iewes now vse, he affirmeth to be new, corrupted from the Syrian, and these from the Samaritan. His learned discourse thereof were worthe the reading, but here would be too prolix.

*Hieronymus* (I know not by what authoritie) saith that the Phœnicians before the Israelites departed out of Egypt, vsed Hieroglyphicall letters, which hee thinketh they learned of *Abraham*, the same which *Seth* and *Henoch* had vsed before. *Moses* (if ye belieue it) receiued the first Alphabetarie letters in the table of the decalogue: and from the Hebrewes the Phœnicians. Out of an old booke he citeth these verses which I thought not vnworthie the transcribing, concerning the first Authours and inventors of letters.

*Moses primus Hebraicus exarant literas:*

*Mente Phœnices sagaci condiderunt Atticas:*

*Quas Latini scriptit annus edidit Nicostrata:*

*Abraham Syras & idem reperit Chaldaicus*

*Isis arte non minore protulit Aegyptias*

*Gulsila prompsit Getarum quas videmus ultimās.*

He addeth also that the ancient learning which the Phœnicians had receiued from the Hebrewes and Caldees, passed into Europe by *Cadmus* who founded Thebes, and into Affrica by *Elissa* (after her selfe-inflicted death called *Dido*, i. *Virago*, a woman of resolution and courage) who fleeing *Pigmalion* first seased on the Iland *Cothone*, and 9. yeres after rooke *Thasus*, which the posteritie of *Gomer* had there built, which she called *Karthada*, that is halfe citie, because the one halfe thereof were Phœnicians: to which agreeth the testimony of *Salustianus*, that *Carthage* had in it Schooles of liberall Arts and Philosophie. He citeth *Aristotles* testimonie of *Hog* a Phœnician Philosopher, whome he thinketh to be that king of *Bashan* which *Moses* conquered. *Dillys Cretensis* (if his testimony bee authentical) testifieth that the Grecian Gallants which besieged *Troy*, chose *Agamemnon* for their Generall, writing his name in Punike letters. And this storie was also written in Punike letters, as the Interpreter affirmeth.

But how the posteritie of Letter-inuenters were by letters circumvented, it will not be an vnwelcome stratageme to our reader. When the Christian forces in the time of *Ludovicus Crassus* besieged *Tyrus* by sea and land, a Dove was seene to come flying, and deemed by expert men which had seene experience of the like, to carrie letters to the besieged: wherenpon a terrible shout was raised through the armie, which rent the aire with such violence, or else so amazed the felie Dove, that downe shee fell; They rooke her letter from her, wherein was contained that the Tyrians should be of good courage, and shortly reliefe should bee sent. This they rooke away and fastned another of contrary tenure to this swift Carrier, which presently conveyed the same to her home at *Tyrus*, and with her counterfeit newes caused the Tyrians to yeeld. *Dionys. Alexandrinus* called *Tyrus* *tyrologus* for the antiquitie.

Of the Phœnician kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaligers* *b* Canons; first *Abibatus*, two yeares; *Hierom*, the sonne of *Abibatus*, 28. yeares; *Bleazarus*, 7; *Abdestartus*, 9; the Nurces sonne, 2; *Astartus Dalanstri*, 12; *Asrymus*, 9; *Phetes*, 8 moneths; *Stobbaal*, the Priest of *Astarte*, 32 yeares; *Balezornus*, 6; *Margennus*, 9; *Pygmalion*, 47. In his time *Dido* fled into *Libya*. A long time after this reigned another *Stobbaal*, 19. yeares; *Baal*, 10; and then Iudges ruled: *Ecnibatus*, 2. moneths; *Helbes*, 10. moneths; *Abibatus*, the high Priest, 11. moneths; *Balator*, 1. yere; *Mysgonus* and *Gerestranus*, 6; *Mer-*

*bal*

*bal* (sent from Babylon) 4; *Hirom* his brother, 20. Thus much out of the Phœnician Antiquities: the rest of their Historie is for substance, the same with the Syrian before handled.

*Ioppe* (sayth *Mela* and *Plinie*) was built before the Flood; and *Cepheus* reigned there, witnesseth certaine auncient Altars, there obserued religiously, and bearing titles of him and his brother *Phineus*. They shew monstrous bones, the Reliques of the Whale, from which *Persus* freed *Andromeda*. Mount *Casius* had in it the Temple of *Iupiter*, *Casius*, and *Pompeyes* Tombe.

t *P. Mela*. li. 2.  
c. 11. *Plin.* li. 5.  
ca. 13.

## CHAP. XVIII.

*Of Palastina, and the first inhabitants thereof, the Sodomites, Idumeans, Moabites, Ammonites, and Canaanites, with others.*



Phœnicia is stretched by some (as you haue read) euen to Aegypt, all alongst that Sea-coast, and in that respect partly, and partly because they obserued some neereneffe in Religion, I haue adioyned the Philistims to the Phœnicians: howbeit, others do confine Phœnicia betwixt the Riuer *Valania* and Mount *Carmel*. Thus hath *Brocard* written, and after him *Maginus*; who doe reckon vnto *Palastina*,

a *Brocard. de script. Terra sancta, Maginus Geog.*

*Galilza*, *Samaría*, *Judza*, and *Idumza*, leauing out Phœnicia, bounded as aforesaid, to make a part of Syria by it selfe. Of this Region I purpose to make larger discourse in the next Chapter; heere intending to rake out of their dust the auncient Nations which inhabited this Land, before the Israelites were Lords thereof. The Sodomites sometimes inhabited a pleasant and fertile valley, watered by *Jordan*, which *Moses* compareth to the garden of the Lord, and the Land of *Egypt*, for pleasure and plenty. To the Sodomites I reckon also those other Cities partakers of the same fertilitie and vengeance, *Gomorrha*, *Adma*, *Zeboim*, and little *Zoar*, saued at the request of Lot. Their Kings and their Warres are mentioned, *Gen. 14*. Their wickednesse in many places of Scripture; which *Ezechiel* reduceth to these foure heads, *Pride*, *Gloriousness*, *Idleness*, and *Crueltie*, or hard-heartednesse. Their iudgement both *Moses* and others, and the place it selfe doe record. Their Religion was an irreligion, and prophane contempt of God and Man. Europe (I would I could not say England) can now yeeld the like: sauing that in our subtilie, and more warie age, Policie, haueing eaten vp Religion, hath with the bloud thereof dyed her cheekes, and would seeme more shamefast then those former Sodomites. Thus did *Esay* speake to the Princes of *Sodome* (in his time) and the people of *Gomorrha*, in respect of that their wickednesse, which suruiued them, and hath fructified vnto vs, among whom yet the Lord of Hosts (as with them) hath reserved a small remnant from this worse plague then *Sodoms* brimstone, a *Reprobate sence*. The difference betwixt ours and them is, that they were more open, ours more close, both in like height, but not in like weight of wickednesse; our darknesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which we with-hold in vnrightheousnes. And if you will haue the maine character of difference betwixt these and those; the one are beastly Men; the other are Devils in the flesh.

b *Gen. 13. 10.*

c *Ex. 16. 49.*

d *Es. 1. 10.*

First, from a sparke of Hell *Concupiscence*, (guided by *Sensuall Lust*, attended by *Ease* and *Prosperitie*, and further inflamed and blowne by the Deuill) an vnnatural fire, (which still beareth the name of *Sodomie*) was kindled, which gaue coales to a supernaturall flame, rained by the Lord in *Brimstone* and *Fire* from the Lord out of *Heauen*, and burning euen to Hell againe (the *a* and *a* of wickednesse) where they suffer (sayth *Iude*) the vengeance of eternall fire. This is written for our learning on whom the ends of the world are come, their ashes being made an example vnto them that shold after liue vngodly. Let not any obiect the Preacher here, and require

e *Pro. 1. 31.*

\* *Iude v. 7.*  
f *2. Pet. 2. 6.*

quire the Historian, seeing that Historie builds not Castles in the ayre, but preacheth both ciuill and diuine knowledge by examples of the passed, vnto the present Ages. And why should not I preach this, which, not my calling alone, but the verie place it selfe exacteth?

<sup>a</sup> Jordan runneth into the Dead Sea, and there stayeth without issue to the Ocean.

*They being dead, yet speake*, and the place of their buriall, is a place to our memorie, being turned into a Sea (but a *Dead Sea* \*) which couereth their sinnes, that it may discouer ours; which, as astonished at their vnnaturalnesse, hath forgotten her owne nature: It drowneth the Earth, which it should haue made (as whilome it did) fertile: it stayes it selfe with wonder and indignation, and falling in a dead swowne, sincketh downe with horreur, not weakened, not mooued vvith the windes blustering; refusing the light of the Sunne, the lappe of the Ocean, the commerce of Strangers, or familiaritie of her owne, and (as it happeneth in deepe passions) the colour goeth and commeth, changing three times euerie day: it gaspeth forth from her dying entrailes a stinking and noysome ayre, to the neere dwellers pestiferous, sometimes voyding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour fruites participate of this death, promising to the eye toothsome and wholesome fooode, performing onely smoake and ashes. And thus hath our *G o d* shewed himselfe a consuming fire, the Lord of anger, to whom vengeance belongeth; all Creatures mustering themselves in his fight, and saying at his first call to execution, *Lo we are here*. That vvhich I haue said of these miracles, still liuing in this Dead-Sea, is confirmed by testimonie of many <sup>b</sup> Authours. *Brocard* telleth of those Trees, vvith ashes growing vnder Engaddi, by this Sea; and a vapour, rising out of the Sea, which blasteth the neighbour-fruites; and the <sup>c</sup> slime-pittes on the brinckes of the Sea, which hee saw. Neither strangers nor her owne haue access there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most vsuall guests) haue no entertainment, and men, or other heauie bodies cannot sincke. *Vespasian* proued this experiment, by casting in some bound, vnskillfull of swimming, whom the waters (surfettted with swallowing her owne) spewed vp againe. This is mentioned by *Aristotle* <sup>d</sup> also, who saith that the saltnesse thereof is the cause why neither man nor beast (though bound) can sincke in it, nor any fish liue therein; which yet in the salt-sea we see otherwise. The Philosopher could see no further then reason, nor all that neither: but *Moses* guideth vs beyond Philosophie to diuine vengeance, which thus subuerted Nature, when men became vnnaturall. The Lake, *Iosephus* saith, is fise hundred and fourescore furlongs in length, (*Plinie* hath an hundred myles) the breadth, betweene sixe, and fise and twentie, myles. *Strabo* telleth of thirteene Cities still, (whereof *Sodome* was chiefe) of threescore furlongs compasse; whereof some were consumed by fire, or swallowed by Earth-quakes and sulphurous Waters, the rest forsaken: some Remainers (as bones of those carcasses) then in histime continuing. <sup>e</sup> *Vertomannus* saith, That there are the ruines of three Cities on the toppes of three Hilles: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloodie mixture, somewhat like red waxe, the depth of three or foure cubites. The ruines of the Cities are there seene still.

*Idumæa* lyeth Southward from *Iudæa*: it had name of *Edom*, the fir-name of *Esaü*, sonne of *Isaak*. The Historie of this people, and the *Horites*, whom the children of *Esaü* expelled, succeeding in their inheritance, is related by <sup>f</sup> *Moses*. It was subdued by *Dauid*, according to the Prophecie, *The elder shall serue the younger*. They rebelled vnder *Ioram*, the sonne of *Iehosaphat*; as *Isaak* had also prophesied. From that time they continued bitter enemies to the people of God, & till *Hircanus*, the sonne of *Simon*, compelled them to accept both the Iewish Dominion and Religion: after which they were reckoned amongst the Iewes. Of the *Idumæans* were the *Amalekites*, <sup>h</sup> destroyed by *Saul*. They were South from *Juda*, <sup>i</sup> *Eliphaz*, the *Themanite*, it seemeth, was of *Esaü* his generation, and of the right Religion. The *Idumæans*, *Moabites*, and *Amonites*, are by some placed in Arabia, of which I will

not

<sup>b</sup> *Ioseph. de bel. Iud. l. 5. c. 5.*

*Cornel. Tacit.*

*hist. lib. 5.* These

two describe it

at large. Also

*Strabo, lib. 16.*

*Plin. lib. 5. c. 16.*

besides the

moderne and

elder Christi-

ans. *Ptolemy*

placeth the

middest there-

of in 66, 50. &

31. 10. 1. 7. c. 16.

<sup>c</sup> *Gen. 14. 10.*

<sup>d</sup> *Arist. Meteor.*

*lib. 2. cap. 3.*

<sup>e</sup> *L. Ver. l. 1. c. 9.*

<sup>f</sup> *Gen. 36.*

*Deut. 2. 22.*

<sup>g</sup> *Ios. Antiq. 13.*

17.

<sup>h</sup> *1. Sam. 15.*

*1. Iohn 2. 11.*



not contend: I heere mention them, as both borderers and subiects to the Israelites; of which wee reade much in the Scripture; little else where that maketh to our purpose. South from Amalek was Kedar, a Countrey abounding with flockes of Sheepe and Goates. But I may not now dwell in the Tents of Kedar, till I come to the Israelites.

o On the East-side of the Lake of Sodome, is that Region which the Moabites (so often in Scripture mentioned) sometimes inhabited: and before them the Emims, which were Gyants, tall as the Anakims, *Deut. 2. 10.* The Moabites were the posteritie of Lot, by incest with his daughter. p Moab had on the East the Mountaines of Horeb; on the West the salt Sea, and part of Iordan; Arnon on the South, and the North border stretched from Iabbok to the Mountaines of Pisga. That part of their Countrey, betweene Iabbok and Arnon, *Sihon* King of the Amorites had taken from them; and lost againe to the Israelites. Balac their King fearing to lose the rest, sent for Balaam the Wizard to curse the Israelites; who yet, by Divine power, was forced to blesse them. Yet the lustre of Balacs promises so dazeled his eyes, that q hee taught Balac to put a stumbling-blocke before the Israelites, and by sending amongst them their women, to draw them to carnall and spirituall whoredome; so to prouoke the wrath of GODS ieaousie against them. But the zeale of Phineas stayed it; and Balaam, in his returne homeward to his Countrey of Mesopotamia, was slaine by the Israelites among the Madianites, pertakers with the Moabites in Balaams idolatrous proiect. These Madianites descended of Abraham, r by Keturah, and dwelt in a part of Arabia, neere to the Moabites, on the East. Some of them dwelt neere to Mount Sinai, *Exodus 2. 15.* and in the Desert, on the East-side of the Red Sea. Their mightie Armie was miraculously destroyed by s the Sword of the LORD, and Gedeon. The Moabites were subiects to Israel by David, and so continued to the Kings of Samaria, till, that State being rent, they freed themselves. It seemeth they worshipped the Sunne: as the names *Kuchereseth*, *Beth-Baalmeon*, and *Balacs* high places doe shew, and wee haue obserued before in the worshippe of *Bel* and *Baal*. Chemosh was another Idoll of theirs, to which Salomon built an high place. Pebor also, and Baal-pebor, and the rest, whose Rites are now rotten, and the memorie worne out.

In their Rebellion Against *Iehoram* King of Israel, hee and *Iehoshaphat*, King of Iuda, with the King or Vice-roy of Idumæa, went to recouer them by force. The Moabite, in despair, offered a bloudie Sacrifice of his eldest sonne and heire; or, as Tremellius readeth it, t *The King of Edoms sonne*: which caused the Israelites to returne. The Ammonites and Moabites might not enter into the Congregation of God, vnto the tenth Generation, because u they met not the Israelites with bread and water in their way, when they came out of Egypt, and for hiring Balaam against them. Arias Montanus saith, That the Moabites were circumcised in imitation of the Israelites, but worshipped nor their God, but their owne Idols.

x The Ammonites (their brethren in the euill both of Lot their father, and their owne) inhabited Northward from Moab; on the East were the Hills Acrabim; on the West the Amorite; the hills Luith Basan, &c. made it a valley. Their chiefe Citie was Rabbath, after called Philadelphia. These Ammonites had bene troublesome to the Israelites, in the times of y Iephthæ and of z Saul. And after, David in iust reuenge, for violating the Law of Nations, destroyed them. Moloch, or Melcham, was their Idoll, which is supposed a to be Saturne, whose bloudie butcherly sacrifices are before spoken of. It was a hollow Image (saith b Lyra) of Copper, in forme of a man. In the hollow concauitie was made a fire, with which the Idoll being heated, they put a child into his armes, and the Priests made such a noyse with their Timbrels, that the cries of the childe might not moue the parents to compassion, but they should rather thinke the chilles soule receiued of the God into rest and peace; others c adde, That this Moloch had seuen Roomes, Chambers, or Ambries therein; one for Meale;

o Moabites  
& Madianites.

p Arias Montanus.

q Apoc. 2. 14.

r Abraham's children by Keturah were authors of the Nations called *Fily orientis*, the children of the East, which inhabited the parts of Arabia betweene the Moabites, Ammonites, & the Persians and Chaldeans, from Mesopotamia to the Persian gulfes. *Ar. Mont. Chanaan.*

s Iud. 7. 20.

t Reg. 3. 27.

u Deut. 23. 3.

x The Ammonites succeeded the Gyants called *Zamzammims*, *Deut. 2. 20.*

y Iud. 11. 5.

z 1. Sam. 11.

a P. Mart. in 2. Reg. 2. Vatab. in Leu. 18.

b Lyra in Leu. 18.

c Aret. in All. c. 7. ex P. Fag. refert L. White.

Meale; a second for Turtles; a third for Sheepe; the fourth receiued a Ramme; the fifth a Calfe; the sixth an Oxe: if a man would offer sonne or daughter, the seventh was readie for that crueltie. Some interprete *Moloch* and *Ramphan*, *Alt. 7.* to be the Sunne and Moone. The Talmudish<sup>a</sup> would perswade men that they did not burne their children in this Moloch-sacrifice, but onely the father tooke his children and moued them to and fro thorow the fire, none otherwise then at this time on Saint *Iohn Baptist's* day, when the Sunne passeth thorow *Canaan*, children vse to leape thorow bone-fires. But both Scripture and Heathen Authors write otherwise.

<sup>a</sup> Lib. Sanhedrin. vid. P. Ric. præc. prohib. 40. & Rambam Moreb.

<sup>d</sup> P. Mart. in 2. Reg. 2. c. 23. v. 17. Onomast.

<sup>e</sup> Ier. 7. 31. 32.

There was a valley neere Hierusalem (sometime possessed by the sonne of *Hinnom*) where the Hebrewes built a notorious high place to *Moloch*: it was on the East and South part of the Citie. It was also called Topheth, or Tymbrell, of that Tymbrell-Rite, which those *Corribantes* and bloudie Priestes did vse; or else for the spaciousnesse of it. <sup>e</sup> *Jeremie* prophecieth, That it should bee called the Valley of slaughter, because of the iudgements for the idolatrous high places in it. Vpon the pollution hereof, by slaughter and burials, it grew so execrable, that Hell inherited the same name, called *Geheenna*, of this place: first, of the lownesse, being a Valley: secondly, for the Fire, which heere the children, there the wicked, sustaine: thirdly, because all the filth was cast out of the Citie hither, it seemed they held some resemblance. The Ammonites also were (as *Montanus* affirmeth)<sup>f</sup> circumcised.

<sup>f</sup> Vt Aegyptij, Arabes, &c. f Gen. 10. 15.

<sup>g</sup> Antiq. Iudaic. lib. 3. cap. 7.

*Canaan* was the sonne of *Cham*, Father of many Nations, as <sup>f</sup> *Moses* declareth, *Sidon* and *Heth*, *Iebusite*, *Emori*, *Girgashai*, *Hivvi*, *Arki*, *Sini*, *Arvadi*, *Zemari*, *Hamathi*; the most of which were expelled their Countrey, slaine or made Tributarie by the Israelites. Their border was from *Sidon* to *Gaza* West, and on the East side from *Sodome* to *Lasha* or *Callyrrhoe*. <sup>g</sup> *Arius Montanus* is of opinion, that according to the number of the twelue Tribes of Israel, so were the people of *Canaan*: and therefore to those eleuen before rehearsed, he addeth their Father *Canaan*, who left his name to them all; and where hee liued, retained a part to himselfe, betweene the Philistims and Amorites. Of those his sonnes, *Sidon*, the eldest, inhabited the Sea-coast: and Eastward from him *Heth*, vnto the hill *Gilboa*: of him came the Hittites, *Iebus* went further, on the right-hand; *Emor* inhabited the mid-land Countrey Westward from the Iebusites. The *Girgashite* dwelt aboue the Hittite, next to Iordan, and the Lake *Chinnereth* (so called, because it resembleth the forme of a Harpe) after called *Gennezareth*. The *Hevite* or *Hivite* inhabited betweene the Amorite and the Philistim. The *Arkite* possessed the rootes of *Libanus*. The *Sinite* dwelt beyond the Hittite, Eastward; neerer to Iordan. *Arvadi* enioyed the Countrey next to the Wildernesse of *Cades*. *Zemari* obtained the Hills, called of him *Semaraim*. The *Hamathite* possessed the Countrey nigh to the Fountaines of Iordan. As for the most notable Mountaines and Cities, which each of these Families enioyed, they which will, may reade further in the same Author.

<sup>h</sup> Exposit. ep. ad Rom. inchoat.

Of these and their ancient Religions and Polities we finde little or nothing but in the Scripture, where the Lord testifieth, that for their sinnes the Land spued them out. Some of them (as some thinke) fled into Africa: where *Augustine*<sup>h</sup> saith, that the Countrey people, inhabiting neere Hippon, called themselves in their Punicke Language *Chanani*.

*Procopius*, in the fourth booke of the Vandale Warre, affirmeth, That all the Sea-coast, in those times, from *Sidon* to *Egypt*, was called *Phœnicia*: and that when *Ioshua* inuaded them, they left their Countrey, and fled into *Egypt*, and there multiplied, pierced further into Africa; where they possessed all that Tract, vnto the Pillars of *Hercules*, speaking halfe *Phœnician*. They built the Citie *Tingo* or *Tanger* in *Numidia*, where were two pillars of white stone, placed neere to a great Fountaine, in which, in the *Phœnician* Tongue, was ingrauen: *We are Canaanites, whom I O S H V A the Thesfe chased away*. Which if it were so, the name of *Hercules* might therefore be ascribed to those Pillars, as accounted the chiefe *Phœnician* Idoll.

*Philo* <sup>i</sup> (or the Author of those fabulous Antiquities) saith, That the Israelites <sup>i Pseudo Philo, de Ant. Bib.</sup> found, among the Amorites, seven golden Images, called *Nymphes*, which, as Oracles, directed them in their affaires, and wrought wonders: the worke of *Canaan*, *Phut*, *Selath*, *Nebroth*, *Elatb*, *Desuat*, of admirable workmanship, yeelding light in the night, by vertue of certaine stones, which could not by mettall be broken, or pierced, or be consumed by fire, but must needs haue an Angell to burie them in the depth of the Sea, and there *let them lie*.

This people was not vtterly at once destroyed, but sometime, as in the dayes of *Labin* and *Sisera*, conquered their Conquerours, and retained some power and name of a people, till the times of *Dauid*, who destroyed the Iebusites, and dwelt in the Fort of Sion, calling it after his owne name, <sup>k Iud. 4. 2.</sup> <sup>l 2. Sam. 5. 7.</sup> <sup>1</sup> The Citie of *Dauid*. And in the dayes of *Salomon*, *Pharao*, King of Egypt, tooke and burnt Gezer, and slew the Canaanites that dwelt in the Citie, and gaue it for a present to his daughter, *Salomons* wife. And all the people that were left of the Amorites, Hittites,

Perizzites, Hivites, and Iebusites, whom the children of Israel were not able to destroy, those did *Salomon* make tributaries vnto this

day. <sup>1. King. 9. 16. 20. 21.</sup> The posteritie of these *seruants*

of *Salomon* are mentioned <sup>m</sup> among the Israe-

lites, which returned from the Babylo-

nian Captiuitie, and accrewed

into one People with

them.

<sup>m</sup> *Nebt. 7. 50.*









OF THE HEBREWE  
NATION, AND RELIGION  
FORM THE BEGINNING  
Thereof to our times.

THE SECOND BOOKE.

CHAP. I.

*The Preface of this Booke: and a Description of the Region of Palestina, since called Iudaea, and now Terra Sancta.*



**I**N the former booke we haue traced the foot-steps of Religion, following her in her wanderings from the truth, and her selfe through diuers Nations, till we came into *this Land*, sometime *flowing with milke and honey*, whose first inhabitants we last tooke view of. The Hebrewes were, by the Soueraigne Lord of all, made heires of their labours, and possessed both their place and wealth: *Houses and Cities which they builded not, Vineyards which they planted not*, and which is more, these were a type vnto them of the true and heavenly Countrey, which not by their merits, but by the meere mercie of the Promiser, they should enioy. These did God chuse out of all the kindreds of the earth, to make vnto himselfe *a Kingdome of Priests, a holy Nation, and his chiefe treasure above all people, though all the earth be his*: He made them the keepers <sup>b</sup> of his Oracles, bestowing on them <sup>c</sup> the Adoption, and the Glorie, and the Covenants, and the giuing of the Law, and the Service of God, and the promises: of whom were the Fathers, and of whom concerning the flesh Christ came, who is God ouer all, blessed for euer, Amen. These things were not onely communicated, but appropriated to them: <sup>d</sup> He shewed his word vnto Iacob, his statutes and his iudgements vnto Israel: He dealt not so with any Nation, neither had the beathen knowledge of his lawes: he was their prerogative, and they his peculiar: In <sup>e</sup> Iewry was God knowne, his name was great in Israel: In Salem was his Tabernacle, and his dwelling in Zion. And Christ himselfe ratified it, acknowledging himselfe <sup>f</sup> sent to the lost sheepe of the house of Israel, & a Minister of the Circumcision, and said to the Cananite woman which besought him for her daughter, *It is not good to take the childrens bread, and to cast it to Dogges*. Such, in spirituall reputation before God were all people, excluded (as vnclane Dogges) out of his heavenly Ierusalem, till this <sup>h</sup> partition wall was taken downe, and they which had bene farre off, were made neere by the blood of Christ, who abrogated: through his flesh that hatred, and made of twaine (Iewes and Gentiles) one new man in himselfe. So that the Gentiles (the name of all the world, excepting this people)

<sup>a</sup> Exod. 19. 5. 6.

<sup>b</sup> Rom. 3. 2.

<sup>c</sup> Rom. 9. 4. 5.

<sup>d</sup> Psal. 147. 20.

<sup>e</sup> Psal. 76. 1. 3.

<sup>f</sup> Mat. 15. 24.

<sup>g</sup> Rom. 15. 8.

<sup>h</sup> Ephe. 2. 14.  
&c.

ple) which had been without Christ, and aliens from the Common-wealth of Israel, strangers from the covenants of promise, had no hope, and were without God in the world; were now no more strangers and forreiners, but Citizens with the Saints, and of the household of God; built upon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone. Let it not be tedious to heare of this which the Angels reioyced to learne, <sup>h</sup> a Myserie which from the beginning of the world had bene hid in God: and unto principalities and powers in heavenly places, was made knowne by the Church. But the Word (whereby we haue fellowship in this myserie) came out of Sion, and the preaching began at Ierusalem. This (and not Rome) by the confession of *Essensaus*, a learned Papist\*, was *Emporium fidei Christianae, & Ecclesia mater*: The mart of Christian faith, and mother of the Church. Yea, it was necessary that the word of God should first be spoken unto them, which they by incredulity put from themselves, and gave place to the Gentiles. <sup>k</sup> The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles, as a Glasse wherein we may behold the bountifulnesse and severitie of God, and in both the deepenesse of the riches of the wisdom and knowledge of God, whose iudgements are vnsearchable, and his wayes past finding out. I may fitly compare them to *Gideons Fleece*, which received the dew, when all the earth besides was drie, and after, it was drie vpon the Fleece onely, when the dew couered all the ground. Sometimes they alone receiued those dewes, showers, riuers seas of Saving bountie, and all the world besides was a parched Wildernesse. Now <sup>m</sup> he turneth the fruitfull land into barrennesse, for the wickednesse of the inhabitants; but that Wildernesse he turneth into pooles of water, and the drie land into water-springs. He bath<sup>n</sup> called them his people which were not his people, and her beloued which was not beloued; and where it was said, *Ye are not my people, there they are now called the children of the living God*. Thus hath he <sup>o</sup> shut vp all vnder vnbefeefe, that he might haue mercie vpon al, that his free election might appeare (not of workes, lest any should boast themselves, but) of grace. Behold therefore, all Atheists, and wonder! The Iewes branded with iudgement, wander ouer the world, the contempt of Nations, the skumme of people, the hissing, derision, and indignation of men, for refusing him whom they expect, denying him whom they challenge, hating him whose name is in life and death vnto them, the sweetest tune, and most melodious harmony; still wayting for, and glorying in that *Messias*, whom (vunknowne) they crucified and slew; and still pursue with the deadliest hatred in all his followers: *God they please not, and are contrary to all men*. Yet such is Gods manifold wisdom in his deepest iudgements, that his enemies shall fight for him, euen against themselves: the Midianites shall sheath their swords, which they haue drawne out against God, in their owne bowels, and Christian truth shall preuaile, and let our <sup>q</sup> enemies themselves be iudges. Out of their premisses which they maintaine, as earnestly as thou (O Atheist) securely deridest, which they will seale with that which thou makest thy heauen, thy God; wee will and doe conclude, against thee and them, that, in which, for which we will liue and die. Let the olde Testament yeelde the Proposition in prophecie, and the new Testament will Assume in Historie, and euen be thou the iudge, if that Reason, which thou hast as a man, and peruertest as a Diuell, will not by force of their Scriptures, which they preferre before their liues, necessarily in the Conclusion, demonstrate the Christian Truth. Neyther (I appeale vnto our common Reason) canst thou more wonder at vs for beleeuing, things in thy seeming incredible, absurd, and impossible, then at them (vpon such grounds which with vs they holde) not beleeuing.

For what beleue we, but, for the maine and chiefe points of our faith, are as plainly in their Euangelicall Prophets, as in our Propheticall Euangelists? All the Historie of Christ, in a more Diuine way, seemeth rather told then foretold, a Historie, not a Prophecie; as is easie by conference of both to shew, and thou, if thou beest not idle, or wilfully malicious, mayest finde. That then which thou seest come vpon them, a spirit of slumber, eyes that they should not see, and eares that they should not heare; which yet haue the light of the first Scriptures (had they not a veile over their heere) the same see in thy selfe, that when greater light doth offer it selfe, willingly shuttest thine eyes, as though there could be no light, because thou liu'st in, and louest thy darkenesse.

<sup>h</sup> Ephes. 3.9.10.

<sup>m</sup> C. Espenc. in 1. Tim. 4.

<sup>i</sup> Acts 13.46.

<sup>k</sup> Rom. 11.22.

<sup>l</sup> Iud. 6.

<sup>m</sup> Psal. 107.34, 35.

<sup>n</sup> Rom 9.24.

<sup>o</sup> Rom. 11.32.

<sup>p</sup> Iud. 8.

<sup>q</sup> Deut. 32.31.

<sup>r</sup> The Iew is a witness against the Atheist, that we faine not those prophecies of Christ, seeing the Iew holdes the prophecies dearer then his blood, and yet hateth Christianity more deadly then the Atheist. Peior persecutor in Christianis quam Ethnicius, ait Hieron. in Abd. 1.



It is the same hand that giueth vp both thee and them, *because yee will not beleue the Truth to be faued, to strong delusions, that ye might beleue lies, and be damned.* To me, and all Christians; let the Iewes be both reall and verball teachers of the Truth, which they let fall, and we take vp; the one in their Oracles of sacred writ, the other in their exemplaric iudgement. And to them, Let (O thou Lord of all heare and grant it) let all Christians be that which *Moses* prophesied, *a prouocation to emulation, not of enuie and hatred, which hitherto hath bene in these, amongst all the Christian enemies, the most implacable and despitefull, but of imitation, that as their casting away hath bene the reconciling of the world, their retaining may be life from the dead, which Paul seemeth plainly to fore-signifie.*

f 2<sup>a</sup> Thess. 2.

t Deut. 32. 21.

u Rom. 11.

**T**HUS much being premised as a preparation to our Iewish Historie, which as of more importance then any other deserueth more ample view; let vs in the next place suruey that country which their progenitors had with those priuiledges, and their posteritie (together with those priuiledges) haue lost.

This country was first<sup>a</sup> called the Land of Canaan, after that the posteritie of Canaan, the sonne of *Cham*, had possessed it. <sup>b</sup> *Moses* and *Ioshua* conquered it to the posteritie of *Iacob*, of whom it was called the Land of Israel: after the diuision of the tenne Tribes from the house of *Dauid* by *Ieroboam*, in the time of *Rehoboam* the sonne of *Salomon*, the name of Israel was more particularly appropriated to those ten rebellious Tribes, and the other two were knowne by the name of the Kingdome of Iuda. Yet Israel remained in a generall sense the name of them all, especially in the new Testament. *Paul* of the Tribe of *Beniamine* calleth himselfe an Israelite, and all Israel, saith he in that Chapter, shall be saued. After the *Babylonian* captiuitie they were called *Iewes*, of the chiefe and royall Tribe, and their countrey *Iudæa*: It was also called *Palæstina*, of the *Philistims*, which inhabited the Sea-coast. And after in the times of the Christians it was generally called the Holy-Land *Phœnicia* also being vnder that name comprehended. It is situated betweene the Mediteranean Sea, and the Arabian Mountaines, *Ptolemy* calleth it *Palestina Syria* and *Iudæa*, abutting it on the North with Syria, on the East and South with Arabia *Petræa*, on the West with part of Egypt, and the Sea. *Adrichomius*, who hath bestowed a large volume on this subiect, which he calleth the *Theater of the Holy-Land*, on the East confineth it with Syria and Arabia; on the South the desert *Pharan*, and Egypt; on the North Mount *Libanus*; on the West, the Sea. *Maginus* placeth a part of *Phœnicia* on the North; on the North-east *Libanus*; on the South, and part of the East, Arabia; on the West, part of the Mediteranean Sea. It is extended from the South to the North, from the one and thirtieth degree, to the three and thirtieth, and somewhat more. Others set it downe in other words; but these and they agree for the most part in substance. It is commonly holden<sup>c</sup> to be an hundred and sixtie Italian Miles in length from Dan to Bersabee, and sixtie in breadth. An exact diuision thereof into twelue shires or shares, *Ioshua* setteth downe at large, with their bounds and Cities, from the thirteenth Chapter of that booke, to the one and twentieth as they were by lot and diuine dispensation allotted to the twelue Tribes, the posteritie of *Iacob* twelve sonnes; onely *Ephraim* and *Manasses*, the sonnes of *Ioseph*, constituted two Tribes, and therefore had the double portion, descending of *Iacobs* eldest sonne, by *Rachel* his first intended wfe: and *Leui* had no portion, but was scattered in Israel, to keepe Israel from scattering, and to vnite them in one Religion to one God, who disposed that curse into a blessing.

*Ruben*, *Gad*, and halfe the Tribe of *Manasses*, had their portion on the East side of Iordan: the other halfe of *Manasses*, with *Simeon*, *Iuda*, *Beniamin*, *Ephraim*, *Naphthali*, *Asser*, *Dan*, *Issachar*, *Zabulon*, had their portions assigned betwixt Iordan and the Western Sea. They which would be fully acquainted with their seuerall diuisions may finde in *Ioshua* himselfe to satisfie them, and in the Commentaries which *Andreas Masius*, and others haue written on that Scripture. *Laicstaine*, *More*, *Stella*, *Adrichomius* and *Arias Montanus* haue in Maps presented them to the eye. Neyther in the whole world beside is there (I think) found any region hauing more Cities in so small a space, then this sometime had, except we beleue that which is told of the thousands of<sup>b</sup> Egypt. Som reckon

x The name of the country.  
y *Moses* subdued the Kingdomes of the Amorites on the one side, *Ioshua* the rest on the other side of Iordan.

y Rom. 11. 1.

z 2<sup>a</sup> Thess. 2.

11. 5. *Iustia*

Mar. Apol. 2.

saith, they

were called

Iewes of *Iudæa*

the sonne of

*Iacob*; but *Eli-*

as in *Thisbi* rad.

*Iehudi* deri-

ueth this

name from

the Kingdome

of Iuda, when

the ten Tribes

rebelled, say-

ing that the

two Tribes

were then cal-

led Iewes, and

their language

Iewish, which

is also the opi-

nion of S. *Hie-*

reme. Com. in

*Isaia*, c. 1.

a *Ptol.* b. 7. c. 16.

b *Hieron.* Epist.

129 & alij.

b See 1<sup>a</sup> Es. 2.

c in

c *Adrichom.*  
*Præfat.*

in each Tribe, these, as royall Citties: in *Asor*, Achsaph, besides Sidon and Tyrus: in *Beniamin* Bethel, Gabaa, Ierusalem, Iericho: in *Dan*, Lachis, besides Acaron and Gath: in *Ephraim*, Gazer, Samaria, Saron, Taphua: in *Gad*, Rabba: in *Issachar*, Aphec: in *Juda*, Arad, Bezeck, Eglon, Hebron, Lebna, Maceda, Odolla, Taphua: in *Manasse*, 1. Dor, Galgal, Iezrael, Mageddo, Tanac, Therfa: in *Manasse*, 2. Astaroth, Edrai, Gesfur, Machari, Soba, Theman, and Damascus: in *Neptbalim*, Asor, Cedec, Emach: in *Ruben*, Heshbon, Madian, Petra: in *Simoon*, Dabir, Gerara: in *Zebulon*, Ieconan, Semeron. The like Catalogue he maketh of Episcopall Citties in this Land, while it was Christian. My purpose is not to write of all, but especially of such as are in some respect eminent.

d *Plin. lib. 5.*  
*cap. 15.*

And first let me dip my penne in Iordan. This, saith *Pliny*, is a pleasant riuer, and as farre as the situation of places will permit, ambitiously; prodigally imparting it selfe to the inhabitants, and (as it were vnwilling) passeth to that cursed Lake Asphaltites, of which at last it is drunke vp, losing his laudable waters, mixed with those pestilent. As soone therefore as the valleyes giue opportunity, it spreadeth it selfe into a Lake called Genesara, sixteene miles long, and sixe broad, enuironed with pleasant Townes; Iulias and Hippo on the East; on the South, Tarichea; and Tiberias on the West, made wholesome with his hote waters. The fountaines of this Riuer are two, called *Ior*, and *Dan*, which compounding their streames, do also compound their names, as *Tame* and *Isis* with vs bring forth (happy parents) our *Tames* or *Thamisis*. Here was the Cittie *Dan*, so called of the Danites, before *Laish* *Jud.* 18. 29. and *Leshem*, *Ios.* 19. 47. But before this time both the Riuer had the same name, *Iordan*, and the place it selfe at the foot of *Libanus*, whence the fountain springeth was called *Dan*, *Gen.* 14. 14. When *Moses* wrote; except we beleue *Mafius*, that the Pentateuch and other Scriptures were by *Esra* after the captiuitie digested into that forme with those names which we now haue. Here was after built *Cæsarea Paneadis*, called afterward of *Philipp* the Tetrach *Cæsarea Philippi*, and after that by *Agrippa*, *Neronia*. This ioyning of *Ior* and *Dan* is the beginning of the apparant streame: but the true and first conception of it is in *Phiale*, one hundred and twenty furlongs from *Cæsarea*, a fountaine of vnsearchable depth, whi h yet (like some miserable Churle) alwayes containeth the waters in it selfe, till sinking, and as it were buried in the earth, those treasures being by Natures stealth conveyed vnder ground vnto *Dan* or *Panæus*, who is liberall of that vsurers wealth (for into that *Phiale* poure as much as you will, it neuer increaseth or decreaseth) and thence it becommeth a Riuer. *Philipp* the Tetrach of Trachonitis, by casting chaffe therein, which was paid him againe at *Dan*, first found out this vnder-earth passage. The Saracens call that *Phiale*, in this respect *Medan*, that is, the waters of *Dan*. Before it maketh the Lake of *Genesareth*, it maketh another called *Samachonitis*. This is especially filled, when the snowes on *Libanus* are melted, which causeth *Iordan* then to swell, and ouer-flow his bankes, in the first moneth, yearely (and made the miracle in *Ioshuas* passage thorow it the more miraculous) but in Summer it is almost drien vp; and by reason of that matter which therein groweth is a harbour for wilde beasts. It is called the waters of *Meron*, halfe-way betweene *Cæsarea Philippi*, where the marriage betweene *Ior* and *Dan* is solemnized, and the Lake of *Genesareth*. *Elias*, and after his assumption, his cloake, diuided these streames: *Naamans* leprosie was here cleansed; and a greater Leprosie then *Naamans* is daily cleansed in the Church by the lauer of Regeneration, first sanctified to that vse in this streame, where the holy Trinity did first yeelde it selfe in sensible apparition to the world, thereby to consecrate that Baptisme, wherby we are consecrated to this blessed Trinity, the Father, Sonne and Holy Ghost. In which respect Pilgrimes in memory therof, do still wash themselves in this Riuer, sporting themselues further (I feare) by this washing with some myre of superstition.

g *Ios. Bel. Ind.*  
*l. 3. 18. Brocard.*

h *Or, Maiedan*

Maf in *Ios.* 1.  
i *Wellßenburg.*  
Trem. 1. *Chro.*  
32. 15.  
k *Ios.* 3.

l *Matth.* 3.

m *Adrichom.*  
*Timberley.*

n *R. David.*  
*Psal.* 24. aut in  
terra *Israel* Ma-  
ria 7. *Iussu* qua  
i bi *Iussu* nominib  
reccet.

I cannot blame this sacred streame, if it seeme loath, as *Pliny* saith, to leaue so fertile a country, and lingereth as long as it may in lakes by the way, not onely for that salt Sea or hellish lake, which shutteth vp his guiltlesse waues in perpetuall imprisonment, but also for those pleasures in the passage the fruits of the earth without exaction freely yeelded, as *Roses*, *Sage*, *Rue*, &c. of the trees, in *Oliues*, *Figs*, *Pomegranats*, *Dates*, and *Vines*

Vines (which last the Mahumetan superstition doth not cherish, and the Westerne Christians did so husband, that one Vine \* by their arte and industrie, yeelded three Vintages in August, September, October.) The \* grapes of Eschol, which could lade two men with one cluster, were not so famous as the Balmé of Gilead <sup>b</sup>, which the \* first Marchants we read of, from that Mart, vented to other parts of the world. These Balmé-trees grew in the Vale of Iericho, which being cut, yeelded this precious liquor; whereof, besides the admirable effects in cures, other wonders are told by ancient and later Writers, too long here to relate. *Belonius* <sup>d</sup> will doe it for me, if any list to read his *Observations*. He is not of their minde, which thinke there is now no true Balsam in the world (these in Iudza being perished) but thinketh in Arabia-Fœlix it groweth naturally, from whence some shrubs he saw in Cairo <sup>e</sup>. But I should bee too tedious if I should insist on this argument: That instance of such a world of people, in such a parch of the world, doth sufficiently declare the fertilitie, when as *David* <sup>f</sup> numbred them, 1 100000. Israelites, and of Iuda, 470000. or as in 2. *Sam.* 24. 9. 500000. which drew sword; and yet *Beniamin* and *Leui* were not reckoned in this number: and in the dayes of *Ieroboam*, & *Abiya* King of Iuda, brought into the field 400000. and *Ieroboam* 800000. and on this part were slaine in one battell 500000. all choice men; which Historie cannot be matched with the like in all ages and places of the world: that a Countrie, an hundred and sixtie miles long, and not aboue sixtie in breadth, should nourish at once, or lose in a battell such multitudes, not to speake of impotent persons, women and children. But this multitude by ciuill warres and inuasions of enemies decreased, till first the reliques of Israel, and after, the remnant of Iuda, were by the Assyrians, and Babylonians led captiue, and the Land enjoyed her *Sabbaths*.

For the Kingdome of Israel consisting of ten Tribes, (some reckon *Simeon* also to *Iuda*, because of his portion mixed with *Iudæes*, as *Beniamin* was adioyning thereto, to whom the *Leuites* <sup>b</sup> likewise, and Priests forsaking their Cities, and all the religious Israelites annexed themselves) forsooke <sup>i</sup> not the house of *David* only, but the house of the Lord, and set them vp Calues (Egyptian superstitions) at Dan and Bethel, and made Priests for their Idolatrous purpose. This their rebellion and Apostasie God plagued with ciuill dissension and forren hostilitie, vntil at last the Assyrians <sup>k</sup> remoued them altogether, and repeopled those parts with new Colonies. Such is the end of Religion, which hath not God for the beginning, but is grounded on humane policie, a sandie foundation. *Iuda* could not take warning, but prouoking God by Idolatrous courses, at last was carried to Babel, and thence, after seuentie yeares, returned. The Historie of these things, so fully related in Scripture, I should but marre in the telling.

After this their returne the Land was not, as before, named after the portions of the seuerall Tribes: but was called by a generall name, <sup>l</sup> *Iudæa*, and the people *Iewes*, because the Tribe of *Iuda* had before inhabited those parts, or at least the principall of them, dilating themselves further, as they increased in number and power. But more especially *Iudza* was the name of one <sup>m</sup> third part of the Countrie, by that name distinguished from the other two, *Samaria*, and *Galilea*, which two last are sometimes referred to *Phœnicia*.

*Galilæa* was the most Northerly, confining on *Libanus* and *Antilibanus* toward the North, *Phœnicia* Westerly, *Cœlesyria* on the East; and *Samaria*, with *Arabia*, inclosing her Southerly borders, *Jordan* parteth it in the midst. It was diuided into the higher and lower *Galilee*: the higher called also *Galilee of the Gentiles*, containeth the Springs of *Jordan*, and those Cities which *Salomon* gaue to *Hiram*. The lower was also called *Galilee of Tiberias*, that Citie giuing name both to the Lake and Region: in which *Nazareth* was famous, and the hill *Thabor*.

*Samaria* is seated betwixt *Galilee* and *Iudza*, much lesse then either of them. *Iudza* is the most Southerly, betweene the Mediterranean and Dead Seas, *Samaria*, and *Idumea*, *Plinie* <sup>n</sup> maketh *Galilæa* a part of it, and *Perza* another part, separated from the rest by *Jordan*. The rest he diuideth into ten Toparchies; *Ierico*, *Emsas*, *Lidda*, *Ioppe*, *Acra*, *Barena*, *Gophnitica*, *Thamninitica*, *Betholene*, *Tephene*, *Orine*, in which was *Ierusalem* farre the fairest of the Cities of the East, not of *Iudza* alone: *Herodium*, with a famous

\* *Brocard.*a *Num.* 13. 24.b *Ierem.* 8. 22.c *46.* 11.c *Gen.* 17. 25.Trem. *Ios. Antiq.*

15. 5.

d *Belon.* lib. 2.

cap 39.

e *Dioscorid.*

saith that it

groweth in E-

gypt. *Strabo* al-lo in *Cœlesy-*

ria, &amp;c.

f 1. *Chron.* 21.See *Tremcl.*

notes on

2. *Sam.* 24. 9.g 2. *Chron.* 13.h 2. *Chron.* 9. 14

i A great part

of *Beniamin*, &*Simeon*, wassubiect to *Da-*

uid's posteritie,

k 2. *Reg.* 17.l *Ios. Antiq.* 11. 5m *Palæstina*

diuided into 3.

Galilee

parts {

samaria

Iudza,

n *Plin.* 5. c. 14.



famous Towne of the same name. He addeth vnto these the Region of Decapolis, so called of the number of the Townes, and the Tetrarchies; Trachonitis, Paneas, Abila, Arca, Ampeloessa, Gabe. Those ten Townes of Decapolis were Cæsarea, Philippi, Asor, Cedes, Neptalim, Sephet, Corozain, Capharnaum, Bethsaida, Iotapata, Tiberias, and Bethsan, otherwise called Scythopolis, and before Nysa, where *Bacchus* buried his Nurse. But these are parts of those former parts aboue mentioned; and so may we say of the rest, sustayning, in diuers respects, diuers diuisions, best fitting to the present politics, and little to our purpose.

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue beene more remarkable; I purpose in the next part of this Worke, of Christian Religions, to handle, and especially the rarities of Ierusalem, sometimes *the holy Citie*, and *Citie of the great King*, now a *Den of Thieves*; a habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citie, called by the Founder \* *Ælia Capitolina*, built by *Ælius Adrianus*, who caused the plough to passe through, and salt to be sowne in the old, as testifying her eternall desolation, and fulfilling Christs prophetic to the ymost, not leauing a stone vpon a stone, if *Titus* had not fully accomplished the same before. *Arius Montanus* in his *Nebemias* affirmeth, that Ierusalem was founded on three Hills; to wit, Sion, on which the Iebusites built their Tower; and which in *Dauid*s time was further builded on, and called the Citie of *Dauid*. The second Hill was Mount Moriah, which *Dauid* bought of *Aranna*, to erect thereon the Temple. The third was the higher *Acra*, called the Suburbe. These were compassed with one wall without; and within diuided with three walls, by which the Citie of *Dauid*, and Moriah, and the higher *Acra* were seuered. In the circuit of the walls were nine gates. Hee that desireth further to reade, or rather to see the old Ierusalem, with her holy Fabriques, let him resort to *Arius Montanus* his *Antiquitates Iudaica*, where he both relateth, and in figures presenteth these things. It is supposed that *Melchisedech* built it about the yeare of the World 2023. and called it *Salem*. *Hierome* in his 129. Epistle hath these wordes: *Ipsa Metropolis tua prius Iebus, postea salem, tertio Hierosolyma, et nunc Ælia*; As if it were called Iebus before it had the name of Salem, which is not so probable. The Kings thereof were anciently called *Melchizedek*, or *Adami-zedek*, that is, Kings or Lords of iustice; or of *Zedek*, which some will haue the first name thereof, and Salem the second; this signifieth *Peace*, *Righteousnesse* b indeede and *peace* did here kisse each other, when the c Lord our righteousnesse here preached peace and was made our peace, and righteousnesse the true *Melchizedek* whose Kingdom d is righteousnesse, peace, and ioy in the holy Ghost. It was after called Ierusalem by addition of the word *Iereb*, as some thinke, to the former name *Salem*. For so it is said of *Abraham* e when God tried his obedience in here offering his sonne, he called the place *Iehoua-iereb*, the Lord will provide, from which and Salem by composition ariseth this name, so fitting both the Citie and myserie. *Iosephus* f saith it was first called *Solyms*, and by *Melchisedech* named *Hierosolyma* of a Temple by him there built; as if *israhel* had beene the language of Ierusalem: elsewhere g he attributeth it to *Dauid*, from an Hebrew deriuation, which and other like Etymologies haue caused *Masius* h to pronounce him ignorant of the Hebrew, and educated only in the Greeke; as *Scaliger* somewhere affirmeth of *Philo* his companion in Nation, learning, and in that Grecian eloquence wherein they neuer had Companions, neither of their owne, nor scarce of any other Nation. The Iebusites after possessed (and of them some deriue the name Ierusalem, *quasi Iebussalem*) till *Dauid* expelled them: who had before reigned in Hebron (called *Cariatharbe*, the Citie of foure men, say some, because of *Adam*, *Abraham*, *Isaac*, and *Iacob*, both dwelling and buriall there; yet *Adam*, others say, was buried in mount Caluarie, with others speculations curious and vncertaine.) Hee translated the highest seat both of spirituall and temporall Regiment to Ierusalem, where he reigned after, three and thirtie yeeres; to whom succeeded *Salomon*, and the rest in order. It then contayned in circuit fiftie furlongs, compassed with a great ditch threescore foot deepe, and two hundred and fiftie broad. *Nabuchodonosor* destroyeth it, *Nebemias* reedified it, three and thirtie furlongs in circuit: The *Machabees*, *Herod*, and others, added to her excellence, till *Titus* be sieged

\* Hieron. in Ezech. 5. & Epist. 129.

a Description of old Ierusalem: this was saith Hierome, in the midst of the world, and the nauell of earth: hauing on the East Asia, on the west Europe, Africa on the South: Scythia, &c. on the N.

b Psal. 85. 11.

c Jer. 23. 6.

d Rom. 14. 17.

e Gen. 22. 14.

f Ios de Bell. 1. 7. c. 18.

g Antiq. 1. 7. c. 3.

h Iosephus and Philo vn-kilfull in Hebrew.

Masius in Ios. 10. Scal. Elench. Jer.

ged and tooke it; in which siege are said to haue perished 1700000. people; and being now a sepulchre of dead carcases, was made a spectacle of diuine vengeance, for murthering the Lord of Life. But those struggling spirits, and small remnants of life which remayned in this forlorne carcasle of the sometime Ierusalem, breathed a new rebellion, in the time of *Adrian*, and thereby breathed her last, as before is said. *Bernard de Breidenbach* saith, hee neuer saw any place which had a fairer prospect then Ierusalem, presenting to the eye Arabia, the Plaine of Iericho, and the Dead Sea. The Saracens haue therein the Temple of *Salomon*, or as they call it, *the holy Rock*; for in the midst thereof is a little Rock, grated about with yron, whereto they come from farre in Pilgrimage, yet dare not touch it for the holinesse. For on this did *Melchisedech* offer; *Isaac* slept when he dreamed of the Ladder; *David* saw the Angell with the sword; *Isaiah* inclosed in it the Arke, which still (as some thinke) continueth therein. And a world of wonders they tell you thereof. Our Author had like to haue bene slaine with his Associates for offering to enter this Temple. There were alway kept burning therein 700. lamps: it was round and couered with lead. Another Temple he saw there, which sometime had bene called *Salomons* Porth, after that, the Church of *St. Marie* wherein the Saracens kept burning 800. lamps, vnder which was a vault, which had roome sufficient for 600. horse. *Ludolphus Susebensijs* telleth, that in his time about the yeare 1336. some Greekes which had entred that Church of *the holy Rock*, were put to their choice either to turne Saracen or to die: but they remayning constant were cut a-sunder in the midst. But what doe wee now in *Asia* or the now Ierusalem: whose rarities the iournals of many\* testifie. Concerning the former, The Historie of this Citie the Scripture hath recorded; and where Diuine Historie endeth, *Iosephus* and *Hegesippus* (that I speake not of late Writers) haue largely supplied, especially concerning her latest fates, and as I may terme it, in her funerall Sermon. <sup>b</sup> *Strabo*, *Iustine*, and others, haue written of this people, but not sincerely. But the fountaines are cleare enough to acquaint vs with their true originall, which commeth next to be considered.

\* Beniam. Tud.  
Breidenb.  
Ludolph.  
Brocard.  
vel Borhard.  
B. de salignato,  
&c.  
b Iustin. lib. 38.  
Strabo, lib. 16.

## CHAP. II.

Of the Hebrew Patriarkes, and their Religion before the Law: also  
of their Law and Politie.

**H**He name of Hebrewes some deriue from *Abraham*, as if they were called *Hebrai quasi Abrahæi*. *Arias Montanus*<sup>c</sup> telleth vs, that this name of Hebrewes was not appropriate to any familie, but common to all such, as hauing passed ouer the Riuer Euphrates fixed their Tents, and abode betweene that Riuer and the great Sea. He gathereth this from the Hebrew word<sup>a</sup>, which signifieth to passe ouer. Such an one first of all was *Heber*, seeking a life answerable to his name: whose example (saith he) *Thare* imitated: and after, *Abram* for his twofold transmigration from Chaldaea, and from Haran, deserued that name, and left it to his posteritie. But <sup>e</sup> *Iosephus*, <sup>f</sup> *Augustine*, and others, more fitly (in my minde) of *Heber* the fourth from *Shera*, the sonne of *Noah*, with whose familie, as we haue said, continued the ancient language of the world, called of his name, Hebrew: his sonne *Peleg* or *Phaleg*, bearing the name of that diuision, which at the time of his birth the rest of the world in their languages sustayned. This *Peleg* was grand-father to *Serug*, whom some affirme to haue bene the first maker of Idols, which were afterwards worshipped by *Nabor* his sonne, and *Thare* his Nephew, the father of *Abram*, who preached openly that there was but one God, Creator and Governour of all things; and by this doctrine prouoking the Chaldeans against him, warned by Oracle, departed towards Canaan.

<sup>b</sup> *Bellarmine* so eagerly swalloweth this opinion, that he taxeth *Caluin* of heresie, for attributing to *Abraham* the contrarie; namely, that *Abraham*, before God called him out of *Ur*; was an Idolater: an opinion so much more probable, then the other, as ha-  
uing

c. Mos. de Antiq. Iud. Canaan, vel lib. 3. cap. 9. & ante eum Hieron. in Ion. 1. Idem Scal. Epist. ad Tomson. & ad Steph. Vbertum. d. 727 transiens vel transmissus. e. Ios. Antiq. lib. 1. cap. 6. f. Aug. de Ciuit. Dei. l. 36. c. 13.

g Ios. Antiq. lib. 1. cap. 7.

h Bell. de Hæc. Eccles. l. 4. c. 9.

<sup>b</sup> Iof. 24. 3.

<sup>a</sup> Genebrard.  
Chron. lib. 1.

<sup>b</sup> Mag. in Iof.  
24.

<sup>c</sup> Lindan, in  
Panop.

<sup>d</sup> Suidas,

<sup>e</sup> Quasi vero  
non tanto illu-  
strior fit Dei  
gratia, quanto  
ipse fuit sceleratior, &c. Mas.  
in Iof. 24.

<sup>f</sup> Mort. Ap. p. 1.  
lib. 1. cap. 30.

<sup>g</sup> Sixtus Senes.  
Bib. 1. 7. c. 8.

<sup>h</sup> Antiq. 1. 1. c. 8.

<sup>i</sup> Gen. 12.

<sup>k</sup> See the  
Chronologic,  
Chap. 11.

<sup>l</sup> Gen. 12. 4.

<sup>m</sup> Sed male dū  
recitas, efficitur  
esse tua. Mar-  
tial.

uing better authoritie. For *Ioshua* \* obieſteth to the Iſraelites their fore-fathers Idolatrie, and nameth *Abraham* amongſt them. And *Genebrard* <sup>a</sup> doth ſo interpret it; and *Maſius* <sup>b</sup> in his Commentaries on that place, both zealous and learned Papiſts: yea *Lindanus* <sup>c</sup> ſpeciſieth the Idolatrie, and calleth him a worſhipper of *Veſta*. <sup>d</sup> *Suidas* ſaith, that *Abraham* by the obſervation of the Creatures in his ſtudie of Aſtronomie, liſted vp his minde aboute the ſtarres, and by the glorie, and order of them, learned the knowledge of God, neuer ceaſing that Diuine ſearch, till God appeared to him. Which opinion may reconcile both the former: that firſt hee was, and after ceaſed to be, an Idolater, before God appeared in viſion to him. He alledgeth *Philo* for his Author, that as ſourteeene yeares *Abraham* reprobued *Thara* for ſeducing men vnto Idolatrie (moued by his priuate lucre) with Images: and ſeeing the Heauen ſomtime cleare, ſometime clowdie, he gathered, that that could not be God. The like he concluded of the Sunne, and Moone, by their Eclipſes (for his father had taught him Aſtronomie.) At laſt God appeared, and bad him leaue his countrie. Whereupon hee tooke his Fathers Images, who (as before is ſaid) was an Image-maker, and partly broke, partly burnt them, and then departed. *Suidas* further thinketh him the firſt inuenter of Letters, of the Hebrew tongue, and of the interpretation of dreames; which I leaue to the Authors credit. But for the fault of *Abraham* before his calling, & other blemiſhes after, in him and the reſt of the Patriarkes; what <sup>e</sup> doe they elie, but in the abounding of mans ſinne, ſet out the ſuperabounding grace of God? and are profitable, as learned *Morton* <sup>f</sup> in his anſwere of this cauill, bath out of one of their owne ſ obſerued againſt them, what he had obſerued out of *Auguſtine*, to theſe ſoure purpoſes: *Faith*, *Inſtruction*, *Fear*, and *Hope*: the *Faith* of the Hiſtorie which flattereth, or conſealeth the faults of none: *Inſtruction* to vertue, by ſeeing others faults taxed: *Fear*, for what ſhall ſhrubs doe, if Cedars fall? and *Hope*, that we imitate their repentance, by ſeeing their pardon.

But to returne to our Hiſtorie. Many of the Ethnike hiſtories mention him: *Berosus* commendeth him for his iuſtice, and ſkill in Aſtronomie. *Nic. Damascenus* ſaith, that he reigned at Damascus, and that in his time, his houſe continued in Damascus, and was ſtill called by his name: *Hecataeus* wrote a booke of him; and *Alexander Polyhiſtor* telleth that hee was borne in the tenth generation after the flood in *Carrprine* (or *Vrien*) a Citie of *Babylon*. *Iosephus* <sup>h</sup> addeth, that when famine draue him into *Egypt* <sup>i</sup>, he diſputed with the Priests, and moſt learned *Egyptians*, in queſtions of Diuinitie; and in their diuided ſects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmetike and Aſtronomie, whereof before the *Egyptians* were ignorant. *Abram* (ſaith Maſter *Broughton* in his Conſent) was borne ſixue yeeres later then the common account; as appeareth <sup>k</sup> by computation of *Terahs* Age, who died at two hundred and ſiue yeeres, and after his death *Abraham* went from *Charan* into *Canaan*, the threeſcore and fifteenth yeere of his owne life; and therefore was borne in the hundred and thirtieth, and not in the ſeuentieth yeere of his Father, in the 352. yeere after the flood; whereas the common opinion reckoneth the 292. To *Abraham* God had giuen commandement, ſaying: *Go from thy Countrie, and from thy Kindred, and from thy fathers houſe into the Land which I ſhall ſhew thee, and I will make of thee a great Nation, &c.*

His Hiſtorie is fully related by *Moses*, and his progenie alſo; whereof *Iſmael* his Sonne by *Agar*, and other his ſonnes which he had by *Keturah* his ſecond wife, he ſent to inhabite the Eaſt Countrie (*Arabia*) in his life-time: but *Iſaac* was made his Heire, both Temporall and Spirituall: to whom *Iacob* ſucceeded in the promiſed bleſſing: who with his ſonnes and familie went downe into *Egypt*, where his poſteritie multiplied exceedingly, and were called ſometime *Ebreweſ* of their ancient pedigree; ſometime *Iſraelites*, of the name *Iſrael*, giuen to *Iacob* by the Angell, *Gen.* 32. 28. Their whole Hiſtorie ſo largely and plainely in holy Writ recorded, I feare to make <sup>m</sup> *Mim*, by euill reciting: Thoſe *Fountaines* are more open to all, then that any ſhould neede ours, or others *Brookes*. mixed with ſome myrie earth (at leaſt) in the paſſage: (and my intent is to bee laſteſt in relation of thoſe things which are not in the Scriptures; only touching thoſe things briefly for order ſake.) Their Religion, meane while, was the beſt



best amongst the best, though stayned in some, as *Rachel*, which stole her Father *Labans* Idols; and *Jacob* was forced after to reforme his Familie in this respect; and after in Egypt they were corrupted with the Egyptian superstition, as *Ezechiel* protests against them. The manner of Diuine worship was not so straitly limited, as afterwards to persons and places. By Reuelation and Tradition they receiued the religious worship; wherein they instructed their posteritie: vntill that in their extreamest thralldome God sent *Moses* and *Aaron* to deliuer them: vnder whose conduct they passed through the Sea and Wildernesse to the brinks of Iordan, receiuing in the way that Law, which as a Tutor, or Shooe-master, was in that their nonage to traine them vp, vntill that full and ripe age; when *God* sent his Sonne made of a Woman, made vnder the Law, that he might redeeme them that were vnder the Law, that we might receiue the adoption of Sonnes. Of this Law, although *Moses* hath giuen vs an absolute relation in the Scripture, whereof hee was the first Pen-man (of that at least which remaineth vnto vs) yet if wee shall out of him, bring them into their order, and ranke them vnder their severall heads, as *Sigonius* and others haue done; it shall not bee, I thinke, ouer-tedious to the Reader.

The Law is diuided vsually, into the *Morall*, *Ceremoniall*, and *Iudiciall*, as parts of the same: the first deliuered on the Mount Sinai, by the dreadfull voice of the Almighty God, and by the finger of God, written after in Tables of stone, called *ten words*; summarily abridged into two Commandements, by the Law giuer himselfe; *The first and great Commandement enioyning the loue of God; the second, of our NEIGHBOURS*; that God, who himselfe is *Charitie*, imposing nothing but the louely yoke of Loue and Charitie vnto his seruants. This Law is Eternall, written first in the hearts of our first Parents, which being defaced, it was written againe in the stonie Tables of the Law, where it was but a killing letter, till Grace and Truth by *IESVS CHRIST* indited and indented it in the fleshie Tables of the Gospell, as *Christs new Commandement* written in renewed hearts, and shall for euer bee then grauen in those spirituell Tables, when wee that heere are *Naturall men*; shall rise againe *Spirituall men*; and shall bee the Law of that holy *Citie*, the new *Ierusalem*; this being then perfected, when *Faith*, and *Hope*, and this *World* shall bee finished. The other parts *Ceremoniall* and *Iudiciall*, were (for the particulars) proper vnto that Nation, the one respecting the manner of Diuine seruice, the other of ciuill Gouvernement: not giuen (as the other) immediately to the Israelites by God himselfe, but communicated in the Mount to *Moses*; that hee might acquaint the people withall.

This Nation was diuided, as is said already, into Tribes, according to the number of *Jacobs* sons, amongst whom *Leui* had no portion (but the Lord was their portion, they seruing at the Altar, and liuing of the Altar) but 48. Cities with their suburbs assigned for their habitation, amongst other Tribes, that being so dispersed, they might disperse also, and preach the Law to the rest; and were reckoned to that Tribe with which they dwelled: and whereas others might not marrie, for feare of alienation of their inheritances, into another Tribe, this of *Leui* either had, or tooke liberty herein, as *Iudg.* 19. and 2. *Chro.* 22. *Tosada* married the Kings sister; and thus *Elizabeth*, wife of *Zacharie* the Priest, might be Cosen to *Marie* the Mother of our Lord. The number of twelue remaind yet entire; in reckoning of these Tribes, because *Ioseph* had a double portion, and his sonnes, *Ephraim* and *Manasses*, made two Tribes. Neither were they alone reckoned Israelites, that naturally descended from some one of these twelue sons of Israel, but such also of other Nations as embraced their Ceremonies and Religion, being for distinction sake called *Profelytes*, The Hebrew word which is interpreted a *Profelyte*, signifieth *extra ded*, or *drawne forth*, because they esteemed such, drawn forth of hel: whom yet they made the children of hel, more then themselves, in burthening their consciences, not only with those Ceremonies whereunto the Law and their Tradition tyed them, but with diuers others also. The name *Profelyte*, as *Drusius* affirmeth, is either taken largely for any stranger, or strictly for a conuert to their Religion. A *Profelyte* was made with obseruation of three things, *Circumcision*, *Baptisme* or *Washing*, and *Oblation*. The first was a signe of the Couenant, in which they were recei-

\* *Eze.* 10. 3. & 23. 3.

a It seemeth, in the Wildernes before the law giuen they had some set place for the solemne worship, as *Betrans* obserueth, c. 4. de *Pol. Jud. Ex.* 16. & *Ex.* 18. and *Moses* at the first was King & Priest, hauing the first borne as inferiour Priests vnder him.

b *Gal.* 4. 4. c *Car. Sigon.* de *Rep. Hebr.* *Be-tranus* de *Pol. Jud.* &c.

d *Lex moralis*, aeterna, Iudicialis quoad suas circumstantias &c. iam mortua, Ceremonialis autem mortifera. *Iux. de Pol. Mos.* e *Mat.* 23. 38. f *Io.* 13. 34.

g *1. Cor.* 15. 44. h *1. Cor.* 13.

i *Ind.* 17. 7. k Some say that only heirs were tyed by that law: as though the death of diuers neerer might not make room for others further off, to inherit. l *Ar. Mantan.* in *Matth.* 23.

m *Pruf.* de 3. *sect.* lib. 2.

ued: the second, as a badge of their cleanness; (for all the Gentiles were unclean) the third, for the attonement with God. This was while the Temple stood, and now is not in force: but whether Baptisme be still vsed, I know not. He ought to be circumcised in the presence of three. And if by nature \* or accident he were before circumcised, and wanted that fore-skin, yet did they cut him there and made him bleede notwithstanding: and when his wound was whole, then before three witnesses was he baptised, in which ceremonie they couered the whole body with water. This manner of baptising they vsed also in reconciling and receiuing penitents, which had giuen scandall by notorious offences, in token of repentance, and newnesse of life, hauing first before this washing testified their humiliation by fasting and prayer. Of this washing they were so scrupulous, that <sup>a</sup> *Clemens Alexandrinus* testifieth, they were often washed in their beds. A woman Proselite was admitted by Baptisme only, and the offering of two Turtles, or two Pigeons. *Serarius* saith, Baptisme and Circumcision are still required: the like is written by *P. Ricius* and <sup>b</sup> *Munster*, who adde, that when any desireth to become a Proselite, they propound to him the hardest things of the law: with the promises of future happinesse, as of the Sabbath, not eating fat, &c. with some penances, that he should not after say, had I wist; and they would seeme to be willing by these meanes, to driue them from their Religion, as being corrupted by such new commers: but Christ affirmeth otherwise.

<sup>a</sup> *Clem. Alex. Strom. l. 4.*

<sup>b</sup> *Munster in L. Precept. Mos. cum expos. Rab. Et in Euangel. Matth. Hebr. Annot. cap. 22.*

<sup>c</sup> *Ex. t. de Pbl. Iud. c. 5.*

*Exod. 18.*

<sup>d</sup> *Num. 11. 16.*

<sup>e</sup> *Num. 3. & 16.*

The gouernement of this people was, as <sup>c</sup> *Betrannus* thinketh, (before *Ietro's* aduise had brought in those Gouernours of thousands, hundreths, fifties, and tens) vnder seuentie Elders, according to the number of persons, which descended with <sup>d</sup> *Isaah* into Egypt: and that the seuentie assigned after to *Moses* for Assistants in the gouernement, were continued in their former office with further ratification and increase of gifts, and not newly instituted. Yea this number, he saith, gouerned in Egypt, howeouer *Pharaoh's* tyrannie did afterward much Eclipse their authoritie, and were by *Moses* and *Aaron* assembled together *Exod. 4. 29*. So that the thirteene Tribes, consisted of seuerall Families, according to the number of the chiefe heads thereof mentioned by <sup>e</sup> *Moses*, to which the thirteene Princes of the thirteene Tribes being annexed made vp the number. His reasons let such as will, learne of himselfe.

<sup>f</sup> *Ios. Antiq. l. 4. cap. 8.*

<sup>g</sup> *Ruth. 4. 2.*

<sup>1</sup> *Chron. 23. 4.*

<sup>2</sup> *Chron. 19. 8.*

<sup>3</sup> *Chron. 19. 8.*

The gouernement in that time of *Moses* was mixt, the Monarchie being in *Moses*, but qualified with an Aristocratie in these seuentie, and the other Officers before mentioned; a Democratic also appeared in the assemblies so often mentioned. In lighter matters the Chiliarchs, Centurions, Quinquagenarij, and Decurions iudged: in more weightie the seuentie. Thus it continued in *Ioshua's* time till they had conquered and inhabited Cities. And then each Citie had their Senate or Councell of the Chiliarchs, and other Officers before named, proportionable to the greatnesse thereof. <sup>f</sup> *Iosephus* numbred seuen Elders, and two Leuites in euery Citie, which seemeth more to agree with his time then this former. Euen in Bethlehem the least of the thousands of *Iuda*, *Boaz* assembled ten Elders about the matter of *Ruth*. It seemeth that they had Leuites assisting in the iudgements, and Tribunals as men learned in the Law: and so we reade of the times of *Dauid* and *Iehoshaphat*. But I had rather send my Reader for these things to the Scriptures, and to the labours of *Betrannus* and *Sigonius*: from all which it is also apparant that the state was after *Moses* & *Ioshua*, managed by Iudges of diuers Tribes, not by election nor inheritance succeeding in that office, but by appointment of God, till they desired a King, whereas before God was their King. and by his Law partly, partly by Oracle ruled the State, being, as some thinke, an Aristocratie. There were also in the times of these Iudges, Princes of each Tribe, and the heads of Families: there was also a gouernement in each Citie by the Elders or Senate, exercised in the Gates thereof, as before is obserued. They had accordingly their Councels or Assemblies, either of the whole Nation, or of a whole Tribe, or of some one Citie.

The Kingdome of Israel, after it was diuided from the house of *Dauid*, continued the like forme of gouernement, as is most probable. After the captiuitie, it appeareth by the Histories of *Hezra* and *Nehemiah*, that the chiefe sway was vnder the Lieutenant or Deputie of the Persian King, according to commission from him. Other Offices happily receiued some alteration in regard of their numbers and estate, weaker and

and lesse then in those former times of prosperitie, so that what *Iosephus* hath written of seven Elders in each Citie, and those things which in the *Talmud* are written of their Politie, had now first (as some thinke) their beginning. Concerning this, because it is not so common, lesse we have leave for a larger discourse out of the *Talmudicall Sanhedrin*, which thusse recordeth. \* Matters which concerne goods are determined by three; Criminall cases, by a Councell of three and twentie. But such things as belong to a whole Tribe, a false Prophet, or the high Priest, by the great Councell at Ierusalem of seuentie and one. The high Priest iudgeth and is iudged: he sitteth at Funerals on a little Seat, all the multitude sitting on the ground. The King iudgeth not and is not iudged, giueth testimonie against none, nor none against him. Hee maketh *Warres*, but not without consent of the *Sanhedrin*: he may not haue aboute eightene wives: he ought to haue the Booke of the Law written, and hanging about his necke. In ciuill causes, each of the Litigants chooseth a Iudge or Arbitrator<sup>b</sup>, and both these thus chosen chooseth a third. Of this office are incapable, Diggers, Vluters, and such as practise dishonest courses for gain: They also which are of neare Kindred to the parties may neither be Iudges nor Witnesses. Their Companions or Aduersaries may giue testimonie, but not iudgement. \* Women and Seruants might not be witnesses, *Ios. Antiq. 4. 7.* Nor a Theefe, Robber, Vsurer, Publican, Child, or Keeper of Doues, *Ph. Ferdinand.* This last *Ricinus* doth not mention, but addeth a Gentile, Foole, Deafe, Blinde. The ancientest witness is first examined: and that from his owne sight, or the debtors mouth, or else it is nothing. Thirtie dayes after sentence giuen the Defendant may alledge what he can for himselfe. The odde number is the casting voice. In criminall causes decided by three and twentie, one odde voice absolueth, but there must be aboute twelue of the three and twentie to condemne; and when sentence is giuen nothing may be alledged further for accusation, which for absolution is lawfull. And he which hath spoken for the accused may not after speake against him. Ciuill causes are examined in the day and sentenced in the night, but criminall<sup>c</sup> only by day: and sentence of condemnation may not bee pronounced the same day, and therefore on holy-dayes Euens examinations are forbidden. Profelytes and Bastards may determine ciuill causes, Priests and Leuites with other Israelites, are required in criminall. These Iudges sate in a semicircle hauing one<sup>d</sup> Scribe or Register on the right hand, and another on the left: In the Session-house were present besides three orders of Students which sate on the ground according to their degree, out of which the number of the Senators were supplied when neede was, so that one of the first order being made Senator, another was chosen out of the second order into his place, and out of the third in the roome of the second, and out of the people into that third order. The witnesses must testifie only from their owne sight, and that exactly what<sup>e</sup> seuenth year of the Iubilee, what yeare of that seuenth, what moneth, what day of the moneth, and weeke, and in what houre, and place, he saw it. For to saue or loose an Israelite is as much as to preferre or destroy the frame of the world; if one witness be ignorant of any of those circumstances, or contradicteth another, his testimonie is vaine. None of the Students which sit by may be suffered to accuse, if they can say any thing in defence of the partie they may. If they cannot find sufficient to absolve him that day, the Senators or Iudges scanne that matter seriously, two or three together all night, yling a spare dyet. If twelue condemne, and the rest cleare him, they adde to the number of Iudges vntill they make vp seuentie and one to make further search. When sentence is pronounced, the condemned person is carried away and brought againe foure or fve times to see whether he or any other can say any thing for his purgation. And if nothing bee alledged sufficient to reuerse the sentence, he is led to execution, <sup>f</sup> the Cryer going before him and proclaiming the crime and sentence and accusers, that if any can then say any thing in his behalfe, he may speake. When he cometh within ten cubits of the place of execution, he is admonished to confesse his fault, and so he shall haue part in the life to come: and if he know not the forme of confession, it is enough for him to say, Let death be vnto me the remission of all my sinnes. Being within foure cubits he is stripped naked all but his priuities, if it bee a woman she is led forth in her clothes. The stoning place was built twice the height of a man, from whence by one of the wit-

\* *Bezzam. c. 13.*a *Sanhedrin*

liber Tal. ind.

vid. Paul. Ric. de

Talmud. &amp; Gal-

lat. de Arc. l. 4.

c. 5. &amp; 6.

To these three

Courts Christ

alludeth *Matt.*

5. 22. which

place may

hereby be vnder-

stood,

b These arbit-

rators were

not those three

Iudges before

mentioned;

but others

besides.

c They deale

otherwise with

Christ either

for feare of the

people, or that

thus their ty-

rannie, and his

iustice might

appeare, such a

worke of dark-

nesse to extin-

guish the light

of the world,

best sitting the

night,

d One wrote

the absoluers

sentences, the

other of theirs

which condem-

ned, whereto

perhaps Christ

alluded *Mat.*

23. 41. saith

*Drus. Pret. p. 52.*

e They vsed

also other que-

stions and cir-

cumstances

which I for

breuitie haue

omitted.

f *Ph. Ferd.* re-

citeth eigh-

teen crimes to

be punished

with stoning,

ten with bur-

ning, sixe with

strangling.

P Ric. 34. deal-

ly vnclean-

nesses in the

law: and twen-

tie other by

the *Talmud*,ad *Pric. neg. 117.*



\* He which was stoned for blasphemie was hanged til sunne set, and then his gibbet and he buried together. The stone which they vsed in his death was also buried, likewise the sword which they vsed in beheading, & the linnen cloth vsed in strangling were buried. *Drus. p. 14. pag. 139.*

*Hierome* speaks of a punishment vsed amongst them to drown them with a stone about their neck. *in Mat. 18.*

b *P. Galat. de Arcanis, lib. 4. cap. 5. & 6. Scalig. in Ep. ad Calaub.* saith that *Galatinus* his worke was a compendium of two huge volumes of

*Raimund. Sebon* a Dominican, called *Pugio fidei*, yet extant in *Collegio Fuxensi Tolosano.*

c They are said to goe into Egypt to learne libceries, to know them that they might beware of them. *Iaac Leuisa ad Epist. Rambam.*

d 3. Courts of Iudges in Ierusalem.

nesses he was cast downe head-long, the ground beneath being set with flints; and if hee dyed not with the fall, another of the witnesses smote him neere the heart with a flint, which if it did not finish his death, the whole multitude cast stones at him. They might not condemne aboue one in one day, to death. Hee which was stoned, if hee were a man was presently hanged on a Gibbet, and after taken downe and buried with other persons which had before suffered in like manner. When the flesh was there consumed his bare bones might bee laid in his owne or his fathers Sepulchre. After this, his friends and kinsmen went to the Iudges and witnesses, and saluting them, acknowledged the iustice of their fact. Besides this punishment of stoning, \* they punished with the fire, sword, or strangling. The manner of burning was, to put the condemned person in dung vp to the arme holes, and one executioner on one side, and another on the other, grased him with a linnen cloth about his neck, pulling the same till they forced him to gape, and then a bar or rod of burning mettall was thrust downe into his bodie. The sword was vsed in beheading. Strangling was done with a course peece of linnen, pulled close about his neck, till he were dead. It would be too long to shew what faults were appropriated to each of these kindes of execution. If a man had deserued two of them, hee was to bee punished with the most seuer. In some cases of homicide the guiltie person was put in a little-ease prison, where he was forced alway to stand, and was fed only with Barly till his belly rotted, and his bowels fell out. Any one might presently slay him which had stolen any of the holy Vessels, or blasphemed the name *Iehoua*. The Priest which exercised his function while he was polluted, was not brought to iudgement, but other Priests chosen to that purpose led him out of the holy place and knocked out his braines. From the *Sanhedrin* was no appeal: They were also called *Mehokekim*, that is, Scribes or Law-giuers, because whatsoever they deliuered or writ was received for a Law.

Their College, saith *Galatinus* <sup>b</sup>, (who from their sayling proueth that the *Mefias* is come) represented that Scepter, by the holy Ghost in *Iacob* promised to *Iuda*: and therefore not only vnder the Kings and Iudges did exercise iudgements, but also when there was no King, or Iudge in Israel. Of their qualitie it is thus written. They appointed none (saith *R. Iohanan*) but men of wisdom, stature, and of goodly presence, and of old age, and cunning in exorcismes, and vnderstanding the ieuensie tongues, that they might not neede interpreters. Their stature and comlinesse, *Rabbi Selomoh* saith, was required, to acquire them reuerence; and skill in enchantment, to conuince such Wisards. There were required the whole number of seuentie and one, in determining the going to Warre, in adding to a Citie, or the reuenues of the Temple, or in conuentioning the ordinarie Iudges of the Tribes; To constitute one of this number, they vsed imposition of hands; *R. Iuda* saith of siue. A Wolfe, Lyon, Beare, Leopard, and Serpent, were to be slaine by the three and twentie.

The great College called *Sanhedrin ghédola*, consisted of seuentie and one, the lesse of three and twentie. That odde number aboue seuentie, was to supply the roome of *Moses*, which was ouer those first seuentie. Hereby *Galatinus* gathereth, that in the Councell that condemned Christ, there was the whole number of seuentie and one, which is true, if *Herod* had not before disannulled that societie. The greater *Sanhedrin* ordayned the lesse; for those seuentie ordayned all the Sessions of Iudges, which in other Cities and Places ruled the people: and to this Court of the seuentie in Ierusalem they were all subiect. The place where they sate was called *Gazith*, that is, Carued, whereof this Court had the name (as the Star-chamber with vs.) Other Courts or Houses of Iudgement, they had diuers, of the three and twentie. One <sup>d</sup> of them sate in the Gate of the Mountaine of the Temple: another in the Gate of the Court: others in euery Citie. And when there was a controuersie, it was first brought to that Citie or Towne, and so to the rest, if occasion required (in order) to that in the Gate of the Mount, after to that in the Court-gate, and last to the *Gazith* Consistorie, in which they sate from morning till night. On Sabbath and solemne dayes they sate on the Wall.

But when *Herod* obtrayned the Scepter, he slew *Hircanus* and his sonne *Antigonus*, which had beene King and Priest, and also all of the seed Royall, and burnt the Genealogies

logies of their Kings: and further to stablish his Throne in bloud, he killed the Scribes and Doctors of the Law, and caused all the *Sanhedrin* to be done to death. Because the *Rabbanan* (they are the words of the Talmud) had said according to *Deut. 17. From among thy brethren thou shalt set a King over thee*: he slew the *Rabbanan* or Masters, reserving only *Baba*, the sonne of *Bata*, whose eyes he after put out. And therefore the *Sanhedrin* perished: for, as is said, five, or at least after *R. Ismael*, three were necessarie to the ordination by the imposition of hands. But there were by *Herods* permission other Iudges instituted to be vnder the King, like the former Colledge but had no authoritie of sentence in waightie and criminall causes: and therefore they said to *Pilate*, *It is not lawfull for vs to put any man to death*, as some thinke. But others maintaine the contrarie. *Betramus* taketh a middle course, that the Iewes might examine and condemne, but then were to present the condemned partie to the Roman Magistrate for execution: except in the cause of stoning, wherein they tooke more libertie, as in the Acts of the Apostles, by *Stephen* and *Pauls* example appeareth. After their false sentence pronounced against Christ, they were expelled from the Consistorie *Gazith*, fortie yeares before the destruction of the Temple: and afterwards, by the commandment of the Romans, were all slaine. They being expelled *Gazith*, held their Consistorie at *Hamith*, another place in Ierusalem; but, saith *R. Abdimi*, with the place they lost their power in criminall iudgements, which might not be given but in *Gazith*. So doe the Rabbins interpret the words, *Deut. 17. 10. According to the words which they of that place shew thee, thou shalt doe*. They had inferiour punishments with the whip for smaller offences: in which the Law had limited them at fortie stripes, and they abated one of that number for feare of exceeding: as *Paul* saith, He had five times receiued fortie stripes saue one. The whip was of calues leather, as *Drusus* affirmeth. *Betramus* saith that they had in each Citie seuen Iudges in money matters, whereof three were principall, two Levites, and one of the rest, from whence the number is said to be but three. They had also ten Aediles, Taskers or Iudges of the Market, one of which was of the Priestly stocke. They had in Ierusalem an vnder Prouost, or a Captaine of the Temple. In other Cities of their dispersion, they had Synagogues and Magistrates, as at Alexandria, Antiochia, Sardis and other Cities, where they had obtained priuiledges and immunities. The manifold mutations of their State by the Babylonians, Persians, Macedonians, Egyptians, Syrians, Romans, and ciuill warres amongst themselves, did both then change the face of Government, and haue made it now to vs obscure and vncertaine.

Now concerning the Iewish Excommunications, *Drusus* hath obserued, that the Iewes had three kinds and degrees of Excommunications, *Niddui*, *Herem*, *Sabbata*: the first signifieth a Remouing; the second, Anathema; the third, the same which the Apostle calleth *Maron-atha*, by the first they are made *ἀνομιμα* (of which is an example. *Gen. 4. 4*) excommunicated from the Ecclesiasticall Assemblies. Hewhich was thus Excommunicated was called *Menudde*, and the denouncers *Menaddim*. There were foure and twentie causes for the which it was inflicted. If any died therein without repentance, they iudged him worthy of stoning, and therefore stoned his coffin: whereof they giue example of one *Eleazar* the sonne of *Henoah*. They might enter the Temple when they were excommunicated; but that they might enter the Synagogue is vnlikely. Thus they write, *Salomon* made two doores, in the Temple, one for mourners and excommunicates, the other for the newly married: at this, if any entred, the Israelites which came on the Sabbaths, and sate betwixt those doores, said, He whose name dwelleth in this house, glad thee with children: If any entred at the other doore with his vpper lip couered, they knew that he was a mourner, and said, He which dwelleth in this house reioyce and comfort thee if his lip were not couered, they knew that he was *Menudde*, excommunicate, and said, He which dwelleth in this house put into thy heart to heare the words of thy fellowes &c. When the Temple was destroyed, they decreed that the Bridegromes and Mourners should enter the Synagogue, and the men which saw them reioyced with the one, and sate on the ground with the other. If they did not amend, they were excommunicated with a greater curse, or Anathema: and if they persisted obstinate, they did Samatize them. The word Ana-

a *Debu vid.*  
Existi thetes,  
Betramus, Si-  
gonium, &  
Drus. Prac. l. 4.  
pag. 147. Where  
is mention of a  
Priests daughter  
burned for  
whoredome  
with Vine-  
braches. Some  
say this power  
was take away  
fortie yeares  
before the Ci-  
ty was destroy-  
ed: but *Scaliger*  
hath 61.  
when *Archelamus*  
was banished.  
*Scal. Annot in*  
*Euseb. pag. 182.*  
b 2. *Cor. 11. 24.*  
c *Drus. Prat.*  
pag. 271.  
d *Betramus de*  
*Pol. Ind. cap. 13.*  
2. *Mar. 3. 4.*

e *Quaest. Heb.*  
lib. 1. & 2.

f *Quod voca-*  
*tur, ὀρναις ἑβ.*  
as in fine *Thib.*  
ab eo quod pene-  
trat in 248.  
*membra homi-*  
*nis.*

g *Drus. Praetor.*  
lib. 4. pag. 136.

h *Musar. 95. 1*

i Hova ait Dns.  
(Præterit. N.T.  
in fine) pernici-  
em significat, &  
affinitatem ha-  
bet cum Ioue Gentilium, corruptum etiam est ex lectione corrupta &c. idem putat neminem pius eo vti posse: vide eius Tetra-  
gram, ubi aliquanto mollius agit & fortasse melius.

thema is sometimes taken generally, but heere for a particular kinde. *Maran-atba* signifieth the Lord cometh; and so doth *Sem-atba*. For by *Sem*, and more emphatically, *Hassem* they vsed to signifie *the name*, meaning that *Tetragrammaton*, and ineffable name of God; now commonly pronounced *Iehovah*. It may also be compounded of *Sama*, after the Chaldee forme; or of *Sans* and *mitha*, which signifieth *There is death*. Some authors ascribe this to the institution of *Henoch*: which they gather out of *Ind. 14*.

## CHAP. III.

## Of the Religious Places of the Israelites.

k Hosianian, de  
Templis cap. 1.



IN the discoverie of their ancient Religion, it seemeth fittest to discourse first of Places, secondly of Times, thirdly of Rites, fourthly of Persons consecrated to Religion. And first, of the first. Neither were the first men, nor first Hebrewes, very religious in this point of dedicating Places to Religion; as appeareth in Histories both holy and prophane; and if for some vision, made vnto them in some places, they did for a time hallow the same with Altars, and Sacrifices: yet neither were they alway, or only thus esteemed. But He, whose is the Earth, and all that therein is, did by his Law appoint, as it were, a place of his residence amongst these, whom he had chosen for his owne people: and commanded them to erect a Tabernacle in the wilderness, fitting that their peregrination. Afterward *Salomon built him an house in Ierusalem*: which therefore is called *the holy Citie*, and *the Citie of the great King*.

l Josh. 3. 10. 15.

m Josh. 18. 1.

The Tabernacle (a moueable Temple that might bee taken asunder, and ioyned together againe) was, by Gods commandement, erected in the wilderness, in the same manner, and of the same matter, which God had both commanded and shewed to *Moses* in the Mount; the matter and forme whereof, with all that thereunto appertained; the Arke, the Candlestick, the Altar, &c. in the booke of *Exodus* are liuely declared. It was after (as we reade in the booke of *Ioshua*) with great solemnitie carried miraculously thorow Jordan, by the Levites deputed to that seruice: and, after their conquest of the Countrey, placed in Shilo, a Citie of Ephraim. There did *Ioshua* diuide the Land to her new Conquerours: there were their solemne Assemblies for State and Religion. In the time of *Heli* they remoued the Arke from the Tabernacle into the armie, which they had gathered against the Philistims; of whom the Arke was taken. The Tabernacle in the time of *Saul*, was carried to Nob, and, in the time of *Dauid*, to Gibeon, where *Salomon* offered a thousand burnt offerings. The Philistims forced by Diuine iudgements, sent backe the Arke, receiued by the Bethsamites, curious to their cost; it was after placed in Kiriath-Iarim, in the house of *Aminadab*, next of *Obed-Edom*, and then by *Dauid* in the place, which he had fitted for the same in Ierusalem; whence it was remoued into the Temple, which *Salomon* had built: where it was till the time of the deportation: in which time it was (saith the Author of the second booke of *Maccabees*) hidden by *Ieremie* the Prophet. But that Author is beholden to the Councell of Trent for his credit: the Iewes themselves in that point, not beleeuing him; who affirme that the second Temple came short of the former, by the want of the fire from heauen, of the Arke, of the *Vrim* and *Thummim*, of the succession of Prophets, and the glorie of God betweene the Cherubims.

o R. Samuel in  
lib. Sanhedrim,  
Hierosol. cap.  
Ella ben haggel.  
Pet. Galatin. l. 4.  
Genebrard in  
Chron.

p 1. Chron. 28.  
11. 12.

q 1. Cor. 12. 14

The Temple was built on Mount Moriah by *Salomon*, according to the paterne, which he had receiued of *Dauid*: to which worke he had gathered a greater masse of wealth, then easily we shall reade of in the Persian, Greeke, Roman, or any other Christian, Turkish, or Heathen Empire; namely, 100000. talents of gold; 1000000. talents of siluer, and afterward 3000. talents of gold, and 7000. talents of siluer: to which was added, by the offerings of the Princes, 10000. talents of siluer, and more then



then 5000. talents of gold, besides iewels, and brasse, and iron, without weight, with Cedars and stones without number. The gold alone amounteth after the common computation of the common talent, at 6000. crownes, to sixe hundred fortie eight millions of crownes, and vward; the silver to about the same summe.

This beautifull frame I should deforme with my description, if (after a double narration of all the parts; forme, and contents thereof in the Historie of the Bible) I should recite the particulars. This Temple, fleeced by some, repaired by others, continued in varietie of state, till the sacking and ruine of it, together with the Citie by *Nabuchodonosor*. And after their returne, by the edict of *Cyrus*, and other the Persian Kings, it was rebuilded (but farre inferiour in glorie) in the space, as the Jewes say, <sup>r Joh. 3. 20.</sup> vnto Christ, of six and fortie yeares: after others it was longer in hand, by reason of impediments from their cauiling, and malicious neighbours. But this error (if we vnderstand them of the building of *Zorobabel*) proceeded from the Iewish ignorance of the Persian Chronologie, which knew no other Persian *Darius* but one, attributing to *Cyrus* one and thirtie yeares, to *Cambyses* nine, to the *Magi* seuen monthes: and in the sixt yeare of *Darius* which followed (as they accounted) was the Temple finished: all which amount to six and fortie. They confound *Darius Nothus*, (to whose times the most and best of our moderne Chronographers, *Staliger*, *Innius*, *Caluissius*, *Lively* and others, referre this rebuilding of the Temple) with that former *Darius* the sonne of *Histaspes*. and from that second yeare of *Darius Nothus*, wherein the Edict was made for the Temple, doth *Scaliger* beginne the reckening of *Daniels* seuentie weekes and a halfe (as he interpreteth) the accounting from thence to the destruction of this Temple foure hundred fourescore and thirtene yeares and a halfe. This second Temple having receiued accessie of magnificence in succession of times, was spoiled and polluted vnder *Antiochus*, who dedicated the same to *Iupiter Olympius*; but being freed and dedicated anew by *Maccabeus*, it recovered great part of the former beautie; till, as *Josephus* saith, and his abbreniator *Iosippus*, it was pulled downe by *Herod*, and built anew. Herein both that allegation of the Jewes of sixe and fortie yeares, is against this assertion of *Josephus*, and the Historie also of *Hegesippus*, who reported that he only compassed the circuit about the Temple with a wall, and beautified the same with costly buildings, erected from the foundation the porches about the Sanctuarie, and fortified it with the Castle *Antonia*: but some account this *Hegesippus* a counterfeit.

*Chrysostome* more probably vnderstands those words of the Jewes, *Fortie and six yeare was this Temple a building*, of the Herodian Temple: and herein *Scaliger*, *Hospius*, and the great Cardinall *Baronius* follow him: accounting exclusiue from the eighteenth yeare of *Herods* raigne, which *Eusebius* reckoneth *An. M.* 3947. to the yeare 3992. in which *Iohn* Baptised, and Christ vttered these words: in all which they coniecture that somewhat was still a doing about the new building thereof, although the principall part thereof was performed and finished by *Herod* in eight yeares. This they gather by *Josephus* his owne Testimonie, that the building continued till the time of *Nero*, and in another place, where he affirmeth that the East porch, which *Luke* calls *Salomons porch*, was still remaining of the ancient building, in the dayes of *Nero*. For thus hee saith in the last booke of his Antiquities, speaking of the times of *Albinus*, fourescore and three yeares after *Herod* began this worke, as *Scaliger* reckoneth, Now the building of the Temple was finished. The people therefore seeing eightene hundred work-men, which had before been wont to liue by that building, idle and unwilling that the money should be laid vp, lest it might become a prey to the Romans: carefull also to provide for the work-men: perswaded the King to reedifie the East porch, which closed vp the outside of the Temple, hanging ouer a deepe and narrow valley, borne vp by a wall of foure hundred cubits height, and the length of euery stone was twenty cubits, the thicknes sixe; the worke of King *Salomon* which first built the Temple. But the King, to whom *Claudius Caesar* had committed the building of the Temple, seeing that it required much time, great expence, &c. refused. Thus it is apparant that all the Temple was not demolished till the finall destruction thereof vnder *Titus*. Neither doe the Jewes in the Talmud speake of any third Temple: nor can the Prophecie of *Haggais* be fulfilled, That the glorie of the second Temple should exceed

<sup>f</sup> Vid. Drus. Prat. pag. 150. Seder Olam. Rabba & S.O. Zuta recken otherwise, with a greater absurditie ascribing to *Cyrus* three yeares, to *Assuerus* (who they thinke, succeeded) foure-teece: and then *Darius*, &c.

<sup>t</sup> *Stalig. Em. Temp. Ed. ult. in Pralegom. & lib. 6.*

<sup>u</sup> *Iosb. Antiq. lib. 12. Iosipp. de bel. Iud.*

<sup>x</sup> *Egesipp. lib. 1.*

<sup>y</sup> *Chrysost. in Iosm. Hom. 22.*

<sup>z</sup> *Hospius. de Temp. cap. 3.*

*Cesar Baronius.*

*Tom. 1. Annal.*

*An. 31. Scal. E.*

*T. lib. 6.*

*a* *Ad. 5. 12.*

*b* *Agrippa.*

*c* *Hag. 2. 10.*

the glorie of the former; if Christ (of whose coming it is interpreted) had not by his presence, preaching, and miracles, not onely supplied the defects (before mentioned) but made it surmount the other in effects of Maiestie and glorie. And the zeale vnto this testimonie, nor the meanest which the Christian Veritie <sup>a</sup> vrgeth against the Jewish Incredulitie and Apostasie, (which is necessarily demonstrated and euinced, whiles yet they continue their vaine hopes of a Messias, so many Ages after the dissolution of that Temple whereof *Aggee* prophesied) hath caused mee to vse so many words in this matter. But to satisfie the fancies of great men, their great workes are commonly made greater: For howsoeuer it was verie great in it selfe, that *Herod* should haue, eight yeares together, many worke-men at worke (which *Iosephus* numbereth for some part of the time ten thousand and a thousand Priests) yet sustaining, no doubt, some intermission after his time, either wholly, or in part, it could not bee so great as to haue accomplished it wholly from the foundation, wherein *Salomon* spent seuen yeares: and besides, what any of the naturall Israelites performed in this worke, hee employed an hundred three and fiftie thousand and sixe hundred worke-men of the Strangers or Forrainers found in the Countrey. And whereas the second Temple was but halfe the height of the former, perhaps it is true, that (according to *Iosephus*) hee perfected it to that height of an hundred and twentie cubites, whereof twentie cubites sanke downe in the setting of the foundations: If any yet will rather thinke this Temple the worke of *Herod*, then *Zorobabel*, as a thing which *Iosephus* by his owne eyes might obserue. *Scaliger* doth neuerthelesse false that prophesie of *Aggee*, by distinction of the Building and of the <sup>b</sup> Continuall Sacrifice: saying, that if it had beene ten times reedified, yet the continuall Sacrifice continuing causeth that there is no interruption, and that it should still bee called but one Temple. It was builded by *Herod* of white stones fise and twentie cubites long, eight thicke, and twelue broad. Hee that would further reade the particulars, let him haue recourse to *Iosephus* in his fifteenth booke of Antiquities. This Temple was burned by *Titus*, in the sacke of the Citie, the same day that before it had beene fired by the Chaldzans. *Adrian* the Emperour <sup>c</sup> did after destroy the Reliques thereof, that a stone was not left vpon a stone; and there, in the same place, dedicated another Temple to *Iupiter*, that former being ouerwhelmed with earth. *Julian* gaue leaue to the Iewes to reedifie the Temple, in despight of Christian Religion, and contributed frackely thereto: but *Ammianus Marcellinus* <sup>d</sup>, a Heathen Writer, witnesseth, That fire issued out of the Earth, <sup>e</sup> and burned both worke and worke-men: when as an Earth-quake (which had before, saith <sup>f</sup> *Zozomen*, killed a great many, in the very attempting of this Worke) could not deterre them from proceeding in their purpose: and Cresses, miraculously fallen on the garments of many, did both teach them to forsake their Iudaisme, and to become Christians.

<sup>a</sup> Dion. Nicæus  
in Adriano.

<sup>d</sup> Amm. Mar.  
cellinus, lib. 23.

<sup>e</sup> Metuendi  
flammarum glo-  
bi prope funda-  
menta crebris  
assultibus erum-  
pentes, fecere lo-  
cum exustis ali-  
quoties operan-  
tibus, inaccessi-  
sum.

<sup>f</sup> Zozomen. lib. 1.  
<sup>g</sup> Chrys. Hom. 3.  
contra Iudeos.

<sup>h</sup> Greg. Naz.  
orat. 1. in Iulian.

*Chrysostome* <sup>g</sup> mentioneth this, and saith, That vnder *Adrian* the Iewes sought to recover their libertie, and lost their Countrey. Vnder *Constantine* they attempted the like, who therefore cut off their eares, and branded their bodies for Rebels, as the elder of you (saith hee to his Auditors) doe know. And in our dayes, about twentie yeares since, *Julian* the Emperour was at great expences, appointed Officers, sent for worke-men from all places, thinking to frustrate Christs Prophecie concerning the Temple, and to bring the Iewes to Idolatrie. But so soone as they had attempted this businesse, and bared the foundation, had drawne forth the earth, and were now ready to beginne their building; a fire burst forth from the foundations, and burned many, which caused them to cease. And if you now goe to Ierusalem you may see the foundations naked: hereof we all are witnesses. Neither did this happen vnder Christian Emperours, lest any should impute it to the Christians, but vnder an Ethnicke, when Christianitie was persecuted. Thus much in effect, *Chrysostome*. *Gregorie Nazianzen* <sup>h</sup> also testifieth the same, affirming that the Earth (as it were taking a Vomit from the Diuine hand) spued out the stones, which yet till this day had continued therein, and dispersed them to the great damage of the neighbour-buildings.

Other holy places they had, which the Scripture mentioneth as high places, which were

were high hills, or other open and loftie places, shaded for the most part with Trees: the Prophets inuey against them, and<sup>1</sup> they were commanded to be destroyed, together with the Groues: some yet were permitted, eyther by extraordinary command for a time, as to *Gedron*<sup>m</sup> and to *Manoah*<sup>n</sup>; or because of the Tabernacle at Gibeon, or of the Arke at Ierusalem. The not reforming this toleration of high places is reckoned as an eclipse of *Iehoshaphats* and *Asas* glorie; which *Ezekiab* and *Iosiah* quite remoued and polluted. These high and open places it seemeth were consecrated, as sitting to the celestially bodies; to which, and to *Baal* (who is interpreted the Sunne) they vsed for the most part on them to sacrifice. They had also their Houses and Temples for *Baal*, in Israel and Iuda; and Dan & Bethel were by *Seroboams* dedicated to his Egyptian Idolatrie: and Gilgal was a place of request in this kind. *Salomon* also built temples or houses for his Idolatrous wiues. And to reckon euery particular in this kind were a work endles, in the 2. *Reg.* 17. & 23. & other places enough is of them recorded.

Two other Temples were erected of some reputation: one by *Sanballat* at Samaria, on Mount Garizin, by licence obtained of *Alexander* the Great, whose part he followed, rebelling against *Darius* his true Lord. The occasion was, because *Manasses* brother of *Iaddi* the High Priest had married, contrary to Gods law, *Nicasa*<sup>o</sup> daughter of *Sanballat*, and was forced eyther to leaue his Priestly Function or Heathenish bed. Whereupon *Sanballat* hauing obtained licence to build that Temple aforesaid, constituted him the High Priest therof, many other Priests for the like fault, resorting thither to him. But of these Samaritans we shall haue fitter occasion to say more when we come to handle their Sects.

*Ptolemaus Philometor* Pabouesaid, granted licence to *Onias* (the sonne of the High Priest *Onias*, whom *Antiochus* had slaine (who for the same cause had heere shrowded himselfe) to build a Temple, induced hereunto by a false interpretation of the prophetic of *Esay* at *Leontopolis*, in the shire, as I may terme it, or *Nomus* of *Heliopolis*: hauing Priests and Leuites ministring therein, and other things answering in sort to that of Ierusalem. When the Temple of Ierusalem was burnt by *Titus*, this Temple was shut vp also of *Lupus* the Deputie, three hundred and thirtie yeares after it had bene builded: and after by his successor *Paulinus* vtterly despoyled both of the wealth and the Religion. The City was called of *Onias*, *Onion*.<sup>9</sup> It had a Tower and an Altar like that of Ierusalem, but in steade of a Candlestick, a Lampe of golde hanging on a chaine of golde, enriched by the King with large reuenues.

Synagogues the Iewes had many, both in Ierusalem where are said to haue bene foure hundred and fourescore, and in all Citties of Iudea, and among the Gentiles where the Iewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus*<sup>1</sup> thinketh, That the eight and fortie Citties of the Leuites, had their fit places for Assemblies, whence Synagogues had beginning. In these Synagogues the Archisynagogi were in place of Leuites and Prophets, sometimes diuers in the same Synagogue, as *Sosthenes* & *Crispus* in that of Corinth, which on festiuall dayes did performe the publike prayers, and read the Law and the Prophets, expounding the same themselves, or authorising others hereunto; so that they which first were called Prophets, were afterward Scribes and Lawyers, and in the Synagogues *Archisynagogi*. They had authprity also, as it seemeth, of Iurisdiction in punishing offenders. The Citties of the Leuites were as Nurseries of learning, and Vniuersities for the studies of Diuinitie. And in the reformation of Religion by *Elias* and *Elisha*: the Schooles of the Prophets were as Colledges, and the sons of the Prophets students of Diuinity, which had a Rector ouer them, as may seem by 2. *King.* 6. and other places: where also their gesture in hearing their Lectures appeareth to be sitting; and therefore their Schooles or Academies were called Sessions. In their Synagogues also they kept both their Ciuill and Ecclesiasticall Courts. The Synagogues of Forreiners<sup>\*</sup> at Ierusalem were also Colledges of Students. <sup>1</sup> *Sigonius* coniectureth, That their Babylonian exile ministred occasion to them to helpe themselves with these Houses of Prayer and Instruction. The worde Synagogue<sup>n</sup> is taken both for the Assemblies, whether in this place, or out of it, and for the Place it selfe; hauing a Ciuill as well as a Religious vse. And these Synagogues they haue in the places of their dispersion vnto this day.

The

1 *Dent.* 12. 3.

m *Iud.* 6. 14.

n *Iud.* 13. 19.

o *Jos. Ant.* 1. 11.

p *Ios. Ant.* 1. 13.

6.

*Esa.* 19. 19.

q *Ios. l.* 7. c. 30.

de *Bel.* *Iud.*

r Called also  
Profescha: so  
Iuuenal; in qua  
te quera profes-  
cha? An Ora-  
torie.

f *Cor. Bet. de*  
*Pol. Iud.* c. 16.

6. 18.

*Ab.* 1. 2. 15. &  
18. 8. & 17.

2 *Reg.* 6. 1.

\* *Ab.* 6. 9.

2 *Car. Sig.* 1. 2. c. 8

u *Erasmus de*  
*excommunicat.*  
*Thesis.*



\* Ambrosin  
1. Cor. 14.

a Vi 1. Druf.  
pret. 228. 19.

The order they obserued in their Synagogues was this; They disputed and preached sitting; the \* Elders sat in Chaires which were set in order, of which Christ saith, *They loue the chiefe seats in Synagogues*: those of meane sort sat in seates, and the meanest of all on the floore vpon Mats: and not onely one did dispute or interpret, but others in order, not of the Elders alone, but of the inferiour ranks also, if any thing were reuealed to them: which Tradition of theirs Saint Paul saith he applied to the Christian Assemblies of those times. They vsed to pray in their Synagogues standing, as did also the Primitiue Christians.

b Ant. 1. 15. 13.

Besides these Temples and Houses consecrated to God, Ambition, the Ape of Deuotion, founded some of other nature. Herod the Great, erected a sumptuous Temple and Citie in the honour of *Cesar*, which sometime had bene called *Stratonis turris*, and after *Cæsarea*. The Temple of *Cesar* was conspicuous to them which sayled farre off in the Sea, and therein were two Statues, one of Rome, the other of *Cesar*. The sumptuousnesse of Herods ambition in this Citie, Temple, Theater, and Amphitheater, &c. *Iosephus* amply describeth. He built another Temple at Panium, the fountaine of Iordan, in honour of *Cesar*; and least this should stirre vp the peoples hearts against him to see him thus deuoutly prophane and prophanely deuoute, he remitted to them the third part of the tributes. He consecrated Games, after the like Heathenish solemnities, in honour of *Cesar*, to be celebrated every fift yeare at *Cæsarea*. He built also the Pythian Temple at Rhodes of his owne cost. He gaue yearly reuennue to the Olympian Games, for maintenance of the Sacrifices and solemnities thereof: *Quis in rapacitate auarior? Quis in largitione effusior?* Hee robbed his owne to enrich (or rather vainely to lauish out on) others. He spared not the Sepulchres of the dead. For the Sepulchre of *Dauid* had lent before to *Hircanus* three thousand talents of siluer; which filled him with hope of the like spoyle; and entering it with his choise friends, he found no money but precious clothes: and whiles he in a couetous curiosity searched further, he lost two of his companie, by flame (as fame went) breaking out vpon them. Hereupon he left the place, and, in recompence, in the entrie of the Sepulchre, built a monument of white Marble.

c Ios. de Bell.  
Iud. 1. 15. 16.

d Macrob. Sa-  
turn. 1. 2.

He built also a Sebaste in the Region of Samaria, wherein hee erected a Temple, and dedicated a Court of three furlongs and a halfe of ground before it, to *Cesar*. Thus *Cesar* was made a God by him, who would not allow Christ a place among men, but, that he might kill him, spared not the infants of Bethleem, no nor his owne sonne amongst the rest, as this his God iested of him, saying, That hee had rather be Herods Swine then his Sonne. For his Iewish deuotion prohibited him to deale with Swine, but not Religion, not Reason, not Nature could protect those innocents from slaughter.

### CHAP. IIII.

#### Of the Iewish computation of Time, and of their festiuall dayes.

e Plin. 1. 2. c. 77  
Fabrit. Paduan  
Catena temp.  
an. 18.  
Scal. de Emend.  
Temp. 1. 1.  
f Cas. Com. 1. 6.

g Ged. 1. 5.



He day amongst the Iewes was (as amongst vs) Naturall and Artificiall: this from Sunne-rising to Sunne-setting, to which is opposed Night, the time of the Sunnes absence from our Hemisphere: that comprehended both these, called of the Greekes *Nekthupor*, contrayning one whole reuolution of the Sunnes motion to the same point of the Horizon or Meridian, in 24. houres. This Naturall day the Babylonians began at the rising of the Sunne, the Athenians at the setting, the Vmbrians (as the Astrologians) at Noone, the Egyptians and Romane Priests at Midnight. The Iewes agreed in their reckoning with the Athenians, as did the Galli in *Cæsars* time, reporting *Pluto* to be the author of their Nation: & some reliques hereof is in our naming of time by a *seuen night*, and a *fortnight*; although otherwise we reckon the day between two midnights. The most naturall computation of this naturall day, is, to follow that order of nature, wherein darknes had the priority of time, and the evening & the morning were made

*mada one day*, or the first day : which (saith <sup>d</sup> *Hospinian*) the Italian and Bohemian Clockes doe yet obserue. The day was not diuided of the first Hebrewes (before the Babylonian captiuitie) into houres, but was distinguished by *Vigilie*, or *Watches*, of which they had foure; the first began at euening, the second at midnight, the third in the morning, the fourth at noon. Neither is there any hebrew word signifying an houre, although some interpret the degrees of the *Dial of Abaz* to be houres; some (as *Tremell*) halfe houres. Afterwards it was diuided into houres 12. in the night, and as many in the day; not equall as ours, but longer or shorter, according to so many equall portions of the day or night: so that with them the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. houre was answerable with our houres of 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6. if we consider them in the Equinoctiall, otherwise they differed from our equall houres more or lesse, according to the vnequall lengthning or shortning of the dayes, but so, that an easie capacity may conceiue the proportion. These houres sometimes they reduced into foure, the first contayning the 1, 2, 3. or with vs the 7, 8, 9. houres: the second the 4, 5, 6. or after our reckoning 10, 11, 12. of the clock, and so forwards. This was the Ecclesiasticall Computation, according to the times of Prayers and Sacrifices; imitated still in the Church of Rome in their Canonically houres. Thus is *Marke* reconciled to the other Euangelists, in relating the time of Christs Passion, the first calling it the third houre when they crucified him, or led him to be crucified, whereas *Iohn* saith, That it was about the sixth houre when *Pilate* deliuered him. Thus may the parable of the Labourers in the Vineyard be vnderstood, *Matth.* 20. and other places of Scripture. The night also was diuided into foure Watches, each contayning three houres, accordingly. They had three houres of Prayer, the third, the sixth, the ninth, as both the Jewish and <sup>b</sup> Euangelicall Writers mention: the first of which they say *Abraham* instituted, the second *Isaac* (it began when it was halfe an houre past the sixth houre, and continued till halfe an houre after the ninth: at this houre the Disciples of the *Wise-men* tooke their meat, which before this prayer tasted nothing) the third began when the former left, and continued till the euening. And this was obserued both for their publique and priuate prayers, although it be not likely that the whole time was that way spent, especially in priuate deuotions; for then their particular callings had bene frustrated and cancelled by this exercise of the generall.

Seven dayes were a weeke, whereof the seventh was called the Sabbath; others had no particular name, but were called the first day of the weeke, or the first day of (or after) the Sabbath, and so of the rest. The Christians called them <sup>k</sup> *Feria*, as the first, second or third *Feria*, for Sunday, Monday, Tuesday: the reason whereof was, the keeping of Easter weeke holy. For that being made in their Calendar the first weeke of the year, and by law being wholly *feriata*, freed from working, and sanctified to holy vses; therefore the dayes also of other weekes receiued that name from this first weeke. Touching which there is a law of *Constantine* the great, to keepe both it and the weeke before it also *adpaxus*, without working, which for the later was by custome obtained, and by a Canon enjoyed, to spend it wholly in the Church with Psalmes and Hymnes and spirituall Songs.

Their moneths, as with vs and the Grecians, tooke their name of the Moon, and with them also their measure, reckoning the order of their dayes according to the age of the Moone, and by courses they contained, one thirty dayes; the next twenty nine, and therefore were constrained euery second or third yere to *intercale*, or adde, as in a Leap yere one moneth of two and twenty dayes, and in euery fourth yere of three and twenty dayes. This they called <sup>m</sup> *Veadar*, because it followed the twelfth moneth *Adar*, for the supply of ten dayes one and twentie houres, and two hundred and foure scruples, which the twelue moneths of the Moone came short of the yere of the Sun, And this they were forced to doe for the obseruation of the Pasche, and their other Feasts. <sup>n</sup> Before their Babylonian thraldom, foure only of these moneths were known by proper names; the first called *Erythaim* the second *Bul*, the seventh, which after was made the first, *Abib*; the eight *Zif*; but afterwards the rest receiued names, which had bene before distinguished onely by order, and the former names also were altered; that being reckoned the first moneth of the yere, in which befell the fifteenth day of

*d Hospinian de fest. Ethnic. l. 1. x. Iunius in Exo. 12. plani huc & pleni.*

*c Esa. 38. 8.*

*f Marc. 15. 25. & 33.*

*g Job. 19.*

*h Ab. 3. & 10. & 3. vid. Drus. pres. in Ab. 3. 1. & 10. 3.*

*i Septimana, res omnib. quidem Orientis populis ab ultima usque Antiquitate usitata: nobis autē Europaei vix tantē post Christianismum recepit. Scal. de Emend. T. I. l. 1.*

*Antiquior est appellatio dierū septimane sub nominib. 7 planetarum quam horarum. Hora noua appellatio, à Graecis cor. lib. 7 & Casaub. ad Athen. l. 1. a. liquanto post Aristot. tempora. Scal. E. T. l. 7. pag. 730.*

*l Can. 66. in Trallo, m Veadar, chat is, And Adar, ot Adar doubled. n Hosp. de fest. Scal. Em. T. l. 1.*

the Moone after the Equinoctiall Vernall; and their names follow, *Nisan, Iar, Sinan, Tbamuz, Ab, Elul, Tifschri, Marcheshvan, Ciften, Tebeth, Schebat, Adar*. Thus *Hospi-  
nian*; but *Scaliger* and *Ar. Montanus* in his *Daniel*, or ninth booke of Jewish Anti-  
quities, say, That the ancient yeare had twelue moneths, as appeareth by the history  
of *Noah*: but those moneths had no proper names, but of their order, the first, second,  
third moneth, &c. Those names, which after they were knowne by, were Chaldean;  
and so *Eliu* in *Thofbi*. They were all Chaldean or Persian names, not mentioned in any  
of the Prophets before the captiuitie; and they also name but seauen. But in *Thargum*  
*Hierosol.* they are all expressed in their order. The Iaponites, Chinois, and Indians, haue  
no names yet for their moneths, but name them by their order and number. The Ro-  
manes also named some of their moneths by their order; others after their Emperors,  
as *Iulius* and *Augustus*, to which *Domitian* added, *Germanicus* for September, his own  
name for October. *Commodus* made an Ediēt, for the naming of August *Commodus*,  
September *Herculeus*, October *Inuictus*; Nouember *Exuperatorius*, December *A-*  
*mazonius*.

*k Hospi-  
nian, Ar. Montanus* in  
his *Daniel*, and  
others, begin  
the world in  
Autumne; but  
our English  
yeare doth (as  
also *Scaliger*  
did, who in the  
last Edition of  
his *Em. T.* he  
hath now al-  
tered his opi-  
nion, and a-  
greeth with  
the former)  
suppose the  
world was cre-  
ated in the E-  
quinoctiall ver-  
nall. And of  
this opinion is  
*R. Iehosua, Basil,  
Ambrose, Hiero-  
me, Augustine,  
Beda, Isidorus,  
Damascen,* and  
other later Di-  
uines & Astro-  
nomers, whose  
reasons *Hospi-  
nian* labourereth  
to confute, &  
adhuc sub iudi-  
ce lis est.

1. *Ios Scal. de  
Emend. Temp.*  
L. 4.

*Tekupha* is  
the fourth  
part of a year.  
*fit Ionathan Pa-  
raph. Chal. gen. 8  
vlt. Sementis in  
Tekupha Tifri,  
mesis in Tek.  
Nisan frigus  
in Tek Tebeth,  
aestas in Tek Ta-  
muz.*  
\* *Strom. l. 6 ex  
Petri Predicati-  
onis libro.  
in Scal. prole-  
gom. in Em.  
Temp. Edit. vlt.*

The Hebrew yeare, before *Moses* began<sup>k</sup> at the new Moone next before the Autum-  
nall Equinoctiall; that being supposed by some to be the time wherein the World was  
first created, every Plant and Tree hauing the fruit and seed ripe: and this reckoning of  
the yeare in ciuill affaires, is obserued of the Iewes vnto this day: and from hence they  
began their Iubilee and seuenth Sabbaticall yeare; lest otherwise they should haue lost  
two yeares profits, not reaping the fruit of the olde yeare, nor sowing in the next. Their  
Ecclesiasticall or festiuall yeare began at the Spring, as we haue said afore, by the com-  
mandement of God, at and in remembrance of their departure out of Egypt at the same  
time, *Exod. 12. 25* with vs we haue an Ecclesiasticall yeare moueable, according to the  
fall of Easter, differing from the Ciuill beginning at our Lady, as with others at Christ-  
masse or New-yeares day.

*Scaliger* thus obserueth concerning the Jewish yeare. The Iewes (saith he) vse a  
double reckoning of their yeare; one after the course of the Moone, the other after the  
course of the Sunne. *Tekupha* anciently was that moment in which the  
passed year ended, and the following began. But the later Iewes diuided the year of the  
Sun into foure equal parts, each whereof consisted of 91. dayes, 7. houres and a halfe.  
And they diuide the said yeare into 12. equal parts, each containing dayes, 30. houres,  
10. 30. They begin at the fifteenth of Aprill, moued by the authority of *R. Samuel*, an  
ancient Criticke, who ascribed the first *Tekupha* to that moneth which before they be-  
gan in Autumne: the reason was, because at that time *Moses* led the Israelites out of E-  
gypt. The moderne Iewes are so superstitious in the obseruation of their *Tekupha*s;  
that they esteeme it danger of life to alter their reckoning of them. They also attribute  
to each of them his proper element, as to the *Tekupha Tamuz* (the Summer Solstice)  
the Fire; and he which should drink or eate in the moment of that *Tekupha*, they think  
should be taken with a burning feauer. *Tekupha Nisan* is on the fifteenth of Aprill,  
*Tekupha Tamuz* on the fifteenth of Iuly, *Tekupha Tifri* on the fourteenth of October,  
*Tekupha Tebeth* on the fourteenth of Ianuarie. In times past they obserued supersti-  
tiously the beginnings of euery moneth, thinking, that then the Sunne entred into that  
Signe, which was attributed to that moneth. Now they onely obserue the foure Tropi-  
call Signes. Such is their folly, as though: now the entrance of *Aries* were not more  
then five and thirtie daies before the *Tekupha* of *Moses*. But their leaden braines  
know not what *Tekupha* is; nor why, nor when it was instituted. So much *Scaliger*.

If the new Moone happened after noone, then the moneth and their New-Moone-  
Feast began the next day, and the yeare likewise, which began at the New-Moone.  
They were so scrupulous concerning the Moone, that *Clemens Alexand.* out of another  
Author obiects the worship thereof vnto them: they thinke (saith he) that they alone  
know God, not knowing that they worship Angels & Archangels, and the moneth and  
the Moone; and if the Moone appeare not, they keep nor that Sabbath, which they call  
the first, nor the New-moone, nor the vnleauened, nor the feast, nor the great day. This  
fabulous author cited by *Clemens* vnderstood not himselfe, saith *Scaliger*; for they  
still obserue the appearance or first sight of the Moone, not to ordaine the solemnities  
thereby



thereby (which was done by a certaine rule) but to sanctifie it: and therefore as soone as they saw the New-moone, they say, *Good lucke*, or a good signe, *be it to us and to all Israel*. The same also doe the Muhammedans obserue. By the first Sabbath he meaneth the New-yeares day, called a Sabbath because it was holy-day: by the feast, Pentecosts; by the great day, that of Tabernacles. Although in regard of use, some daies were more holy then other, yet had euery day appointed sacrifices morning and euening.

Their Feasts were eyther weekly, of which was the Sabbath; or monethly; euery New Moone; or yearly, of which were the Easter or Pasche, Pentecost or Whitsontide, the Feast of Tabernacles. These were chiefe, to which were added the Feast of Trumpets, of Expiation, and of the Great Congregation. To these we may reckon the seuenth yeares Sabbath, and the yeare of Iubilee. These Feasts God had prescribed to them, commanding, that in those three principall Feasts euery male (as the Iewes interpreted it, that were cleane and sound, and from twentie yeares of their age to fiftie) should appeare here where the Tabernacle or Temple was, with their offerings, as one great Parish, *Deut. 16.* hereby to retaine an unitie in diuine worship; and a greater solemnitie; with increase of ioy and charitie; being better confirmed in that Truth, which they here saw to be the same which at home they had learned, and also better strengthened against the errors of the Heathen, and idolatrous feasts of Diuels. To these were after added vpon occasions, by the Church of the Iewes, their foure Fasts, in memorie of their calamities receiued from the Chaldeans, their Feast of Loss, of Dedication, and others, as shall follow in their order.

They began to celebrate their Feasts at Euen: so Moses is commanded, *From Euen to Euen shall ye celebrate your Sabbath*; imitated in the Christian Euen songs on holy Euens, yet the Christian Sabbath is by some supposed to begin in the morning, because Christ did rise at that time.

1 Exod. 29. 38.  
Num. 28.

Leuit. 23.

\* The O-  
staues at the  
end of the  
Feast of Ta-  
bernacles,  
which was,  
Sixt Ram-  
bam  
to accomplish  
therein those  
kindes of ioy  
which requi-  
red houses,  
and could not  
be done in  
Booths. Mo-  
rich. Neb. 1. 3. 6.  
44 On the  
next day was  
the Feast of  
the law, cal-  
led also Bles-  
sing, because  
they read then  
the last Chap.  
but one of  
Deut. See Ne-  
hem 9.  
m Leu. 23. 32

## CHAP. V.

## Of the Festivall dayes instituted by God in the Law.

**A**S they were enjoined to offer a Lambe in the morning, and another in the euening euery day, with other Prayers, Prayles, and Rites: so had the Sabbath a double honour in that kinde, and was wholly sequestered and sanctified to religious dueties. Which howsoever it was ceremonially, in regard of that seuenth day designed, of the Rites therein prescribed, of that rigid and strait obseruation exacted, of the particular workes prohibited: and of the deadly penaltie annexed, yet are we to thinke, that the eternall Lord, who hath all times in his hand, had, before this, selected some Time proper to his Seruice, which in the abrogation of ceremonies *Legall*, is in *Morall and Christian* due tie to be obserued to the end of the World: even as from the beginning of the World he had sanctified the seuenth day to himselfe, and in the Morall Law (giuen not by Moses to the Iewes, but by God himselfe, as to all creatures) is the remembrance of that sanctification urged. Friuolous are their reasons who would renew the Iewish Sabbath amongst Christians, tying and tying vs in a more then Iewish seruitude, to obserue both the last and first dayes of the weeke, as some haue preached, and of the Ethiopian Churches is practised. Neyther can I subscribe to those, who are so farre from paying two, that they acknowledge not the debt of one vpon diuine right, but onely in Ecclesiasticall courtesie, and in regard of the Churches meere constitution; and haue thereupon obtruded on many other dayes as religious respects or more, then on this (which yet the Apostles entituled in name and practise, *The Lords Day*) with the same spirit whereby they haue equalled traditions to the holy Scriptures.

This Cardinall *Tolet* allowes on the Lords day Iourning, Hunting, Wor-  
king, Buying, Selling, Fayres, Fencing, and other priuate and publique workes by him

M

o Tolet. 12.  
Iust. l. 4. c. 24.  
mentioned 25.

n See l. 1. c. 4.

mentioned: and saith, a man is ryed to *sanctifie the Sabbath*, but not to *sanctifie it well*: (a new kind of distinction) the one is in hearing Masse, and ceasing from servile workes, the well-doing it, in spirituall contemplations, &c. Another <sup>b</sup> Cardinall is as fast as hee is loose, affirming, That other holy dayes also binde the conscience, even in cases voyd of contempt and scandale, as being truly more holy then other dayes, and a part of diuine worship, and not onely in respect of order and policie.

But to returne to our Iewish Sabbath. *Plutarch* thought, that the Sabbath was deuied of *Σαββατον*, which signifieth, to keepe Reuell-rout, as was vsed in their Bacchanals of *Σαβδος*, which is interpreted *Bacchus*, or the sonne of *Bacchus*, as *Celsus Rhodiginus* sheweth out of *Amphisbeus* and *Mnasaeas*; who is therefore of opinion, That *Plutarch* thought the Iewes on their Sabbaths worshipped *Bacchus*, because they did vse on that day to drink somewhat more largely (a Sabbathising too much, by too many Christians imitated, which celebrate the same rather as a day of *Bacchus*, then the Lord day.) *Bacchus* his Priests were called *Sabbi*, of this their reuelling and misse rule. Such wide coniectures we finde in others, whereas the Hebrewes call it *Sabbath*, of *נש*, which signifieth *To rest*, because of their vacation to diuine Offices, and not for idlenesse or worse employments. And for this cause all the festiuall Solemnities in the Scripture are styled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seventh year was Sabbathicall, because of the rest from the labours of Tyllage. In those feasts also, which consisted of many daies solemnitie, the first and last were Sabbaths<sup>b</sup>, in regard of the strictnesse of those dayes rest.

*Luke* hath an obscure place, which hath much troubled Interpreters with the difficultie thereof, *Εἰς Σαββατὸν δευτέρου*, our English reads it, *The second Sabbath after the first*. <sup>a</sup> *Isidore* saith it was so called of the *Pascha* and *Azuma* comming together. (*Crysostome* thinks (as *Sigonius* cytes him) it was when the <sup>k</sup> New-Moone fell on the Sabbath, and made a double Festiuall. *Sigonius*, when they kept their Passeouer in the second moneth. <sup>\*</sup> *Stella* takes it for *Manipulus Frugum*, alledging *Iosephus* his Authour. <sup>1</sup> *Ambrose*, for the Sabbath next after the first day of the Easter Solemnitie. <sup>m</sup> *Hospinian*, for the Octaues or last day of the same: <sup>\*</sup> *Maldonatus*, for the Feast day of Pentecost, which was the second of the chiefe Feasts: But *Ioseph Scaliger*<sup>n</sup> saith, That the second day of the Feast was called *ΔΕΥΤΕΡΑ ΤΟΤ ΠΑΣΧΑ*, (being the sixteenth day of the moneth, called *Manipulus Frugum*) and the Sabbaths which fell betwixt that and Pentecost receiued their denomination in order from the same; *Secundo-primum, secundo-secundum*, &c. And hence doth *Luke* call that first Sabbath which fell after that *δευτέρα*, or second day of the Feast *δευτέρου*. Of this we shall haue occasion to say more when we come to the Samaritans. <sup>o</sup> The name Sabbath is also taken for the whole weeke. But I list not to stand on the diuers significations of the word.

<sup>q</sup> *Iosephus* and *Plinie* tell of a Riuer in Syria, in the Kingdome of *Agrippa*, called *Sabbaticus*, which on other dayes ran full and swift, on the Sabbath rested from his course. *Petrus Galatinus*<sup>r</sup> alledgeth the ceasing of this Sabbathicall streame for an argument of the abrogation of the Iewish Sabbath.

The Iewes were superstitiously strict in the obseruation of their Sabbath: *Ptolemy* without resistance captiuating their Cittie and themselves by this aduantage, as did *Pompey* afterwards. And in the dayes of *Matabias*, father of *Indas Maccabeus*, a thousand were murdered without resistance, till that by him they were better aduised: which appeared by the Pharisees, that cauild at the plucking and rubbing of a few eares of Corne, by the hungry Disciples, and at their Master for healing on that day, though by his word: which their superstition, the Iew that fell into a Priue at Maidenburi, one thousand two hundred and seventie on his Sabbath, and another at Tewskburie, one thousand two hundred and twentie (and were, the one by the Bishop of the Place, the other by the Earle of Gloucester constrained to abide the Christian Sabbath, whence on their owne they would not be freed) testified to the world by a stinking penance, and the later leauing also his stinking superstitious soule behinde to scale his deuotion. They added of their owne, fasting that day till noone, their Sabbath dayes

<sup>b</sup> Bellarm de  
eu. i. i. l. 3.  
c. 10.

c Cal. Rhodig.  
Lect. Antiq. l. 4.  
c. 15.

d Apoc. 1. 10.  
e Plutarch.  
Sympo. lib. 4.  
σαββας γαρ η  
νυν αλλα τος  
βαλχους χαλδαι  
f Eccl. 10. 12.  
g Leuit. 25. 2.  
h Leuit. 23.

i Luc. 6. 1.

\* Isid. in Thom.  
Caten.  
k Car. Sigon. de  
Rep. Heb. l. 3.  
c. 13.

\* Stella in Luc.  
c. 6.

l Ambr. in Luc.  
m Hospin. de  
fest. Iudaeor. c. 3.

\* Maldonat. in  
Matth. 12.

n Scaliger. Can.  
Ias. l. 3.

o In fra. cap. 9.  
p Luc. 18. 12.

q I. scilicet Bell.  
Iud. l. 7. c. 24.

r Inter Arcas &  
Raphaneas.

Plin. l. 3. c. 2. in  
Iudea.

r P. Gallat. de  
Arcan. l. 1. c. 9.

dayes journey, which was (saith *S. Ierome*)<sup>1</sup> by the institution of *Barachibaz*, *Simeon* and *Hellus*, (*Rabbines*) not above 2000 paces\* or two miles. Thus did this holy ordinance which God had instituted for the refreshing of their bodies, the instruction of their soules, and as a type of eternal happines, vanish into a smoky superstition amongst them. The sacrifices and accustomed rites of the Sabbath are mentioned, *Numb. 28. & Lev. 23. & 24.* Where we may reade, that the daily burnt-offering, and meat-offering, and drinke-offering, were doubled on the Sabbath, and the shew-bread renewed, &c.

The sanctification of dayes and times being a token of that thankfulness, and a part of that publique honour which we owe vnto God, he did not onely enioyne, by way of perpetuall homage, the sanctification of one day in seuen; which Gods immutable Lawe doth exact for euer, but did require also some other part of time with as strict exaction, but for lesse continuance; besides, accepting that which being left arbitrarie to the Church, was by it consecrated voluntarily vnto like religious vses. Of the first of these (the Sabbath wee haue spoken: of the Mosaicall feastes the New-moones are next to be considered. The institution hereof we reade, *Numb. 28.* and the solemne sacrifice therein appointed; so to glorifie God, the author of time and light, which the darkened conceits of the Heathens ascribed to the Planets and bodies celestiall; calling the moneths by their names. Besides their sacrifices, they banqueted on this day, as appeareth by *David and Saul*; Where the day after was festiuall also, eyther so to spend the surplusage of the former dayes sumptuous sacrifice, or for a farther pretext of religion and zeale, as *Martyr*\* hath noted. *Sigonius*\* maketh these New-moone daies to be *professus*, that is, such wherein they might labour, the sacrificing times excepted: but those couetous penny-fathers seeme of another minde. *When* (say they) *will the New-moone be gone that we may sell corne, and the Sabbath that we may sell wheate?* and *Es. 1.* the Sabbaths and New-moones are reckoned together.

Their Passecouer, called of them *Pasach*; so called of the Angels passing ouer the Israelites in the common destruction of the Egyptian first-borne For *Pasach*, the Grecians (as some note) vse *Pascha*, of *πασχα* to suffer, sitly in regard of the body of that shadow Christ himselfe who was our Paschall Lamb, in his suffering sacrifice for vs.

The institution of this feast is set downe, *Exo. 12. 25* *Hospinian* hath noted in the yeare after the creation of the world 2447.<sup>b</sup> after the flood 791. after the promise made to *Abram* 430. it was celebrated from the fifteenth to the one and twentie day of the moneth *Abib* or *Nison*, those two dayes being more speciallly sanctified with a holy Conuocation and abstinence from worke, except the dressing of their meate: the other being obserued with vnleauened bread: and the fourteenth day being the *Parasceue*, or preparation: in the euening of which fourteenth day, as some men hold opinion, after Sun-set in the twi-light; others in the fourth houre, or fourth part of the day, as conuainyng three houres space, before the going down of the Sun, the Paschal Lamb was slaine: about which time (the ninth houre) Christ the true Pascha yeelded vp the ghost, hauing eaten the Passecouer on the night before, which was the true time, and was then first altered by the Iewes: which corruption continued to the destruction of their Temple. Christ suffered (saith *Scaliger*) on the third of April, the fourth yeare complete after his Baptisme. From which ninth houre the Iewes began their Vespera or Euening: and therefore it was inioyned them *inter duas Vesperas*\*, to kill the Passecouer. In these Vespers, as also on the Euen of euery Feast and Sabbath, after the euening sacrifice, they which doe any wotke, saith the Iewish Canon, shall neuer see good signe of a blessing: which was the cause that they hastened so much the death of the Theeues which were crucified with Christ.

This Lambe or Kidde was chosen a male of a yeare olde, the tenth day of the Moone, which they kept till the fourteenth day tyed (after their traditions) to the foot of some bench or fourme, so to minister occasion to their children, of questioning about it, to themselves of Preparation and Meditation, and to espie in this meane while, if any default were in the Lambe. It was first a priuate Sacrifice, to be performed in euery house, after in that place onely where the Tabernacle or Temple was: they there dispersed by companies, according to *Iosephus*, not fewer then ten, sometime twenty in a company; with Christ there were thirteen, and of these sacrifices and companies

<sup>1</sup> In vita Iosephi.  
\* Druff saith 2000 cubites, his authors are the Chaldee paraphrast. *Iaruius Theop. il.* Oecumenius giueth the reason, because the Aike and Tabernacle did so farre goe before the people.  
\* Hooker. l. 5. Eccle. pass. Polst.

u 1. Sam. 12. 5.

x P. Mart. in

1. Sam.

y Sigon. de Rep.

Heb. l. 2. r. 4.

z Amos 8. 5.

a 1. Cor. 5. 7.

b Scaliger &

Calusian ac-

count 2453.

Lydiat 2509.

others other-

wise.

c Inf. de Bell.

7. 17 saith

a nona usque

ad undecimam

hostis cadunt.

d Proleg. in E.

T. Ed. ult.

e Ha due sup-

vant Vespere

una dies incli-

nantes ab hora

nona, altera no-

ctis ineuntis, ab

hora diei vlti-

ma. Iun. in Ex.

12.



panies in time of *Cestius*, were numbred 256500. so that reckoning the least number there were tentimes so many, besides those that by diseases or other manifold lets were not partakers thereof: and in regard of this Feast being assembled thither through Gods iust iudgement, their whole huge multitudes were coup'd or caged together in the walls of this Citie to destruction, vnder *Titus*.

The blood of the Lambe they were to receiue in a vessell, and to sprinkle the same with a bunch of Hysope on the doore postes, and to eate it in the night, which was the beginning of the fifteenth day, roast with fire, with sowre hearbes and vneleuened bread, both the head, seete, and putrenance; girded, shod, with stau'es in their hands, in hast, standing, burning whatsoever was left of the same. After the eating the Sacramentall Lambe, standing, they had other prouision which they eate sitting, or after their manner of lying at Table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his brest, and *Iudas* his soppe at *Christs* supper. In the Lawe it was commanded that they should eate the Pascheouer standing; which they onely practised in the first celebration in Egypt. For so the Iewes set forth the difference of the Paschall night from other nights, in their twice washing, which on other nights they doe but once: in their vneleuened: in their Endiue or sowre hearbes: and whereas on other nights they sit or lie, now they lie onely in token of their securitie. The washing was therefore necessarie lest they should defile the beddes whereon they lay with their dustie seete. In which respect the Gentiles also vsed to wash their seete: the Iewes their whole bodie. And the Pharisee marvelled at *Christ*, *ἵτις ἑαυτὸν ἁλοῖται*, that he was thus baptised or washed before he fate downe. Some contented themselues only with washing the seete; the want of which office *Christ* objected to another of his Pharisaicall hostes. But in the Paschall rite a double washing was requisite, because of their double supper; which in the flourishing state of the Iewes was also vsed in other their chiefe solemnities of the Pentecost and Tabernacles. In the former they eate their sacrifices, in the later certaine Prayes were sung, and it was called the supper dimissorie. But this second Paschall Supper differed from that in other solemnities, wherein they vsed iunkets, which in this were forbidden; and in stead thereof they had Endiue and wilde Lettice, mingled with Vinegar, and other things, which now they make as thicke as Mustard. The Housholder first dipped his vneleuened soppe therein and eate it, and then tooke from vnder the Carpet or cloth another, which hee brake into as many pieces as he had Communicants in his companie, euery piece being as bigge as an Oliue, which was giuen to each of them in order. When he eate that soppe, first he said, Blessed be thou Lord our God King of the world, which hast sanctified vs with thy Commandements, and hast giuen vs the precept of vneleuened bread.

And when he had eaten, he said (as he distributed to the rest) This is the bread of affliction, which our forefathers ate in the land of Egypt. Euery one which is hungry, come and eate: euery one which hath neede, come and obserue the Pascheouer. After the destruction of Ierusalem, they added these wordes; Now wee are heere seruants, but hereafter we shall be in the land of Israel: now we are here seruants, hereafter in the land of Israel, free. After this, he tasted of the Cuppe and deliuered to the next, and he to the third, and so on through the companie. This was called the Cup of Thanksgiuing, or of singing the hymme, which he deliuered with these wordes, Blessed art thou O LORD our GOD, King of the world, creator of the fruite of the Vine. Then did they sing a hymme and depart; for the Canon forbad them to eate or drinke any thing after the hymme. These were the Paschall rites in the time of *CHRIST*, who also vsed that reiterated both washing (saith *Scaliger*) and supper, and also the hymme. They were in the Euen of the fourteenth day to purge their houses of leauen, and that throughout the lande, where the Lambe might not be eaten. All the Israelites were inioyned this dutie: and they which by occasion of iourning or vncleanesse could not now celebrate the Pascheouer, were to obserue it the next moneth, *Numb. 9.*

The day after, or second day of this Paschall Feast, they were to bring to the Priest a Gomer of the first-fruits of their Corne, and a Lambe, with other duties for a burnt

c *Lipsum.*

*Scal. Em. T. l. 6.*  
p. 536.

d *Plantum, Per-*  
*sa. locus hic tuus*  
*est, hic accumbes,*  
*feris aquam pe-*  
*ditibus.*  
*Luc. 11.*  
*Luc. 7.*

burnt offering to the Lord: before which time they might not care of the new yeares fruits, which at that time in those Countries beganne to ripen, and so to acknowledge Gods the giver thereof. *Phil.* faith, That each private man, which otherwise brought in his sacrifice to the Priest, sacrificed or slew this sacrifice with his owne hands: and elsewhere it hee affirmeth the same. *Elexarum*, or as other say the *Synedrion*, ordained three hundred and fiftie yeares before the birth of Christ, that the Passover should not be solemnized on the second, fourth, or sixth day of the weeke: and therefore when it fell on the sixth day, which we call Friday, it was deferred to the seventh, at the time of Christs Passion, and he with his Disciples ate it the night before, according to the Law of God.

This *Elexarum* ordained, that the Feast of Lots should not be celebrated on the second, fourth, or seventh: Or Pentecost on the third, fifth, or seventh: Or that of the Tabernacles on the first, fourth, and sixe: Or the Fast of Expiation, on the first, third, or five: Or their New-yeares day, on the first, fourth, and sixt, which decree is extant in the booke of *Gambiel*, *Panties* Master, which they did superstitiously, to avoide two Sabbaths, (in so strict a rest) together, and carrying boughes on the Sabbath, if that feast fell thereon, and on other such reasonlesse reasons.

After this sixteenth day of the moneth, or second day of the unleavened bread, in which first of all, sickle was thrust into the Haruest, to offer the first fruits thereof unto God, were numbered seven intire weekes, and the next day, which was the fiftieth, (accounting inclusively) was celebrated the Feast of Pentecost, receiving his name of that reckoning of fiftie: and *Sabesnach*, that is, of weekes, because of this reckoning of seven weekes, it is called also the Feast of the Haruest of the first fruits: the rites thereof are prescribed, *Leuit.* 23. The institution was in respect of the Law then given on Mount Sinai, and a type of that Evangelicall Law, which CHRIST, having ascended vp on high, did write not in Tables of stone, but in fleshe Tables of the heart, when (at the same time) hee gaue the holy Ghost to his Disciples, as a remembrance also of the Author of their Haruest-fruits, and every good gift.

As the seventh day in the weeke, so the seventh moneth in the yeare, was in a great part festiual: fittest for that purpose, as the fruits of the Earth being now winned.

The first day of this moneth was, besides the ordinat *Kalends* or Festiual New-Moone, the Feast of Trumpets, in respect of that rite then observed of sounding Trumpets, being their New-yeares day, after the civill account: the institution is read *Leuit.* 23. and *Num.* 29. Whether, as some of the Rabbines will have it, for *Isaaks* deliverance, that in remembrance of that Ramme, these Rams-horne Trumpets should be sounded, or in regard of their warres, or in respect of that spirituall warfare which continueth our whole life, or that this was so festiual a moneth, or the beginning of their yeare for civill accounts, and for the Sabbaticall and Iubilee-yeares, or for some other cause, let the wiser Reader iudge.

On the tenth day of this moneth was the Feast or Fast of Reconciliation or Expiation, a day of publike penance, fasting and afflicting themselves, described in *Leuit.* 16. throughout the Chapter, and chap. 22 wherein is lively in that type shewed the office of Iesus Christ, the eternall high Priest, who hath alone wrought our atonement, entered into the Holy place of heaven, and laid our sinnes on the scape-Goate, bearing them, and satisfying for them in his owne person on the Crosse, and by the sprinkling of his blood sanctified vs for ever to God his Father. *Paul*, *Heb.* 9. doth unfold the mysterie of this dayes rites, wherein only, the high Priest alone might enter into the holy place, and himselfe alone performe the other offices of Expiation. The Jewes thought, that this fasting and afflicting themselves was in respect of their Idolatrie with the golden Calse, and therefore it seemed, that in *Theodores* time they did not afflict themselves, but sported rather in obscure and profane manner. The sacrifices are set downe. *Num.* 29. 8. 9. 10. 11.

The next Feast was that of Tabernacles; in remembrance that howsoever they now dwell in strong Cities, goodly houses, &c. yet their fathers lived in Tents in the wilderness, where God by a cloud in the day time, and fire in the night protected that

*Phil.* Ind. de  
vita Mos. l. 3.  
g In Decalog.  
n Hosin. de fe-  
sta. l. 1. c. 3.  
Maldonat. in  
Mat. 26.

*Exod.* 23. 16.

*Mat.* 2. 4.

k These New-  
moone feasts or  
Sabbaths, it  
seemeth Ho-  
race ferm. l. 1.  
Sat. 9. hodie tri-  
cesima Sabbata:  
vin' tu Curtus  
Iudais oppetere?

Theodoret qu.  
32 in Leuit.

1 Nehem. 8.

m *Fag. in cap.*

Len. 23.

n *And. Osiand.*

Annot. Harmon.

Euan. 1. 3. c. 36.

people. It is expressed *Leu. 23. Num. 29. Dent. 16.* It was observed from the fifteenth to the one and twentieth, the first and last of them being (as at the *Passé-over*) more solemnely feastuall, with abstinence from labour, and a generall Conuocation. They were the first day to take boughes & branches of trees, and to make therewith booths, and to dwell in-boothes seven dayes. This was neglected from the time of *Iosuah*, till the dayes of *Nehemiah*,<sup>1</sup> when hee and *Ezra* solemnized this feast seven dayes with booths on their house-tops, and in their Courts and streets, with Lectures every day out of the Law, and solemne assembly on the eight day. The Hebrewes report that they made them bundles of that matter, which they carryed, every day of the seven, up and downe in the morning before they might eate, wherupon it was called the Feast of Palmes or Willowes. The seventh day, saith *Paulus Fagius*,<sup>2</sup> they compassed the Altar with these boughes seven times, in remembrance of the fall of *Iericho*, *Andreas Osiander*,<sup>3</sup> affirmeth that they vsed this carrying about boughes every day, especially the seventh, in which they observed a kinde of *Procession* or *Litanie* singing, *Ann Iebona Hosanna ana Iebona batz elicha-na*: first reckoning vp a great number of the names of God, then of his attributes: thirdly, of the things which they wish to bee bestowed, then of themselves and other things, interlacing every particular of these with singing *Hosanna*, like their *Ora pro nobis* in the Popish Letanie. Then they alter it in another forme, Pray redeeme the Vine of thy planting, *Hosanna*, &c. then in another, As thou savedst the strong in Egypt, when thou went'st out for their deliuerance, so *Hosanna*, &c. Then in a longer forme of prayers, with this foot of the song *Hosanna*: and lastly all rings *Hosanna, Hosanna*: and hereupon the later Iewes called this feast *Hosanna*, as also those bundles of boughes: and although that the later Iewes haue now added much, the Iewes of Italie differing from them of Germanie, yet in *Christis* time the acclamations of *Hosanna*, when he came riding on an Asse into Ierusalem, testifie some such obseruation then amongst them.

The sacrifices of euery day are designed *Num. 29.* The first day, thirteene bullocks, the second, twelue, and euery day one lesse to the seventh: in all 70. (as the *Rabbins* interpret it) according to the number of the 70. languages of the Nations, which shall be subdued to the Messias; and 98. Lambs, in respect of so many curses in the Law, against the transgressing Israelites.

Ioh. 7. 37.

Num. 29. 35.

The eight day was the Feast which they called *Hauizib*, and *Azeretb*, that is Collection, called also the great day of the Feast, in the two and twentieth day of this moneth *Tisri*. In this they were to contribute to the continuall Sacrifices, and publike thanksgiuing was made for the fruits of the Earth, and the first fruits of the later fruits were offered. *Ieroboam* in an irreligious policie remoued the Feast of Tabernacles from the seventh moneth to the eight, from *Tisri* to *Marchesuan*.

p *Hosin. de fest.*  
cap. 7.

The seventh year was appointed a Sabbaticall year wherein they were neither to sow nor to reape; but to leaue that which should voluntarily grow in their fields and yards to the poore, and secondly should not exact debt of their brethren of the same Nation, but remit it, *Dent. 15. Exod. 23. Leu. 25.* and the obseruation hereof is expressed in the time of *Nehemiah*.

Nehem. 10. 37.

q *Ios. Scal. An-*mad. in *Euseb.*

pag. 13.

r *Hosin. de*

Temp. &amp; de

Fest. Iud.

f *McLan. Chron.*

lib. 5.

t *Fab. Pad. Ca-*

tena temp. an-

nul. 40.

u *Caluif. Isagoge*

cap. 23.

x *Aristoph. in*

Plato.

y *Aufonius de*

Iudis.

After seven times seven yeares which make fortie nine, they were to reckon Iobell or yeare of *Iubilee*, *Leu. 25.* beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions that had bene alienated, returned, the law allowing no further sales, proclaymed with sound of a Trumpet of a Rammes-horne, and therefore called *Iobel*, which signifieth a Ramme, or Rammes-horne.

Touching this yeare of *Iubilee* is much controuersie. The ancient Authors account it the fiftieth yeare. *Scaliger* refuseth their authoritie herein. Many moderne writers hold the same opinion, as *Hosinian*,<sup>1</sup> *Melancthon*, *Fabritius*, *Paduanns*, &c.<sup>2</sup> *Caluif* hath at large disputed this question against *Crentzheimius* and *Bucholarius*, by diuers arguments prouing that the *Iubilee* was but fortie nine yeares complete, and that the fiftieth yeare was the first onwards of another *Iubilee* or Sabbath of yeares: Yet is this space reckoned by fiftie, as *Onid* calls the *Olympiad*, *quinquennis Olympias*: *Aristophanes*,<sup>3</sup> and *Aufonius*<sup>4</sup> affirming the like: and yet the *Olympiad* is but foure yeares complete, and reckoned from the fifth to the fift exclusively. Otherwise they should haue



haue had two Sabbaticall yeares together, namely the fortie ninth being the seventh yeare, and the next which was the fiftieth yeare. As for the later Writers, they might be deceived by following the streame, and beguiled by the *Papists Iubilee*, which *Boniface* the eight, before called *Benedictus*, (and yet neither was good saye nor doer) instituted, Anno 1300. to bee obserued euery hundreth yeare: and *Clement* the sixt abridged to the fiftieth: as *Auentinus*, *Trithemius*, *Crantzius*, and other haue written. Whether they were Heathenish in imitating the *Ludi seculares*, or Iewish, in following the legall Iubilee: Certaine it is, Rome thereby becomes a rich Mart, where the *Marchants of the Earth* resort from all places of the Earth to buy heauen: and *Babylon* the great Citie is clothed in fine linnen and purple and scarles, and gilded with gold and precious stones and pearles, with the gaires of her Warres, giuing in exchange the soules of men, washed from their sinnes; A thing more precious to Christ then his most precious blood. But his pretended Vicars haue learned to effect it (the filling of their purse) with greater ease: deuout Pilgrims from all parts, visiting Saint *Peters* staires, whence they goe truly Saint *Peters* heires, *Siluer and gold haue I none*, and yet finde their Pardons too cheape to be good. But to returne to our Pilgrimage, and to obserue the obseruation of the Iewish Iubilee; This feast was partly ciuill in regard of the poore, of the inheritances, of the Israelitish Families, specially that of the Messias, and of the computation of times, as amongst the Greekes by *Olympiads*, and amongst the Romans by *Lustra* and *Indictiones*: partly also it was mysticall in regard of the Gospell of Christ, preaching libertie and peace to the Conscience, the acceptable yeare of the Lord.

And thus much of those feasts which God himselfe instituted to this Nation; which how the Iewes of later times haue corrupted, and doe now superstitiously obserue, instituting others also of their owne deuifings, shall bee handled in due place. Wee are next to speake of those feasts, which vpon occasions they imposed vpon themselves before the coming of Christ: to which we will adde a brieue Kalendar of all their Fasts and Feasts.

## CHAP. VI.

*Of the Feasts and Fasts, which the Iewes instituted to themselves: with a Kalendar of their feasts and fasts through the yeare as they are now obserued.*



He Prophet *Zacharie*, in his seventh and eight Chapters mentioneth certaine fasting dayes which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, because that on that day *Ierusalem* began to bee besieged. 2. *Reg.* 24. A second fast was obserued on the ninth day of the fourth moneth, in remembrance that then the *Chaldeans* entred the Citie.

A third fast they held on the ninth day of the fift moneth in respect of the Citie and Temple burned on that day. First, by *Nabuchodonosor*; Secondly, by *Titus*, on the same day: which the Iewes doe yet obserue with strict penance, going bare-foot and sitting on the ground, reading some sad Historie of the Bible, and the Lamentations of *Jeremie*, three times ouer.

Their fourth fast they celebrated on the third day of the seventh moneth, in remembrance of *Godoliah* slaine by *Ismael*; *Ieru.* 41. 42. 2. *Reg.* vii. To these are reckoned the fast of *Ester*, in the thirteenth day of *Adar*, their twelfth moneth; and on the seauenteenth day of the fourth moneth, in the remembrance of the Tables of the Law broken by *Moses*: the institution whereof seemeth to bee late; seeing the Scripture doth not mention it. In this moneth the Egyptians kept the Feast or Fast of their *Osiris*, lamenting for him, which seemeth to bee the same that is mentioned, *Ezech.* 8. Where women are sayd to mourne for *Tammuz*, whom *Plutarch* calleth *Amuz*, and from

from thence deriveth *Iupiter's* title of *Ammon*. Of him was this fourth moneth called *Tamuz*.

a *Ester*. 9. 21.

*Caluif*. 3477.

On the <sup>a</sup>fourteenth and fifteenth dayes of *Adar*, they kept the feast of *Phurim*, or lots instituted in remembrance of that deliuerance from *Haman*; by the authoritie of *Ioachim* the high Priest, as *Functius* relateth out of *Phil.* Anno M. 3463. *Antonini Margarita* a christned Iew, reporteth that on these dayes the Iewes reade the historie of *Ester*, and so often as *Haman* is mentioned, they smite on their seares with their fists, and hammers, otherwise spending the time of this feast in Bacchanall riots and excessse.

b *Ioseph. de bello Iud.* l. 1. c. 17.

They had the feast also of wood-carrying called *Zeusapoch*, mentioned by <sup>b</sup>*Iosephus*, in which the custome was for euery one to carrie wood to the Temple to maintaine the fire of the Altar.

c *Ios. Ant.* 13. v. 2.

The Feast of Dedication, otherwise called the Feast of *Lights*, and the institution thereof is largely described, *Maccab.* 4. in remembrance of the institution of diuine worship and sacrifice in the Temple, which had bene by *Antiochus* polluted, and sacred to *Iupiter Olympus*, all the seruices appointed by the Law being abolished. By *Iudas Maccabeus*, the Temple and Altar, and other holy instruments, were dedicated the same day three yeares after their first pollution, called therefore the feast of *Lights*, as I thinke, saith *Iosephus*, because so vnexpected a light shone forth vnto them. But *Franciscus Iunius*, in his Annotations vpon the Syrian translation of the tenth of *Iohn*, where this Feast is mentioned, allegeth out of the *Talmud*, another cause as followeth. When on the five and twentieth day of *Cisleu* they entred into the Temple, they found not pure oyle, except in one little Vessel, which contained sufficient for the lamps but one day, of which oyle they lighted the lamps in order, which lasted eight dayes, till they pressed out of the Oliues cleane Oyle. And therefore the Wise-men of that time decreed, that yearly those eight dayes beginning at the five and twentieth of *Cisleu* should be dayes of ioy, and that euery one in the doores of their houses euery evening, during those eight dayes, should light lamps, for declaration of that miracle, wherein they must not fast nor lament.

Likewise 1. *Mac.* 13. is ordayned festiuall the three and twentieth day of *Iar*, for the expiation of the Tower of Ierusalem by *Simon Mac.*

*De fest. Iud. vid. Phil. Ferdinand.*

*Sigonius* reckoneth also the feast of *Iephia*, in the end of the yeare, which yet is not like to haue continued in succeeding ages: and of the fire that wee haue mentioned in 2. *Mac.* 1. and the feast of *Iudith*, for killing *Holofernes*: and on the fourteenth day of *Adar*, for the victorie against *Nicanor*, *Ios. l.* 12. Their later feasts I shall mention and declare their seuerall ceremonies, when we come to speake of their later times, and of the present Iewish superstition. In the meane time I thinke it not amisse to set downe here out of *Scaliger*, a view or Kalendar of their moneths, with the feasts and fasts, as they are obserued therein at this day.

*Ios. Scal. Can. Ifig. l. 1. c. 6. TISRI habet dies 30.*

*Tisri Plenus.* 1. Clangor Tubæ 3. Ieiunium *Godolix* qui cum *Iudais* occidebatur in *Maxpa*, *Ier.* 41. 5. Ieiunium. *Moriuntur* 20. *Israelita*, *Rabbi Akiba* filius *Ioseph* comp. citur in vincula ubi moritur. 7. Ieiunium. Decretum contra *Patres nostros*, ut perirent gladio, fame, ac peste, propter vitulum fabricatum. 10. Ieiunium *Kippurim*. 15. *Scenopegia*. 21. *Scenopegia*. 22. Octaua *Scenopegias*. 23. Festiuitas *Legis*.

*Marches.* 19.

*Marches. Catus.* 7. Ieiunium. *Excacarent oculos Sedekia*, &c. post. 29. *Intercalatum dies vnus in Anno pleno.*

*Casteu.* 30.

*Casteu plenus.* 25. *Encenia*. 28. Ieiunium: *Ioiakim* combussit volumen quod scripsit *Baruch* distante *Ieremia*. 30. *Eximitur dies in Anno defectiuo.*

*Tebeth.* 19.

*Tebeth Catus.* 8. Ieiunium. *Scripta est lex Græcè diebus Ptolemai Regis. Tenebratio duo per vniuersum orbem.* 9. Ieiunium. *Non scripserunt Magistri nostri quare ea dies iurata.* 10. Ieiunium. *Obsidetur Ierusalem à Rege Babylonis.*

*Sebat.* 30.

*Sebat plenus.* 5. Ieiunium. *Moriuntur Seniores qui fuerunt aequales Iosua filij Nun.* 23. Ieiunium. *Congregati sunt omnes Israelita, contra Beniaminensem propter pellicem & idolum Micha.* 30. *Locus Embolismi.*

*Adar.* 19.

*Adar Catus.* 7. Ieiunium. *Moritur Moses Magister noster qui in pace quiescit.* 9. Ieiunium

*Iciunium: Schola Sammai & schola Hallel inter se contendere ceperunt. 13. Festivitas decreta: interficitur Nicanor. 14. Mardocheus Phurim.*

Nisan plenus i. Ieiunium. Mortui sunt filij Aaron. 10. Ieiunium. Moritur Mari-  
am. Eligitur agnus mandandus 14. die. 14. PASCHA. Exterminatio fermenti. 15.  
Azyma. 16. ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΧΑ. Manipulus frugum. ΗΜΕΡΑΙ ΠΕΝ-  
ΤΗΚΟΣΤΗΣ ΕΒΔΟΜΑΞ ΔΕΥΤΕΡΟΠΡΩΤΗ. 21. Solennitas finis Azymorum.  
23. ΕΒΔΟΜΑΞ ΔΕΥΤΕΡΟΔΕΥΤΕΡΑ. 26. Ieiunium. Moritur Iosue filius Nuu.  
30. ΕΒΔΟΜΑΞ ΔΕΥΤΕΡΟΤΡΙΤΗ.

1. *Levi* caput. 7. ΕΒΔΟΜΑΣ ΔΕΤΤΕΡΟΤΕΤΑΡΤΗ. 10. *Levi*num. *Moritur* Eli tier. 29. Pont. Max. & ambo filij eius: capitur arca testimonij. 14. ΕΒΔΟΜΑΣ ΔΕΤΤΕΡΟ- ΠΕΜΠΤΗ. 21. ΕΒΔΟΜΑΣ ΔΕΤΤΕΡΟΕΚΤΗ. 23. *Solennius*. *Simon* Gazam capit. 28. ΕΒΔΟΜΑΣ ΔΕΤΤΕΡΟΕΒΔΟΜΗ. *Levi*num: *Moritur* Samuel Pro- pheta. *plangitur* ab omni populo.

Strovan plenius. 6. ΠΕΝΤΗΚΟΣΤΗ ΠΛΗΡΩΜΑ ΤΩΝ ΗΜΗΡΩΝ ΤΗΣ Strovan. 30.  
ΠΕΝΤΗΚΟΣΤΗΣ. 23. *leuinium. Desistunt ferre primogenita & primitias Ierolyma  
in diebus serotobus filij Nabat, 25. leuinium. Occiditur Rabban Simeon filius Gamalsiel,  
Rabbi Ismael, R. Hanania secundus a pontificib. 27. leuinium. Combustus est Rabbi Ha-  
nina filius Tardion vna cum libro legis.*

Tamuz. Cænis 17. Ieiunium. Franguntur Tabula legis. Cessat iudicatio. Urbis fissæ Tamuz. 29.  
Epistemon cremat librum legis. Ponit statuas in templo.

*Abplenus, 1. Ieiunium. Moritur Abaton Pontifex. 9. Ieiunium. Decretum contra Ab. 30. patres nostros ne ingrederentur in terram Iudeam. Desolatio Templi prioris & posterioris.*

18. *Incunium. Exstincta est Lucerna vespertina in diebus Abaz.*

*Elud cavus*, 17. *Ieiunius*, *Morimur* *Exploratorum* qui *diffamaverant* *terrana*, 22. *Elud*, 29.

As for the Sabbaths, New-moones, and daies not solemnized with feasting or fasting, I haue passed ouer in this Kalender, as impertinent, or needlesse.

## CHAP. VII.

*Of the ancient Oblations. Gifts, and Sacrifices of the Jewes: of their  
Tithes, and of their Priests, and persons Ecclesiasticall,  
and Religious.*

**A**lthough *Moses* doth handle this matter of their Rites and Sacrifices, and is herein seconded and interpreted by the succeeding Prophets, so fully, that it may seeme a pouring of water into the Sea, to speake needlessly, or by our Discourse, to obscure, rather than illustrate, that which is so largely and plainly there expressed; yet because of that subiect which we haue in hand, I cannot altogether be silent (at least of the Kindes and heads) referring the desirous Reader, for his more perfect satisfaction in particulars, to those clea-  
rer propheti-<sup>all</sup> fountaines. Their Rites for time and place we haue already described: The next intended part of this Iewish relation shall be of their *Oblations*, which were either *Gifts* or *Sacrifices*. Their Sacrifices were such oblations, wherein the thing offered was in whole or part consumed in diuine worship, for the most part by fire or shedding of blood. These were of eight sorts. *Burnt-offerings*; *Meat-offerings*; *Peace-offerings*; *Sinne-offerings*; *Trespasse-offerings*; *the offerings of the Consecration*; *Cleansing* and *Expiation*. <sup>a</sup> *Philo* reduceth them to three: *Burnt*, *Peace*, and *Sinne-offerings*, according to the three causes of sacrificing; *The worship of God*, *the obtaining of good things*, and *freedome from euill*. <sup>b</sup>

The *Burnt-offerings* were by fire consumed, the Rites and manners hereof is expressed, *Leuiticus 1*, the fire was to be perpetuall on the Altar, being that which God miraculously sent from heauen to consume *Aarons* sacrifice; for neglecting which, and vsing other, his two sonn<sup>s</sup> *Nadab* and *Abihu* were stricken by a reuenging fire from God. The *Mente-offring* was made of fine flower, without hony or leuen, and



and with oyle and incense on the alter, or frying-pan, or oven, or caldron, according to the rites prescribed, *Leuit. 2*: partly sacred to the Lord by fire, the rest to bee the Priests. The *Peace-offerings* are with their proper ceremonies enjoined, *Leuit. 3.* and *7*: the fat and kidneyes were to be burned on the Altar (the fat and bloud being universally forbidden them for food) the breast and right shoulder was the Priests: the rest to the Sacrificer, to be eaten the first, or at furthest on the second day: or else on the third to bee burned with fire. The offering for sinners of ignorance, for the Priest, Prince, People, or priuate man, is set downe, *Leuit. 4.* and *6*. The *Sinne-offering*, in case of contempt, where the sinne is committed against God and man willingly, with the due manner thereof is expressed, *Leuit. 6*. To these were adioyned *Prayers and praises*, with musicall voyces, and instruments, Cymbals, Violes, Harpes, and Trumpets resounding, *For he is good, for his mercie endureth for ever*. The first kinde of Sacrifices was proper to the Priests at their consecration, recorded *Leuit. 6. 20*. The seventh mentioned sacrifice is of purification or cleansing, as of a woman after child-birth, *Lev. 12.* or of a Leper, *13. 14.* or for vncleane issues of men and women, *chap. 15*. The eighth is the sacrifice of *Expiation or Reconciliation*, on that festiual or fasting-day before spoken of, *Leuit. 16*. Hereunto may we adde the lights and the daily offerings of incense, morning and euening, *Exod. 30.* on a golden Altar, whereunto the Priests onely had access, with such perfume onely as is there prescribed.

The Gifts, which we haue reckoned a second sort of Oblations, that were not as the former in whole, or in part consumed in their offering, but preserved whole and sound, were giuen, either according to the Law, or by Vow, or of free will. The Law prescribed *First fruits and Tithes, and the personall halfe-shekel*. The first fruits of Man, of beasts, and of the fruits of the earth, the Law exacteth, *Exod. 22, 23.* and are assigned to the Priests, *Num. 5.* and *18.* which, of men and vncleane beasts, were to be redeemed, of others to be sacrificed. Of *Tithes*, when we consider the assignement of them to the Tribe of *Leui*, we must so farre acknowledge them Leuiticall and Ceremoniall. But some, considering the paying of them to a Priest, so soone as we read of a Priest, in Scripture, and that by the father of the faithfull (which the Apostle vrgeth against Leuiticall Ceremonies, in that *Leui* himselfe in *Abraham* payed them) and his nephew *Iacob* vowed the payment thereof, so soone as God should giue him whereof to pay Tithes; and that (the first times of the Christian Church excepted, wherein there was no such settled order for things of this and like nature) Tithes were payed to the Church, vntill the Arch-enemie of God and his Church, in his Antichristian supremacie robbed the Ministers of that due, which in Gods right they before held, appropriating the living of the Altar to them that *liued not at the Altar*, but yet ordinarily leauing them to the Church (as they then accounted the Church) cannot so easily subscribe to that opinion, perhappes more common then true, which disannull diuine right of the non-paying Tithes, as being then a Iewish and Leuiticall ceremonie. But I leaue the Reader to discusse this matter further, with Master *Carleton* \* in his Treatise of that argument (not to mention the Canonists) whose reasons, if they want weight in any mans iudgement, yet let the same consider another supplie, not at all fauouring of Iudaisme: namely, that <sup>b</sup> Tithes are due to Christian Ministers by Vow: Christian Common-weales, and Counsells hauing consecrated them to God and his Church: neither is it now time after the Vowes to enquire, and <sup>c</sup> without Diuine dispensation to alter it, without satisfaction sufficient. But leauing this sore too tender to be touched, and yet little touching and mouing some consciences pretended tender; let vs view the Tithes, as they then were, Iewish. In *Leuit. 27. 30.* is a declaration of the Lords right, *All Tithes are the Lords*; and an assignation of the same, *Numb. 18. 21.* Behold, I haue giuen the children of *LEVI* all the tenth, &c. Saint <sup>d</sup> *Hierome* reckons foure sorts of Tithes: first, that which the people paid to the Leuites: secondly, that which the Leuites hence paid to the Priests <sup>e</sup>: thirdly, that which they referred for expence in their solemne feasts when they went to the Tabernacle or Temple <sup>f</sup>. The fourth was a third yeares Tenth, which was then laid vp for the Leuite, and the poore amongst them <sup>g</sup>. The practise hereof *Nehemiah* restored in the reformation of Religion, *Nehem. 10.* when the First-fruits and Tenths were brought

a *Carleton* of Tithes due by Diuine right. vide & cap. 16. quest. 1. & *Rebuffus* de decimis, item *Tyndari* Tract. de Dec. *Rebuffus* statuit de iure diuino distans ratione naturali, decimas inuentas. q. 1. 5. 12. a iure vero canonico formam & declarationem esse falsam. *Tyndarus* § 25. preceptum (ait) decimarum partim est morale, partim iudiciale, &c.  
b *M. Downam*. c *Leuit. 27. 28.* d *Hieron* super *Ex. ch.* e *Num. 18. 26.* f *Dent. 14. 22.* g *Dent. 14. 28.*

to the treasure or chambers of the house of God, <sup>a</sup> *Ioseph Scaliger* hath written a Treatise of Tithes, the summe whereof is this. Euery thing which was food for man, and was laid vp for preservation, if it receiued increase from the Earth, was subiect to offerings, and consequently to first fruits and Tithes. Garden-herbes were not exempted: they tithed Mints and Annise. (But <sup>b</sup> *Drusius* saith this was of tradition, and not of the Law: for the Law required onely the tenths, *proventus tui*, of the increase, vnder which name (saith he) those came not.) Out of these they first paid the first fruites: secondly, <sup>c</sup> *Theruma*: thirdly, a two-fold tith, and these all in their due order. The husbandman might not touch any of his increase before these deductions. First fruits of corne, grapes and oliues were offered in the basket: but the *Theruma* and Tith onely of the kindes already dressed and prepared, as wheate fanned, oyle and wine. Corne in the eare, and so the rest was called *Tahal*: after they were made readie, the *Theruma* was taken <sup>d</sup> from the heape and given to the Priests: this was called the great *Theruma*, and was not defined by *Moses*, but the ancient Lawyers determined that it might not be lesse then the fourth or fifth, or at least the sixth part: the first they called the *Theruma* of a good eye, the second indifferent, the last of an euill eye, and niggardly. When this was taken away for the Priests, the rest of the heape was tithed for the Leuite: this was called the first tith, and the tenth part thereof the Leuites gaue to the Priests, which was called the tith of the tith, or the *Theruma* of the tith. For the former *Theruma* they named the great *Theruma*, because it was more then this. After this deducted, the Leuites might freely vse the other nine parts of the tith (which before they might not) whether in, or out of Ierusalem. The Husband-man or Lay-man, was yet to pay another called the second tith, namely, the tenth part of that which remained to him after the first tith: and this also was holy, nor might be spent, but before God in the Court of the Temple. And therefore it was to be carried to Ierusalem or if the way were long or tedious, they might be sold, and a fifth <sup>e</sup> part was then to bee added: with this money they were to buy wine, oyle, sacrifices and other necessities at Ierusalem where with the Husbandman & the Leuite were to feast in the Temple. After this second tith paid, they might (and not before) vse the rest as *lay chattels* (to borrow the word of my learned friend Mr. *Selden* of the Inner Temple, whose bookes and notes haue furnished this booke with no few notes in this and other arguments) *Scaliger* giues them a Latine name, *Pollutilla*, that is, *exposed*, viz. to common or profane vse. For better view hereof: if the husbandman had six thousand measures of wheate, wine or oyle, he must pay a fourth or fifth, or at least a sixth part, that is, an hundred in the name of his <sup>f</sup> *Theruma*. Of the five thousand and nine hundred remaining, the first tith will diduct fise hundred foure score and ten, of which the Leuites must pay to the Priests fiftie nine: as tith of the tith. Now out of the five thousand three hundred and ten yet remaining, the husbandman is to pay the second tith, which come to five hundred thirtie and one, and then there remaine to his owne vse, *exposed* or *lay chattels* foure thousand seuen hundred seuentie & nine. So that the first and second tith were in proportion as nineteene of the hundred, besides the greater *Theruma*; all these out of the corne readie fanned: before which also they paid the first fruits in the eare. Further, <sup>g</sup> the husbandman was bound to carrie them to Ierusalem, and there to deliuer them to the Treasurers, which were Leuites <sup>h</sup> depured in diuers offices, to the custodie of these things as fully appeareth, <sup>i</sup> *2. Chron.* 31. And if he did not carry them himselfe, he must send them by his Delegates: touching whom, the Law exacted that they should not bee of the Gentiles. As for the second tith, they might redeeme it, with adding a fifth part ouer and aboue the price. *Tobit* is a perfect patterne of this: <sup>m</sup> *The first tith of all increase* (they are his owne words) *I gaue to the sonnes of Aaron, who ministred at Ierusalem: the second tith I sold, and went and spent it euery yeare at Ierusalem: And the third I gaue vnto them to whom it was meet.* The vulgar Latine reads this last, *so that he ministred euery third yeare all his tithing to the Proselytes and strangers.* And it ought, saith *Scaliger*, rather to be called the tith of the third yeare, then the <sup>n</sup> third tith: for this was no other but the first tith, so that what was paid in the first and second yeare, and in the fourth and fifth of that weeke, of yeares or seuen yeares space, (the seuenth whereof was alway Sabbaticall, and freed from tillage, first fruits, *Theruma* and tithing in the name

<sup>a</sup> *Ios. Scal. diatriba de decimis in Opus:*  
<sup>b</sup> *Drus. Prat ad Mat. 23. ex lib. praecep. 145.*  
<sup>c</sup> *Theruma id est, leuatio de cispis, res separata.*  
<sup>d</sup> *Deut. 18. 4.* This *Theruma* seemeth a second kind of first fruits: for the first were an offering in the eare, &c. as appeareth, *Leuit. 23. 10.*  
<sup>e</sup> *Num. 18. 12. 25. 26. 27. 28.*  
<sup>f</sup> *Tub. 1. 7.*  
<sup>g</sup> *Num. 18. 16.*  
<sup>h</sup> Which made it twelue of an hundred, *Deut. 14. 24. Leuit. 27. 51.*  
<sup>i</sup> *P. Ric. ad praef. 133. ex Deut. 18. 4.*  
<sup>k</sup> *Alii, harum primitiarum quantitatem largientis arbitrio relinquant. Talmud tamen 50. partem statuunt.*  
<sup>l</sup> *R. Ab. ben Kattian. praef. 87.*  
<sup>m</sup> *Scaliger* saith, that the Leuites obserued their courses herein, according to their foure & twentie families, as the Priests had their foure and twentie. *Luk. 1. m Tub. 1. 7. 8.*  
<sup>n</sup> *Ioseph. Antiq. lib. 4. 7.* collect in the third tith of the third yeare, which, saith he, (besides the two yearly tithes, one to the Leuite, the other for Sacrifices and Feast) was for the poore &c. euery third yeare.

name of the first tithes; the same in third and sixth yeares were not carried to Ierusalem, but laid vp in the barnes and store-houses of the husband-man, who to vse the words of *Moses*, *It was to lay them vp within his gates: And the Leuite, because he had no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates shall come, and shall eat and be satisfied.* The Iewes still in all places of their habitations obserue the seventh yeare Sabbaticall; and therefore pay not then any first fruits or *Theruma*; as for Tithes, they were not to be paid but at the Temple, which is now destroyed: neither haue they any certaine stocke of Priests or Leuites (howsoever many are so named) and therefore being asked of vs, saith *Sealiger*, if they might repaire the Sanctuarie in Mount Moriah, whether they would offer any sacrifices; they answered, no, because there is now no Priest-hood in Israel. So desperate is their desolation. Now lest any deceit might be vsed in tithing, there were officers appointed, which were called *b Faithfull*: these searched the houses suspected of non-payment: that encrease whereof the tithing was vncertaine, was called *Eamai*. From the Dedication of *Maccabees*, to the time of *Iohn Hyrcanus*, all payed their first fruits and *Theruma*, but few their Tithes, because those *Faithfull* were vnfaithfull, and corrupted with gifts: but then the great Countell decreed that none should be chosen of that office, but such as were, as they were called. From thence to the destruction of the Temple they were truly payed. The First-fruits, *Therumoth* and Tithes were not payed all at one time, but each kinde at their owne time, as wheat in *Siran* after Pentecost, wine in *Tisri*, oyle in *Tebeth*: and so of the rest.

Besides First-fruits and Tithes, they payed to the Treasure personall offerings, in *Exod.* 30. 12. euery man payed halfe a shekel, which the Hebrewes interpreted to be perpetuall for the maintenance of the Sacrifices; others temporarie, then onely put in practise. As for that collection, 2. *King.* 12. made by *Ihuas* for the repairing of the Temple, and that after by *Nebemish*, Chap. 10. the circumstances shew much difference. This Treasure, in regard of this Poll-money, grew very rich; as appeared in *c Crassus* robbing the same of ten thousand talents at one time. Besides a great beame of gold, which *Eseazarus* the Treasurer, vpon *Crassus* his oath, (afterwards violated neuertheless) to redeeme the rest deliuered to him, weighing three hundred *Mina*, euery *Mina* being two pounds two ounces, and a quarter Troy. *Tully* and other Authors mention these Oblations of the Iewes to their Treasure yearely.

These Gifts and Offerings the Law exacted: they performed many other also, either of their Free-will or of Vow, otherwise little differing from the former; *Leuiticus ultimo*. Many other Ceremonies of their meates, garments, fastings, trumpets, and in other cases, I hope I shall haue leaue to omitte in this place, and remitte him that would further know of them to the Scripture it selfe, hauing pointed out the principall.

But by this is apparant, which Doctor *Downam* hath obserued, that all these being deliuered them in the Lords Treasure; without their labour or cost, together with their eight and forrie Cities assigned them, amounting to a farre greater proportion for the maintenance of that small Tribe: then all the Bishopricks, Benefices, Colledge-lands, or whatsoever other Ecclesiasticall endowments and profits in this Land, although the prophane Ammonites or hypocriticall Cloysterers had neuer conspired to shauie off our *h* beards, and our garments by the buttocks, not leaving to couer our nakednes, or their shame: And yet how sick is *Ahab* for *Naboths* vineyard? And would God we had no *Lezabels* to play the (too cunning) Physitians in this disease. Let me haue a little leaue to say no more then others (for the substance) in Bookes and Sermons haue said alreadie: although those *Bellies* to whom we speake, haue no eares. The first stroke that wounded vs, and causeth vs still to halt, was from Rome, the mother of abominations and whoredomes. Heere, as in the suburbs of Hell, were founded the Churches ruines: our Bulles of *Basbar*, (Abbey-lubbers, and Cloysterers) with the leaden hornes of those Roman Bulles haue pushed downe our Churches, (our Chauncells at least) and made them to fall into those *k Cages of vncleane Birds*, the

*a* Deut. 14. 28.  
*b* 29.

*c* Hierol.

*e* About one hundred and fiftie yeares.

*d* Siclus habet

4. denarios, denarius 6. obolos,

obolus 16. hordeas

mediocria ponderat Drus. ex

di. Mandatorum.

The Sicle was tetradrachmus,

and weighed,

saith Gerunden-

sa, halfe an

ounce of sil-

uer, who saith

he saw one at

Ptolemais; it

had on the one

side the figure

of Aarons Al-

mond-rod, on

the other the

pot of Manna,

written about

with Samaritan

letters, on

the one side

was a Sicle of

Sicles, on the

other Ierusalem

the holy. The

price of a ser-

uāt, saith *Kam-*

*bam*, was thirty

sicles (so they

valued Christ)

of a tree-man

it was twice so

much. On the

sue and twen-

tieth of *Adar*

the Nummulary

or money-

changers saw

in the Temple:

that they

which had not

this halfe she-

kel readie,

might haue it

of them for o-

ther money, or

for a pledge.

It was in figure

like the whole

shekel. Trac.

*Thalmud. de sic.*

*e* 1st. Antiq. 14. 12.

*f* Cic. Pro Murena.

*g* Downams Sermon of the Dignitie, &c.

*h* 2. Sam. 10.

*i* D. Smith, cler.

*e* 1st. Antiq. 14. 12. *f* Cic. Pro Murena. *g* Downams Sermon of the Dignitie, &c. *h* 2. Sam. 10.

*i* D. Smith, cler. Black Smith, *k* Apoc. 18. 2.

Popish



Popish Monasteries. Of nine thousand two hundred eightie and foure Parishes in England, after <sup>a</sup> M<sup>r</sup>. *Camdens* account, three thousand eight hundred fortie five were (it is properly termed) impropriated. And who knoweth whether those Appropriations did not supplant these Supplanters, and disappropriate them of that which in a iuster proprietic was giuen them in their first foundations, for that three-folde maintenance of *themselves, of learning, and of the poore*: yea, happily yet (if we obserue the course of Diuine Iustice) we may see many, whose former inheritances haue by the additions of these, as of a contagious garment, bene infected, and haue eyther died, or bene sicke at the least, of this plague. The Arke when it was in *Dagons* Temple (because imprisoned in an Idoll Temple) brake *Dagons* necke; and when it was thence translated to their Cities, they also were filled with diseases. Our Arke hath thus dealt with the Temples, and cannot well brooke the Cities and lay-hands which imprison, or (if they will) appropriate it. O that they would once send it home where it should be! How fitly and fully doe those words of *Habacuk* <sup>b</sup> agree to the houses founded for Religion, by this and like irreligion peruerred, and at last subuerted? *They coueted an euill conuersione to their houses; they consulted shame to their owne houses, by destroying many people, and sinned against their owne soules. The stone hath cryed out of the wall, and the beam out of the ymber hath answered it, Woe vnto him that buildeth a Towne with blood, and erecteth a Cittie by iniquitie.* Thus we see, the stones haue cryed out of their walls indeed, and by their demolished heapes may receiue *Labans* name, *Jegar sehadubai, the heape of wittnesse*, their ruines remayning testimonies of Gods iudgements. A violent streame (saith M<sup>r</sup>. <sup>c</sup> *Camden*) breaking through all obstacles, hath rushed out vpon the Ecclesiastick state of this Land, and ouerwhelmed, to the Worlds wonder, and Englands griefe, the greatest part of the English Clergie, with their most beautifull buildings; and those riches which the Christian pietie of the English had from the time of their first Christianitie consecrated to God, were (as it were) in a moment disperfed, and (if I may so say) profaned.

Let none traduce me as a *troubler of Israel*, and a traducer of our Law and State, which haue thus both changed and setled these things, I enueigh against *Abisols* conspiracy, and *Achitophels* deuises, which were the troublers of Israell, and so disturbed the iust heart of righteous *Dauid*, that on the sudden he a little forgate the exact rule: and commanded, *Thou e and Ziba diuide the Lands*. So (if loosers may haue leaue to speake) our Parliament (perhaps with some extasie of ioy, for remouing the links and linkes of superstition) had in those busie times but negligent consideration of *Mephiboseths* right; and our Vicar *Mephiboseths*, the Clergie then, did not much vrge in, yea we would still say of these our halting *Zibaes*, *Let them take all*, rather then we should want our *Lord and his Gospel*, to come home to us in peace. And in peace, let them rest which were Authors of this peace to vs; and let vs pray that a worse generation of *Vipers* doe not arise, and that the *Canker-worms* eat not what the *Grasshopper* hath left, and the *Gutterpillar* the residue of the *Canker-worms*. I meane those *Latron-patrons*, and *Patron-latrons*, whereof these extend to the vermost whatsoeuer might, and whatsoeuer colour of right, in Exemptions, Customes, <sup>b</sup> Priuiledges and prauiledges, where by euery *John a Stile* shall intercept the Churches due, or by a weightier fee, force a composition, or wrangle out some broken Title, or breake the necke of the Cause with a Prohibition: the other hauing a trust committed, maketh himselfe a *Bawde*, and selleth his Church (which cost no meaner price then the blood of Christ) for money. Oh Christ, ouerthrowe the Tables of these Money-changers, and with some whip drive them, scourge them out of thy Temple, which supplant thy plantations, and hinder the gayning of Soules for gain. Withstand these *Balaams*, which for *Balaacks* blessing, care not what curse they bring vpon Israell, which present for presents, and scape to maintaine their carnall liuing, out of our spirituall Liuing; to bestow on their Hawks, their Hounds, their! But whether hath this passion or zeale (Truth I am sure) transported me? Truly, the fixed starres in our Westminster firmament (and may not I so call it, where is such a *Starre-Chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence; only those wandering planets which selfe-guile in selfe accuseth, doe I here accuse.

N

And

<sup>a</sup> *Camden Britan, Edit. ult.*

<sup>b</sup> *Hab. 2. 9, 10, 11, 12.*

<sup>c</sup> *Gen. 31. 47.*  
<sup>d</sup> *Vbi supra.*

<sup>e</sup> *1. Sam. 19. 19.*

<sup>f</sup> And all they challenge as theirs, driving the poore Vicar to shew composition or prescription: They know who cast at all, *Luk. 4. 7.* and said, *Mibi tradita sunt*, (ye may English it here) they are betrayed to me.

<sup>g</sup> Let me haue the like liberty to inueigh against vices here, as *Esperus* was allowed among the Papists, who speaking of the Romish proceedings saith, *Sedus Apostolica summa iura, hoc est summa iniuria, priuilegia hoc est abusus, consuetudines, hoc est corruptela*: I speake only against abusers of law & right.

And for these, and all the Churches enemies, *Let God arise, and his enemies* (or their enmitie) *be scattered*, that there be no more such <sup>h</sup> *Ababs*, as I mentioned, which hauing more then enough, seeme to haue nothing; as long as *Naboth* hath something which they can long for: and that there be no <sup>i</sup> *Elisabets*, which shall promise *Tobias the Ammonite a Chamber in the house of the Lord*: that neyther any abuse the profession of Law, directly; nor the possession of Patronage, indirectly; (for abuses onely I taxe) so to discouer our Churches nakednesse, that euery *Cham* (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselves are the most guiltie amongst vs; although none are more ready to <sup>k</sup> *tell in Gath, or publish it in the streets of Askelon, that the daughters of Babylon may triumph*.

After that we haue spoken of the Times, Places and Rites sacred to God, order requireth next to speake of those persons, whose office and function it was to procure and manage those Diuine and Religious affaires. And first, amongst the first Hebrewes, we finde no Priest named before *Abrahams* time, in which *Melchizedech* was interpreted by the most, to be *Schem* the sonne of *Noah*, Father both of this and other Nations; and Master *Broughton* hath written a whole booke in confirmation hereof. The heads of Families then exercised the Priestly office of teaching, praying, and sacrificing in their owne households, as we reade of <sup>l</sup> *Abraham*, <sup>m</sup> *Isaac*; and <sup>n</sup> *Isaac*. After that, the first borne of all the Tribes of Israel were consecrated to this business, when as God had destroyed the first-borne of Egypt, and these offered sacrifices, <sup>o</sup> vntill that the Leuites were chosen in their roome; <sup>p</sup> God turning the Propheticall curse of *Isaac*, of *scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, <sup>q</sup> in a zeale of Gods glorie had *sanctified their handes* to this ministerie *in the blood* of the nearest of their idolatrous kindred, that had sinned in adoring the *golden Calse*.

Now in the third of *Numbers*, where the first-borne of the Israelites, and the Leuites are numbred, appeareth a difficultie, which most of the Interpreters which I haue read of that place, haue neglected: namely, that of the Israelitish first-borne there were found, from a moneth-olde vpward, two and twentie thousand; two hundred, seuentie and three, and of the Leuites, but two and twentie thousand; so that therefore there must bee fise sheekles a peece payed for the redemption of euery of those two hundred seuentie and three in surplusage more then the Leuites; whereas yet in the parcells of the Leuiticall account, are found more of the Leuites then of the Israelites, as appeareth; the family of the Gershonite, contayning seuen thousand and five hundred, the Kohathites, eight thousand sixe hundred, and the family of *Morari*, six thousand and two hundred, which beeing added together, amount to two and twentie thousand and three hundred; and therefore are seuen and twentie more then the Israelites. To this <sup>r</sup> *Lyra*, <sup>s</sup> *Dionysius*, <sup>t</sup> *Caribianus*, and <sup>u</sup> *Iunius* (for the most are wholly silent) answer, that those three hundred ouer and aboue the two and twentie thousand were first borne themselves, and therefore in right of the former challenge of the first-borne, were the Lords already. And if it seeme as much wonder, (which Author obserue not) that of two and twentie thousand were but three hundred first-borne; <sup>v</sup> That their exploit of executing their kindred for Idolatrie (before mentioned) in which sinne, the first-borne, as Priests, were likeliest to haue followed *Aaron*, a chiefe man of their Tribe, might answer for me. And that cruell Edict <sup>w</sup> of *Pharao*, and their miraculous fruitfulness, may make it lesse strange, that both in these Leuites there were so few first-borne, and in the other Israelites also, with whom amongst 603550 men from twenty yeares olde vpwards, there were (though reckoning but from a moneth olde, as is said) but two and twentie thousand two hundred seuentie three, which is little more then one of seuen and twenty, besides that inequality of the persons numbred. Likewise as <sup>x</sup> *Phil. Ferdinand* hath obserued out of *Abraham ben Daud*, if a woman first brought forth a female, neyther that nor the sonne, if she had any after, were of these sanctified first-borne. This excursion vpon this occasion, wherein I haue found diuers Interpreters mute, will (I hope) find pardon with the Reader, who happily himselfe may finde some better resolution.

<sup>l</sup> Gen. 18. 19.

<sup>m</sup> Gen. 37.

<sup>n</sup> Gen. 49. 26.

<sup>o</sup> Exod. 13. 2.

<sup>p</sup> 15.

<sup>q</sup> Exod. 24. 5.

<sup>r</sup> Num. 3. 41.

<sup>s</sup> Gen. 49. 7.

<sup>t</sup> Exod. 32. 29.

<sup>r</sup> *Lyra* in *Num.*

<sup>s</sup> *Dionys. Caribuf.*

<sup>t</sup> *Iun.* addeth also in the number of Priests.

<sup>u</sup> But one of

<sup>v</sup> 74.

<sup>w</sup> *Exod. 9.*

<sup>x</sup> *Exod. 9.*

To returne to our Historie; God had before appointed *Aaron* to bee high Priest, and his Sonnes to bee Priests, to whom the Leuites were assigned after (as wee haue said) as assistants in inferiour offices of the Tabernacle. *Aaron*, from whom is reckoned the succession of the high Priests, in the same office, had appointed to him eight holy garments, a Breast-plate, an Ephod, a Robe, a broidered coate, a Miter, a Girdle, a plate of golde, and linnen breeches. Also his sonnes had appointed to them coates, and Boners and Girdles, and Breeches: which their attire is described at large, *Exod.* 28. *Iosephus* writeth of the stones there mentioned, That that on the Priests right shoulder shined forth very bright; when God was pleased with their Sacrifices, as did also those twelue in the breast-plate, when in the time of warre God would assist them, which ceased miraculously to shine two hundred yeares before his time; or as the Talmudists say, from the building of the second Temple.

The consecration of the Priests, and rites thereof are mentioned, *Exod.* 29. The conditions required in the high Priest, as that he should not haue the bodily defects of blindnesse, lameness, maymednesse, &c. nor should vncouer his head, and many other such like; are expressed, *Leuit.* 21. His office was daily to light the Lights at the evening, and to burne incense at morning and evening, and once euery Sabbath to set the Shew-bread before the Lord to sacrifice, and once a yeare to make reconciliation in the holy place, &c. This office they executed till the captiuitie, after which they ruled also in the Common-wealth; and the familie of the *Maccabees* obtaigned temporall and spirituall iurisdiction; being both Priests and Kings. But the state being vsurped by others, they also appointed high Priests at their pleasures: and thus were *Annas* and *Caiphas* high Priests, although *Caiphas* alone administered the office, which was abrogated to *Annas*, the name only remayning; and thus *Iosephus* saith, that *Anna* was most happy, who had himselfe bene high Priest; and seene all his sonnes in that office, whereas in the institution, and before the Captiuitie, this office continued ordinarily with their liues: which after they enioyed longer or shorter, at pleasure of the Conquerour.

Next vnto the high Priest, were the Priests lineally descended from *Eleazar* and *Ithamar* the sonnes of *Aaron*, as in number many, so in their Priestly rayments, consecration, condition, and office, much differing from the former, as appeareth; for their garments, *Leuit.* 28. their consecration 29. their conditions required in them, *Leuit.* 10. and 21. and their office in some things, as preaching, praying, sacrificing, not much vnlike to the former, but in degree, sometime assisting him in these things, sometime alone, and in some things, nothing participating, as in *Moses* plainly may be seene. These priestly families, being of the house of *Eleazar* sixteene, and of *Ithamar* eight, which *Dauid* by lot distributed into foure and twentie orders, according to the number of the heads of families, those foure and twentie men, chiefe of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their ministerie, 1. *Chron.* 24. and tooke turnes by course<sup>b</sup>, in performing of the same as *Luke* sheweth<sup>i</sup> in the example of *Zacharias*. *Iosephus*<sup>k</sup> testifieth the same, and affirmeth, That in each of these ranks were more then fife thousand men in his time: and in the historie of his life, saith, that himselfe was of the first of these orders, betwixt which was no small difference, and the heads of these were called also *Chiefe Priests*<sup>l</sup> in the old and new Testament. \* It was by their law forbidden on paine of death to any Priest or Leuite, to intermeddle in anothers function. But at the three solemne feasts any of the Priests which would were permitted to minister, and to participate with those whose course it then was: only they might not offer the vowes, or free-will, or ordinarie offerings.

The Leuites had the next place in the Legall ministerie: all that descended of *Leui*, except the familie of *Aaron*, being thus called: and *Num.* 3. according to the descent of the three sonnes of *Leui* had their offices assigned them, which so continued till the dayes of *Dauid*. Hee distributed them according to their families vnto their seuerall functions, twentie foure thousand to the seruice of the Temple: fixe thousand to bee Iudges and Rulers, foure thousand Porters, and foure thousand which praised the

<sup>g</sup> *Exod.* 28.

*Leuit.* 24. 4.

<sup>h</sup> The course lasted from one Sabbath to the next, and so in order; being renewed euery Sabbath, from hence *Scaliger* gathereth by demonstration that *Iohn Bapt.* was borne about the beginning of April.

<sup>i</sup> *Luke* 1. 5.

<sup>k</sup> *Ioseph* in *App.*

<sup>l</sup> *Ex* 3. *Mar.* 14.

*Alis* 4.

\* *Vid.* de his *Scal.* *Can.* *Hag.* l. 3. pag. 198.



Lord vpon instruments. These were diuided vnder their Heads or Principalls according to their <sup>a</sup> families. The Leuiticall Musicians, with their Offices and Orders are reckoned 1. *Chron.* 25. and 2. *Chron.* 7. These instead of the silken stole, which they wanted, obtained in the daies of *Agrippa*, to weare a linnen one, like the Priests. The Porters are in the 26. of 1. *Chron.* described according to their families, orders and offices. They kept, in their courtes, the doores and treasures of the Temple: to keepe the same cleane, and to keepe that which was vnclane, out of the same: and these all are mustred in their offices 2. *Chron.* 35.

The Gibeonites, called after *Nethanims*, were at hand vnto the Leuites in the meane offices about the Tabernacle and Temple, *Ios.* 9. 21. and 1. *Chro.* 9. assigned here vnto first by *Ioshua*, after by *Danid* and the Princes, for the seruice of the Leuites to cut wood, and drawe water, for the house of God, *Ezra* 8. Besides these Ecclesiasticall persons in the ordinary ministerie of the temple were other, which may no lesse be counted holie: either in regard of Vow, as the <sup>b</sup> *Nazarites* for a time: *Sampson* is an especiall example hereof, and *Iames* the Iust, brother of our Lord: or else they were Prophets by extraordinarie calling, as *Samuel*, *Esay*, *Jeremie*, and others: to whom God manifested his will by dreames, visions, and reuelations: whose ordinarie habite seemes to be a rugged hairie garment, by the example of <sup>c</sup> *Elijah*, and the false <sup>d</sup> Prophets, and of <sup>e</sup> *Iohn Baptist* afterward. And thus much of those persons, which according to the Law were sacred to God: it followeth that we should obserue their superstitions deuoting of themselves, according to their own deuises and traditions, vnto a supposed seruice of God. In a more strict manner then ordinary, or some-what in opinion and practise differing both from the law, and the rest of the Iewish people. Of this kind were many Sects, whereof we are next to speake.

<sup>b</sup> See the institution of them, *Nump.* 6.3

<sup>r</sup> 2. *Reg.* 1.8.  
<sup>s</sup> *Ijai.* 20. 2.  
<sup>d</sup> *Zach.* 13.4.  
<sup>e</sup> *Mal.* 3.4.

## CHAP. VIII.

## Of the diuers Sects, Opinions, and Alterations of Religion, amongst the Hebrewes.

<sup>a</sup> *Platinius* reckoning therein their idolatries, numbred 18, Iewish sects: and as *Scaliger* obserueth, and the Scripture will beare it, might by that rule haue reckoned many other.

<sup>b</sup> *Iud.* 2. 12. 13.  
<sup>c</sup> *Jud.* 6. 27.  
<sup>d</sup> *Iud.* 8. 27. 33.  
<sup>e</sup> *Iud.* 10. 6.  
<sup>f</sup> *Iud.* 17. & 18.  
<sup>g</sup> *Iud.* 19.  
<sup>h</sup> 1. *Sam.* 2. 12.

<sup>i</sup> In *Rad. The.* *rapihim*.



IN this matter of Alterations, and altercations amongst them about Questions and practise of Religion, wee are in the first place to observe their often Apostacies <sup>a</sup> from the truth of the Lawe to the idolatrous superstitions of the neighbouring Nations: as the Reliques of the Egyptian idolatry in the golden Calf, *Exod.* 32. their often murmurings in the desert, the presumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the conspiracie of *Korah*, *Dathan*, and *Abiram*, *Balaams* stumbling-blocke, to couple them in idolatrous seruice to *Baal-Peor*, the idoll of the Moabites: And after their possession of the Land, when *Ioshua* and the Elders were dead, they serued <sup>b</sup> the Gods of the people that were round about them, as *Baal* and *Astartoth*: of the idols and their rites is before spoken. And although *Gideon* cut downe the groue, and destroyed the altar of *Baal*, <sup>c</sup> yet he made an Ephod of the earrings of the prey, & put it in *Ophrah* his Citie, and all *Israel* went awhoring there after it: and after his death, made *Baal-berith* their God. They serued also the Gods of *Aram*, *Zidon*, *Moab*, *Ammon*, <sup>e</sup> and the *Philistims*: *Micah* <sup>f</sup> an Ephramite made an house of gods, an Ephod, and Teraphim, and consecrated one of his sonnes to be his Priest, and after set a Leuite, *Jonathan*, in his roome, the occasion of apostacie to a great part of the Tribe of *Dan*, all the while the house of God was in *Shiloh*: besides the corruption of state and religion by the <sup>g</sup> *Beniamites* and by <sup>h</sup> *Hophni* and *Phinehas* the sonnes of *Eli*.

<sup>i</sup> *Elias Lenita* describeth the forme of sacrificing or hallowing their Teraphim in this sort. They killed a man which was a first-borne, wreathing his head from his body

bodie, and embalming the same with saff and spices: & then wroote vpon a plate of gold the name of an vncleane spirit; and putting the same vnder the head, set it vpon a wall, & burned Candles before it, and worshipped the same. *B. Abraham* saith, they were Ima- ges of Idols made to receive powder from above, as the idolaters conceived of the gods.

But after the reformation of Religion by *Samsel, Diod, and Salomon*, (who yet be- came after an idolatry) beset their greatest Apostasie, to wit, of the ten Tribes; from God, their King, and Religion, by the ouer-rulic pollicie of *Ieroboam*, which corrupted and subverted both it and himselfe. Hee (toe chooe reuolued Israelites should, by fre- quenting Gods appointed worship in Ierusalem, re-acknowledge their former, and truer Lord) consecrated two Aegyptian Calues at Bethel and Dan, and made an House of High Places, and Priests of the lowest of the people.

*Ieroboam* also made them, in the same times, High Places, Images, and Groves, on e- uery high Hill, and vnder euery greene Tree. Yet had the Kingdome of Iudah their eate courses of corruption and reformation, according as they had good or bad kings; but in Israel, the Common-wealth and Church received, by that sinne of *Ieroboam*, an irreuerable wound and irrecoverable losse, vntill that, in Gods iust punishment, they were carried away by the Assyrian Kings into Assyria, and into Hala, Habor, and the Cities of the Medes, as *2. Km. 17.* appeareth, where is recorded a summarie collecti- on of these and other their idolatries. Of these exiled Iudites (if wee beleeue the re- ports and coine Claires of diuers Authors) are descended those Tartarians, which since ouer-ran, with their Conquests, a greater part of Asia and Europe, then euer any other Nation, before or since: of which, their Originall and Exploits, we shall in futes place further discourse. The other Kingdome of Iudah, although it receaued sometime some breathing and refreshing vnder her more vertuous and religious kings, yet for the most part, groaning vnder Tyranny and idolatry, was at last a prey to the Babylonians: from which seruitude being freed by the Persian Monarches, vnder varieties of aduerse and prosperous fortunes, it was afterwards rent and torne by the Macedonians, being made a common Stage for the Armes and Armies of the successors of *Ptolemy* in Egypt, and *Selucus* in Asia, remaining in neede vnto the Conquerour, and receiuing no small impressions and wounds in Soule as well as Bodie, in Religion as in pollicie. But being after deliuered from Macedonian thraldome by the Familie of the *Machabees*, the Government, Ecclesiastical and Temporall, became theirs, but the minds of this Jew- ish people was in those times diuided in diuersitie of Sects and Opinions, of which the Evangelicall and other Histories make mention.

One diuision was of the whole nation not so much for opinion as for the differing habitation which brought also some circumstances of other differences. The *Jewes* therefore were generally thus distinguished, the *Hebreues* which dwelt in Palestina, and the *scattered Strangers*; as *Peter* calls them; to wit, the *Græcians*, (these two sorts are mentioned by *Luke. Acts 6. 1.*) and the *Ἰουδαῖοι Βαβυλωνῶν*, or the remain- ders of the depottation on Babylon, the metropolis whereof was Babylon while it re- mained, and after Bagded. The metropolis or head of the *Ἰουδαῖοι Ἑσθῆρ* or *Ἑσθῆρ* was Alexandria, where also in *Beniamin Tudelensis* his time there was a syna- gogue of the Babylonian dispersion. The Asian Jewes were most of this Babylonian sort; to these *Saint Peter* wrote from Babylon, which therefore he nameth not in the inscription. The Hellenists were so called of hellenizing or vsing the Greeke tongue in their Synagogues (in which they had the scriptures translated) in Egypt, Greece, and Iudie, By reason of this translation the Hebreues and Hellenists often disagreed (for the Hebreues called it a backward reading, because it is read from the left hand to the right) which sometime brake forth into open violence. *R. Elazar* assaulted the sy- nagogue of the Alexandrians at Ierusalem, and committed therein much outrage: and Christian charitie could scarce combine them, as *Luke* mentioneth, *Acts 6. 1.* This Greeke translation was vsed by them throughout Europe; they had it in Hebreu let- ters, as *Terrullian* testifieth in the Serapion at Alexandria. Thus *Philo* and other of these learned Hellenists, were ignorant of the Hebreu. Likewise of those Hebreues, there was small reckoning had of the Galilzans by their supercilious and superstitious brethren of Iudza, as the Gospell hath taught vs.

*1. Ap. Pag. 11.*

*1. King 11.*

The Jewes haue a tale of *Alexander* open- ing certaine mountaines by magicke, and therein inclo- sing a multi- tude of Jewes beyond Baby- lon in the hill Cappis, which haue a King ou- er them, and are called red Jewes. &c. *vid. viii. Carben. lib. 1. 23.*

*c. Vid. Scal. in Euseb. pag. 124. & Can. 11. pag. 278.*

*d. Ἰουδαῖοι 1. Pet. 1. 1. c. 1. 7. 35.*

*f. The Hebreus ordained a fast in remembrance of the translat. of the 70. g. In fine cap. 24. Meghillab;*

<sup>a</sup> Halls Phari-  
saisme and  
Christianity.

*Synagoga Iu-*

*daic. cap. 2.*

<sup>b</sup> *Ios. Scal.*

*Elench. Triher.*

*Nich. Serraz.*

v. 12 He calls

these two sects

*cap. 2. Koraim,*

of Kara, which

signifieth the

Scriptures; and

Rabbanim,

which were

the Wise men,

Esau after

called Phari-

saes.

<sup>c</sup> *Iunius tran-*

*slareth it Achi-*

*dai, and saith*

they were such

as for religion

were scattered

and dispersed

about for feare

of the King.

<sup>d</sup> *Neh. 10. 32.*

<sup>e</sup> *Mat. 23. 16.*

<sup>f</sup> *29.*

<sup>g</sup> *Psa. 79. 2.*

<sup>h</sup> *Abr. Zacuth*

*lib. Iohasin.*

<sup>i</sup> *Scal. ibid.*

*cap. 24.*

<sup>j</sup> *Ier. 35. 19.*

<sup>k</sup> *2. Reg. 10. 15.*

<sup>l</sup> *Luk. 2. 37.*

The opinions of the Ierues may bee reduced into these two generall Heads: the one were such as contented themselves with the Law of God, and were called *Koraim*; or *Koraim*, of which sort there are divers at this day in Constantinople, and other where. The other *Rabbinists*, Supererogatorie (as Master Hall calls them) and Popish Iewes, called *Hāsīdai*, professing a more strict Holinesse then the Law required. Yet at first these both pleased themselves, and did not, by opposition of Sciences, displease each other, and disagreeing in opinion, they yet in affection agreed. But when these voluptuaries beganne to bee drawn in Canons, and of arbitrarie became necessaries, they were rent into sundry Sects. Of these and their originall let vs heare *Scaliger* speake.

There were <sup>b</sup> (saith hee) before the times of *Hasmonea*, two kinds of Dogmatists, men holding differing opinions, among the Iewes: the one onely accepting the written Law; the other Tradition, or the addition to the Law. Of the former kind arose the *Koraim*, of whom came the Sadducees; of the latter, the Pharisees. These Pharisees were the issue of the *Hāsīdai*.

The *Hāsīdai* were a Corporation, Guild, or Fraternitie, which voluntarily added themselves to the Offices of the Law, 1. *Adacchabres*, *Wap. 2. verse 23.* Their originall was from the times of *Ezra*, or *Esdra*, *Haggai* and *Zacharie*, the Prophets, being authors of this Order. These, in regard of their institution, were called *Holy, Hāsīdai*; and in regard of their Combination, *Hāsīdai*. And besides that which the Law enjoyned (which is iust debt) they supererogated, and of their owne free accord disbursed vpon the Temple and Sacrifices. They professed not onely to liue according to the Prescript of the Law, but if any thing could by interpretations and consequences bee drawne thence, they held themselves bound to satisfie it, and when they had done all, to seeme to haue done nothing, but accounted themselves *unprofitable seruants* notwithstanding.

Euery one paid a tribute to the reparations of the Temple, from the times of *Esdra* and *Nebemias*. The *Hāsīdai* added further (of their owne free will) to the Sanctuary, Walles, and Porches, neuer (almost) going from the Temple, which they seemed to hold peculiar to themselves, and by which they vsed to sweare, *By this Habitation, By this House*: Which the Pharisees, their posterity, also did; as likewise they learned of them to build the Sepulchres of the Prophets. They were therefore called *Hāsīdai*, either because their Colledge was instituted of the Prophets; or of their holie and religious workes, and the sacred buildings by them either repaired or reared from the foundations. And therefore, when wicked *Alcimus* had killed threescore men of this Corporation or Guild, the people thought their death was prophesied in the *Psalm*, such reputation was there of their holinesse.

These *Hāsīdai* were not in proper sense a Sect, but a Fraternitie, which euery day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called the *Sinne-offering of the Hāsīdai*. One day was excepted, the eleuenth of *Tisri*, in which that Sacrifice was omitted. They offered not themselves (for they were not Priests) but the Priests in their name. *Abraham Zacuth* saith, That *Baba*, the sonne of *Baba*, daily of his owne accord offered a Ramme for a Sinne-offering, except one day, which was the day after the Expiation: And this was called the *Sacrifice of the Saints for Sinne*: And he sware, *By this Habitation*, that is, the Temple. Of this kind, or much like thereto, *Scaliger* thinketh the *Rechabites* were, which *Ieremia* mentioneth, whose immediate father he accounteth *Ionadab*, (not him which liued in the dayes of *Iohn*, but another of that name) and that their austere order began but a little before it ended (namely, in the same Prophets time) quickly ending, because of the Captiuitie. After the Captiuitie, these sonnes of *Ionadab*, renewing their former observations, were called *Hāsīdai*, which went not from the Temple, and obserued the orders aboue-mentioned: so *Scaliger* interpreted *Ieremia's* Prophecie, that *Ionadab* should not want one to stand before the Lord, that is, to minister and attend holy duties in the Temple, like to *Anna* the Prophetesse. This (saith he) is the true beginning of the *Hāsīdai*, which abstained from wine, as did also the Priests, as long as they ministered in the Temple. Thus much *Scaliger*.



*Drusim* : proueth, That diuers of the Pharisees and Essenes also were of these *Hafsidim*, whereby it appeareth, that it was rather a Brotherhood, as *Scaliger* calleth it, then a Sect. Hee sheweth their Rites and Discipline, out of *Ioshafin*. They spend nine houres of the day in prayer. They belieued that a man might sinne in thought, and therefore they had care thereof; their will was not without the will of Heaven, that is, of God. Ten things were peculiar to them: Not to lift vp their eyes aboue, tenne cubits; secondly, Not to goe bareheaded; thirdly, To stablish three reflections fourthly, To dispose their hearts to prayer; fifthly, Not to looke on either side; sixthly, To goe about, that they might not be troublesome to any companie; seuenthly, Not to eat at the Tables of great men; eighthly, If they had angered any man, quickly to appease him; ninthly, To haue a pleasant voice, and so descend to the interpretation of the Law; tenthly, To accustome themselues to their Threads and Phylacteries.

*Rab* (one of this Fraternitie) did not lift vp his eyes aboue foure cubits. Tenne or twentie daies before their death they were diseased with the Collicke, and so all cleane and cleane they departed into the other life.

To returne vnto *Scaliger* touching the originall of Sects, and to leaue those *Hafsidim* obseruants. As long (saith hee) as Supererogation onely was vsed, there was no Sect in the people of God; but when the Precepts thereof were brought into Canons, and committed to writing, then arose many doubts, disputations, altercations; growing and succeeding daily, from whence sprang two Sects, differing in opinion; the one admitting only the Law, the other embracing the Interpretations and expositions of their Rabbines. The former, in processe of time, was diuided into two. For at first the *Karaim* were only such as obserued the Law and the Prophets, till the times of *Sadek* and *Baithi* or *Baithi*, who first doubted of the punishment of sinnes, and rewards of good workes, from whom sprang the heresie of the *Sadducees*. The *Karaim* were not, before this, diuided in Sect from the *Hafsidim*, but only in those voluntarie Functions and Supererogations, wherein the Law, by Iniunction, ruled the former, and these, as is said, supererogated. But when Canons and Iniunctions began to bee written, then of these *Hafsidim* arose Dogmatists, which called themselues *Perushim*, Holy, and separated both from the other *Hafsidim*, and from the Vulgar; making a necessitie of that obseruation, which before was voluntarie. This sort was againe diuided into those which retayned the name *Perushim*, or *Pharisees*; and the *Essens*; both receiuing from their Authors the Rules and Precepts of their Sect. After this, the Pharisees were diuided into many kindes: The Iewes reckon seuen. The *Essens* also were diuided first into *Cloysterers*, or Collegians, which liued in a common Societie; and *Eremites*, or Solitarie persons; and those former into such as married; and others which remayned continent.

## OF THE PHARISEES.

NOW let vs consider of these more particularly, and first of the Pharisees. *Drusim* deriueth the name from the Syrian, as most of the names of the New Testament are, and not from the Hebrew; for then it should not be Pharisees, but Pharusees: as after the Hebrew, it should rather be *Masias*, then *Masias*. The Etymologie some fetch from *Phares*, which signifieth Diuision as *Ephiphanus*, and *Origen*, with others: against which *Drusim* excepteth, because in *Phares* the last letter is *Tsaddi*, here it is *Schin*. Others deriue it from *Parash*, signifying to explaine, because they did all thinges openly, to bee seene of men: it is not likelie: for Hypocrisie loues her workes should bee seene, but not her humour (then should it not bee hypocrisie;) she would not bee seene in her affection to be seene: and this name, in this sense, would haue beene to their infamie, and not to their reputation, which they most aymed at. A third deriuation of this name is from another signification of the same Verbe, to expound. But expound the Law, was more proper to the *Scribes*; and soine of the Pharisees were not Expositors. Howbeit, the most probable opinion is, that they were so called of Separation; because they were, or would seeme to bee, separated from others: first, in cleanness of life; secondly, in dignitie; thirdly, in regard

a *Druside* 3. ser.  
li. 1. c. 11.

b or. *Ioshafin*  
Ab. Zac.

a *Drusim* de  
3. *Beit*. li. 2.

b *Ambrosius* in  
Luc. li. 3. *Damas.*  
con. de heres.  
*Suidas*.  
c F. *Forerius*,  
Eti. 10. *Forsterus*  
lexic.

d Sic *Iansenius* in  
Conc. *Euangel.* c. 13

regard of the excommunication of those Observations, wherof they were separated, fourthly, in their habice, wherein they were (as our Monkes) distinguished from the people; yea, they did abhorre the garments of the people.

Their opinions are gathered by *Josephus*, and others, but of whom *Drusius*. They ascribed (saith *Josephus*) all things to Fate. *Abraham Zacch* interpreteth their opinion thus, They beleeue that God knoweth and disposeth all things, and the 'Scartes helps yet so, as free will is left in the hand of man. And if a man by his free will chuseth the good, God will helpe him in his good way. They say, That there is no Heav'n in Earth which hath not his proper Planet in Heaven.

They ascribed immortalitye to the Soule, holding, that judgement passed on it under the Earth; and that if it had done euill, it was adjudged to perpetual prisons: if well, it had easie returne vnto life by a transmigration, or going into another body. So *Zacch* saith. The good Soules take delight of their good workes; the bad descend, and ascend not. They beleeued that there were both Devils and good Angels. They conceived, that he which kept the most of the Commandements, although hee transgressed in some, is *iust before God*: against which opinion *Burgensis* thinketh, that *James* acknowledged that saying in his Epistle, *He that faith he is free, is guilty of all*. He citeth *Rab Moses* for this Pharisaical opinion, That God lodgeth according to the pluralitie or paucitie (to vse his owne words) of merits or demerits. Like stuffe haue I read in *S. Francis Legend*, of the ballance wherein mens deedes are weighed, and the Deuill lost his prey by the weight of a Chalice, which one had giuen to the Saint; which heauiemettall caused the Scale wherein his good deedes were put (before too light) to weigh heauiest. They (the ancienter Pharisees) confesse the Resurrection of the flesh. Herof are three opinions: one, That all, good and bad, shall rise againe; another, That the iust only shall rise; a third, That the iust, and part of the wicked, shall rise.

They call their Traditions the Law giuen by Word, and the vwritten Law, which they equall to the written, deriuing both from *Moses*, as more fully elsewhere shall be said. These Traditions they called *Traditions*, as both *Epiphanius* & *Hieronymus* witness: the Teachers thereof *Zopai*, or Wise-men; and when they Lectured, they were wont to say, O's *Zopai* *Διδασκαλοι*, i. The Wise-men teach Traditions. Of these Traditions were, concerning the Sabbath, That they might iourney from their place two thousand cubites; (*Hierome* accounteth feet; *Origen* & *Elmes*) That none might carrie any burthen that day; but they interpreted, if one carried on one shoulder, it was a burthen; if on both, it was none; if his shooes had naile, they were a burthen, otherwise not. Concerning Fasting, the Pharisee boasteth, *Luke* 18. 12. *I fast twice in the weeke*: which they obserued (saith *Theophilus*) on the second and fifth day, Mundaies and Thursdaies. Happily our Wednesdaies and Fridaies succeeded in this Penance, that wee might not seeme to be behind them in dutie, howsoeuer we disagree with them in their time. And yet *Mercerus* saith, The Iewes fasted the fourth day, Wednesday, because they held that vnluckie, in which children are taken with the Squinancie. Further, the Pharisees eat not vnwashed, *Lucy* *αγνισμὸν* *Mark* 7. 3. *Except they wash with the fist*, as *Beza* translates it. *Sealiger* expoundeth it, not by washing one fist in the other, but composing the fingers into such a frame, that all their ends meet on the top of the thumbe, which for want of another name is called *αγνισμὸν*, a Fist, although it bee not properly so. In this forme they hold vp their handes in washing, that the water may slide downe to the elbow, and thence fall to the ground, as the Iewes vse to this day. They washed when they came from *Mark*, because sinners and vncleane persons were there, whose touch might pollute them. They washed also Cups, and Brasen Vessels and Beds, not chamber-beds to lye on (*Drusius* expoundeth) but dining-beds, which they vsed in stead of Tables.

They would not eate with Publicans or Sinners, yea they accounted themselves polluted with their touch.

Their Hypocrisie in prayer Christ mentioneth, that it was low, and open in the streets, &c. It was thrice in the day, at the third, sixth, and ninth houre: Their words submisse and softly, as of *Hannah*, 1. *Sam*. 1. and toward the Temple.

They tyched all, *Luke* 18. *Matth*. 23. Euen the smallest matters. For Tythes (sayth *Aquila*)

a *Joseph. de Ant.*  
tiq. l. 18. de bell.  
Iud. l. 2.

d *Joseph. de Ant.*  
tiq. l. 18. de bell.  
Iud. l. 2.

d *Drus. l. 2. c. 14.*

e *Hierom. ep.*  
ad Alg.  
f *Orig. ep.*  
ap. 1. 4. c. 2.  
g *Theoph. in*  
Luc. 18.

h *Sealig. Eleach.*  
Ser. cap. 7.

i *Mar. 7. 4.*

k *Drus. lib. 2.*  
ubi supra.

l *Luc. 7. 39.*  
isd. 65. 5.

*Aquila*) are the *Hedge of thy Riches*. And another *Proverbe* (learne it) *Ty the, that thou mayest be rich*. *Epiphanius* m addeth, they payed first fruits, thirtieths, and fiftieths, Sacrifices, and Vowes.

Their *Phylacteries* or *Servatories*, *Defensives* (so the word signifieth) in Hebrew \* *Tetaphoth*, they vsed as *Preseruatines*, or *Remembrancers* of the Law, and ware them them larger then other men. *Hierome* calls them *Pittaciola*, resembling to them herein some simple superstitious women, wearing little Gospels, and the wood of the Croffe, and such like, of zeale not according to knowledge, straying a Gnar, and swallowing a Cammell. This superstition, then complained of by *Hierome*, yet remayneth (saith *Scaliger*) among Christians and Mahumetans, which ware about them the Gospel of S. *Iohn*. Christ condemneth not the Rite but their ambition, for dilating, not for wearing them, to which all the Iewes were bound, and all the Iewes and Samaritans obserued. They vsed the like ambition in their Fringes or twisted Tassels, which the Iewes call *Zizit*, and vse them still, as after shall appeare. Their oathes were, By *Ierusalem*, the Temple, the Heauen, Earth, their Head, by the Law. q *Fagius* obserueth, That the Iews in swearing lay their hand on the booke of the Law, at this day. Other oathes are little esteemed. Hence it seemeth came our corporall Oathes on a Booke. The Iewes (saith *Capito*) think it no oath, if one forswear by Heauen, or Earth, vnlesse he say by him which dwelleth there, &c. And none is subiect to that Curse, in which the Name of God is not added.

That of *Corban* pertayneth to this place, mentioned *Matth. 15. 5. & Mark. 7. 11.* which some Interpret, as if a Iew should say to his Parents, That he had alreadie dedicated all that to God (to whom vowes are to be performed) wherewith hee might haue helped them. Doctor *Rainolds* saith, That the Iewes, as they were prone to vngodly vowes, so this was an vsuall vow amongst them, and they would binde it with an oath, That such or such a man should haue no profite by them. The oath which they herein vsed as most solemne, was *By the Gift*: for so they were instructed, *That if any sware by the Altar, it was nothing, but if By the Gift, he was a debtor*. The Pharisees therefore taught, if any had said to his father, *By the Gift thou shalt haue no profite by mee*, then he might in no case doe them any good, against the Commandement, *Honour thy Father, &c.* The Iewes vsed to binde their vowes with a curse, as they which vowed *Pauls* death, vsing yet to suppress the curse it selfe, as, *if they shall enter into my rest*. So these, *By the gift, if they haue any profite by me*, meane they should haue none. Thus the *Talmud* (saith he) the Booke of their Canon Law, and Schoole-Diuintie, saith, That a man is bound to honour his Father, vnlesse he vow the contrarie. *Masius* 2 explaineth it thus, That they did consecrate (by saying *Corban*) all, where-with they should haue benefited their Parents: as if they had said, Let it be *Anathema*, or devoted, whatsoeuer it bee, with which I may profit thee. And therefore those Rabbines, vnder pretext of Religion, allowed not to spend on his parents that which he had thus vowed to God. *Scaliger* \* thus interpreteth the place, as if a sonne being by his parents admonished of his dutie, should put them off with this exception, *vnlesse that which I haue offered for thee*, free me of this burthen. But let the more curious reade it in himselfe.

The Pharisees were esteemed pittifull; the Sadducees more \* cruell. \* They were much addicted to Astrologie, and the Mathematikes: whose names of the Planets *Epiphanius* b rehearseth, as also of the twelue Signes.

There were c seuen sorts of the Pharisees, which the *Talmud* reckoneth: first, *Sicemita*, which measure pietie by honour and profit, as the *Sichemites*, which for the marriage of *Dina* endured circumcision: secondly, *Nacphi*, which lifted not his feet from the ground: the third *Kisus*, Draw-bloud, which smiteth his head to the wall, to cause the bloud to come; and also shutteth his eies, that he behold not a woman: the fourth, that standeth on his perfection, called *Mahcobaathi*: *What is my sinne?* as if there wanted nothing to his righteousness: the fift, *Meduchna*, which goe lowly and stouping: the sixt, the Pharisee of *Loue*, which obeyeth the Law for loue of vertue or reward: the seuenth, the Pharisee of *Feare*, which is holden in obedience by feare of punishment. This they call *Iobs Pharisee*, the former *Abrahams*.

*Epiphanius*

m *Epiph. her. 16.*  
n Of these  
reade the 25.  
chapter following,  
p *Scal. Elench.*  
c. 8.  
q *Fag. annot.*  
ad *Onk. ap. Dr.*  
r *Capit. in Hof.*  
f They other-  
wise acknow-  
ledge much  
pietie to their  
parents: so  
*Hiscum*; God is  
to be honored  
with thy goods  
if thou hast any,  
but for thy  
parents if  
thou hast nor,  
thou must beg  
from doore to  
doore: but  
their tradition-  
nall pietie dis-  
annulled this  
textuall. *Id.*  
*Drus. prat. in*  
*Mat. 15.*  
t *Rain. & Har.*  
c. 7. d. 4.  
u *Matth. 23.*  
x *Al. 23. 14.*  
y *Heb. 3. 11.*  
z *Masius in*  
*ap. Dr.*  
\* *Scal. Elench.*  
cap. 9.  
§ The one after  
the letter  
of the Law  
exacte deie for  
eie, &c. the other  
accepted  
a pice in lieu  
thereof. *Drus.*  
*Prat. in Mat. 5.*  
and *Hircanus*  
of a Pharisee  
became a Sad-  
ducee, and his  
sonne *Alexander*  
slew 6000.  
Phar. and per-  
secuted the  
rest that they  
fled into other  
countries, *P.*  
*Ric. de Casteis*  
*Agricultura. l. 1.*  
a *N. Lyr. in*  
*Mat. 16.*  
b *Epiph. her. 16.*  
c *Drus. de 3. sec.*  
*l. 2. c. 22.*



<sup>d</sup> Epiph. *her.* 16. *Epiphanius* describeth their strict obseruations. Some (saith he) prescribed to themselves ten yeares, or eight or foure yeares continence. Some lay on planks, which were only nine inches broad, that when they slept, they might fall to the pavement, so to be awakened againe to prayer, and keepe themselves waking. Others put stones vnder them for the same end, by pricking to awake them: others lay on thornes for that purpose. *Scaliger* reprooueth *Epiphanius* for affirming, that the Pharisees were womans attyre, as not agreeing to their austeritie, which despised all beds, beat themselves against walls, and put thornes in the fringes of their garments, to prick them: he thinketh him deceiued by some Iewes report; and addeth, that the moderne Iewes haue little or no knowledge of those ancient Pharisees, but as they learne it of the Christians, or of *Pseudo-Gorionides* (so hee calleth the Hebrew Booke, ascribed to *Ioseph Ben Gorion*, whom *Drusus* esteemeth, and *Scaliger* proueth to bee a counterfeite.)

<sup>e</sup> *Scal. Elench.* Wee may here also insert the <sup>f</sup> manner of the Iewish Schoole or Academie, with their promotion therein to the degree of a Doctor: which, whosoeuer affected, was first a Disciple, and being prostrate at the feet of the Doctor, heard him teaching: for the Disciple did reade, being laid on the Floore or Pavement, and the Doctor interpreted what he read. All the time which hee learned on this manner, was called his *Minoritie*, and the Scholer was called *Katan*, a *Minor*. Thus *Paul*, saith hee *was brought up at the feet of GAMAELIEL*. All this while he was called by the name of his Father, his owne name not added; which, after laying on of hands, was annexed to his title: as *Ben Bethira* before laying on of hands; after, *Rabbi Iosua Ben Bethira*, &c. For by laying on of hands he was promoted to his Mastership; which was done with a set forme of words, whereof *R. Iuda*, the sonne of *Baba*, was Author.

<sup>g</sup> *Alf.* 22. 3. But although he had now received the Degree, hee was not presently intituled Master, but *Chaber*, a *γρηγορ* with the Greekes, *Spensipus γρηγορ* *Platonis*, that is, such a Scholer as is able to teach. This word *Chaber* therefore is not put alone, but hath alway his Relatiue adioyned, as *R. Ismael Chaber* of *R. Eleazar*. And whiles he was so called, hee neuer sate whiles his Master sate, but prostrate on the pavement: And when they were both Masters, the younger stood, while the elder sate and taught: as in the Primitiue Church the younger Bishop called the elder *Papa*. Such was the reuerence to their Rabbines, <sup>h</sup> *Aben is* sometimes added to their names, as *R. Abraham Aben Ezra*: thus (saith *Eliu Thebi*, *rad. Aben*) the wisemen of Spaine did entitle themselves not to their father (for *R. Abr.* his father was named *Meir*) but of the familie; for *Ezra* was name of that familie; so was *Thaben*, *Gabriel*, &c. which they borrowed from the Arabians. Some of the *Rab.* called themselves also *Gann* as *R. Seadiab Gann*: which doctorell title was giuen them, for their perfection in the *Talmud* in which are threecore Tractates; for *Gann* in Geometrie signifieth sixtie. *Idem rad. Gann*, in *rad. Samech*, hee makes *Samech* to be the same with *Chaber*, saying, they were so called of the imposition of hands, which was vsed in conferring the degree.

<sup>i</sup> *Drus. praet. in Alf.* 18. ex *Iuchasin*.

Christ at twelue yeares was otherwise honoured amongst them: but this was extraordinary. And as *Paul* and *Aquila* sometimes, so also many of these Iewish Masters exercised some handie craft, to sustayne themselves without trouble of other: this *R. Iose* was a dresser of leather, *Nabum* a Scriuener, and likewise *Meir*, *Iochanan* a Shoe-maker; *R. Iuda* a Baker.

<sup>j</sup> *Ar. Mont. in Euang. Mat.* 23.

The Pharisees in a selfe-conceit and singularitie, called, all but themselves, in a disgracefull scorne, <sup>i</sup> *Other men*: so said he, *Luke* 18. *I am not as other men*: whereas they accounted themselves Masters of others, on whom also they bound beaues burthens, in their Rules and Cases, the breach whereof they iudged *Sinns* in the people, but yet held not themselves bound thereto. For example, Every Israelite ought every day, by their Rule, to say ouer the ten Commandements, and that in the first Watch, which might not bee deferred, for danger of sinne; and yet amongst themselves they esteemed it lawfull at any houre of the night. But vpon the Profelytes they imposed more then on the other Israelites, all which they were bound to (in their censure) vnder paine of Hell-fire; and therefore Christ said, *They made them two-fold more the children of Hell then themselves*; for they freed themselves from many of those impositions they laid on the consciences of others, And these Profelytes they lesse trusted, and therefore burthened them with more obseruations,

## OF THE SADDUCEES.

**A**FTER we haue spoken of the Pharisees, which loued the first roomes (which they haue heere obtained) it followeth to speake next of the Sadducees, <sup>a</sup> who in the New Testament are often mentioned. <sup>b</sup> Beda giueth an vniust interpretation of their name; saying the Sadducees are interpreted *Iust*. Epiphanius <sup>c</sup> also fetcheth their name from *Sedec*, which signifieth Iustice. Lyra <sup>d</sup> allegeth a reason, because they were seuer and rigorous in iudgement, they gaue this name of *Iust* (not iustly) to themselves. *Burgensis* <sup>e</sup> otherwise; as of *Arrius* were the Arrians, so of one *Sadoc* (saith he) are the Sadducees called, who was the first inuenter of their Heresie. The Pharisees were esteemed more iust then they, as appeareth, *Luk.* 18. 9. They counted themselves iust, and despised others; *Summum ius, summa iniuria*. Their rigorous iustice was vniust rigour. This <sup>f</sup> *Sadoc*, or rather *Saduc*, liued vnder *Antigonus Sopheus*, who succeeded to *Simion the Iust*: His fellow-scholler was *Baithos*, of whom came the Baithosians. So saith *Abraham ben Dauid* in his Historicall Cabball: *Antigonus* said, *Be ye not as seruants, which minister to their Prince on condition to receiue reward. Sadoc and Baithos asked him of this thing, and he answered that they should not put confidence in the reward of this life, but in the world to come. But they denied his words; and said, we neuer heard any thing of the world to come; for they had bene his disciples: and they dissented from him, and went to the Sanctuaries of Mount Garizin, where the Princes were. They vpbraid the Pharisees with their Traditions, saying; The Tradition is in the hand of the Pharisees, to vex themselves in this world, whereas in the world to come they haue no reward. Antigonus his words are in the Treatise *Aboth*, *Be ye not seruants which minister to a Prince, to receiue of him reward: but be ye as seruants which minister to their Prince, with this condition, that they receiue no reward, and let the feare of God bee vpon you.* <sup>g</sup> *Elius Lania* thus reporteth it: *Antigonus Sopheus* had two disciples, *Zadok* and *Baithos*, which leauing their Master to follow wicked men, first began to deny the Law which was giuen by word of mouth, and beleueed nothing but that which was written in the Law. Wherefore they were called *Karaim*, that is, Bible-men, or Textualls, and in the Roman tongue they call them Sadduces.*

*Baithos* had a certaine family fro *Sadoc*, otherwise held the same opinions, as *Hellel* and *Sammai* among the Pharisees: so these were two chiefe Masters of the Sadducean Schooles. The Baithosians ministered to *Baithos* in vessels of siluer and gold. These Sadducees were called *Minim*, or *Mmei*, that is, Heretikes. They are called *Karraim*, because they would seeme Textuall, and Scripture-men, disallowing Traditions, <sup>h</sup> of *Kara*, which signifieth the Scripture; which was called *Kara* or *Cara*, of *Cara* to reade, saith *Drusius*, <sup>i</sup> because of the diligence, which ought to be vsed in reading the Scriptures, wherunto men should designe (after the Iewish precepts) the third part of their life. *Abraham Zachub* calles them *Epicures*. The Scriptures they interpreted after their owne sense, nor regarded they the words of the *Wise-men*; that is, the *Pharisees*. They were of the ancient *Caraans*, or *Karraim*, but not of those which now are so termed; which as *Zachub* confesseth, confesse the Resurrection, and Reward. *Scaliger* <sup>k</sup> affirmeth, by the testimonie of *Philip Frederike* a Christian Jew, who had great familiarity with these *Karraim* at Constantinople, and had bin often present at their Synagogue, that they differ nothing from the other Iewes, but in reiecting Traditions, and are far more honest and faithfull then the *Rabbanim*, of whom they are no lesse hated for their integritie, then for reiecting Tradition. But in comparison of the <sup>l</sup> *Rabbanim*, there are but few of the *Karraim*; and these are of the reliques of the old Sadducees. These two Sects haue nothing common betweene them, but the Text of Scripture: they haue a differing account of their *New-moones*: the other Iewes reckoning from the Coniunction, these *Karraim* from the time of apparition, as doe the Arabians,

Concerning the *Karraim* now remaining, it is reported that the other Iewes, and they will not speake one to another: so inextinguishable hatred doe the other Iewes conceiue against them. And *Postellus* saith, <sup>m</sup> There are three principall Sects of the Iewes

a Sadducees.

b Beda in *Al.* 5.c Epiph. *her.* 14.d Lyra in *Al.* 5.e *Burgens.* *ibid.*f *Drus.* de 3.

Sec. 1.3. c. 3.

Elius *Tibis.* *rad.*

Sadoq.

g *El.* in *rad.*

Zadok.

h *Scalig.* *Elenc.**Trekar.* cap. 2.i *Drus.* *quest.*lib. 1. *quest.* 44.k *Scal.* *quo.* *sup.*

It seemeth

that *Philip Fer-*

dinandus by his

Pharisees and

Sadducees in-

tendeth the

*Rabbanim*, and*Karraim*.l *Scal.* *E.* *T.* 1.3.m *G.* *Postel.* *Al.**phob.* 12. *ling.*ap. *Dr.*

in the Easterne parts; *Thalmudists*; *Caraim*, which reiect those Glosses. They are rich, but so hated of the rest, that a great part of their Virgins remaine unmarried: And if (saith the common law) it should so happen that a *Caraim* and a *Christian* should fall together into the water, with like possibilitie of sauing either, he would make a bridge of the *Caraim* to saue the *Christian*. The third sort is the Samaritan, of which afterward. *Buxdorf*,<sup>1</sup> saith, that the re are of these *Caraim* also in Poland; and *Leo*<sup>2</sup> mentioneth some places in Barbarie, where this sort of Iewes doth inhabite; as you may hereafter reade in our sixth Booke, and the eleuenth Chapter. Some also are in Palestina.

First, their difference from the Pharisees was about the future reward, which being denied, they by consequence of that error fell into the rest, to deny the Resurrection; the subsistence spirituall, &c. They cooped vp God in Heauen, without all beholding of euill. They denied *Fate*, which the Pharisees held. They denied *Spirits* altogether, saith *Lina*,<sup>3</sup> for they held God to be corporall: the soule to die with the bodie: Angels and Diuels they denied: Good and Euill they ascribed to a mans free-will.<sup>4</sup> They were inhospitall and cruell; and as cruelly hated of the people. They are charged (the Diuell may be slandered) to deny all Scripture but *Moses*:<sup>5</sup> But first in Scripture, this opinion of theirs is not mentioned: and *Iosephus* affirmeth, that they receiued the Scriptures, and reiected Tradition. Neither would the zealous people of the Iewes, haue endured them in the Temple, if they had denied their Prophets, for feare of whom they durst not professe otherwise of *Iohn Baptist*, although he had left no monument of miracle, or Scripture. *Drusus*<sup>6</sup> would reconcile this opinion of the Fathers, which say they denied all but *Moses*; and the other, saying, that some of the Sadduces liued in Iudza, others in Samaria. These later happily, with the Samaritans, denied all saue *Moses*. Amongst these were the *Apostata's*, which liued in Sichem, mentioned by *Iosephus* *Antiq. lib. 11. cap. 8.* and *Eccles. 50. 27.* *Iunius* thinketh that they fell from the Iewish Religion with *Manasses*, in the time of *Nebuchad.*

The Sect of the Sadduces was diminished, if not worne out, after the destruction of the Temple, till in the yeare 4523. or after *Scaliger*, 4515, and *Anno Dom.* 755. one *Anan* and *Sau* his sonne renewed that Doctrin, because he had not receiued his expected promotion to the degree of *Gaon*.<sup>7</sup> He wrote bookes against the other Iewes. The like did one *Carcasus*. But of these Sadduces too much.

#### OF THE HESSEES.

OF the <sup>b</sup> *Esses* or *Hessees*, followeth in the next place. Their name *Scaliger*<sup>c</sup> denieth of a <sup>d</sup> word which signifieth *Rest*, or *quietnesse* and *silence*: both which well agreed to their institution. He disproueth that opinion of *Ensebins*, and others, that therein followed him, which thought these Iewish Heretikes were Christian Monkes and Catholikes. Such Catholikes, let *Baronius*<sup>e</sup> and *Bellarmino*<sup>f</sup> boast of, as the authors of their Monkes, for so they would haue them; which you may beleue as well as before the Flood, *Enosh*; and after, *Elias*, *Iohn Baptist*, the Nazarites and Rechabites, were Monkish Votaries, as the Cardinall would haue you. As for these *Esses*, he makes no small adoe against the Centuries,<sup>g</sup> for vnderstanding *Philo* of Iewish, and not of Christian Monkes. But the loue to Monkerie hath dazeled the eyes of men too much: and euen their Historie (which followeth) will conuince that opinion of falsehood. Besides, Christianitie should haue small credit of such associates. Indeed the latter Monkes are much like them in superstition and Idolatrie, though farre behind in other things. But hee that will see this Argument disputed, let him reade *Scaliger* his Confutation of *Serarius* the Iesuite. He sheweth also that the *Offens*, *Sampfians*, *Mesfalians*, and diuers heresies amongst the Christians, sprang from these *Esses*: that the Egyptian *Esses*, of which *Philo* speaketh, out of whom *Ensebins* first collected that conceit, and that *Philo* himselfe had no skill in the Hebrew, but knew only the Greeke tongue: that *Paulus* the Eremit in Thebais, was the first Author of Monasticall liuing. But now to come to our Historie of these men.

<sup>1</sup> Buxdorf, Synagag. Iud. c. 2.  
<sup>2</sup> Leo, Africa, Benjamin Tudel. found in his time fortie of them at Benibera; at Damascus two hundred.  
<sup>3</sup> Lina in Aeth. 23.  
<sup>4</sup> Ioseph. de Bel. Iud. lib. 2. c. 7.  
<sup>5</sup> Reade this Argument handled by Scaliger, Elenc. cap. 16.

<sup>6</sup> Druf. de 3. sect. 13. c. 30.

<sup>7</sup> Gaon was a degree, as a Doctor with vs, created by imposition of hands, &c.

<sup>b</sup> Essens.  
<sup>c</sup> Scalig. Elenc. cap. 26.  
<sup>d</sup> Iohn to be written Hessees not Esses.  
<sup>e</sup> Baron. Annal. tom. 1.  
<sup>f</sup> Bellar. de Mon. lib. 1. cap. 5.  
<sup>g</sup> Cent. 1. lib. 2. cap. 3.

<sup>h</sup> Plin. l. 5. c. 17.

These *Esses*, *Hessees*, or *Essens*, are placed by *Plinie* on the West of the Dead-sea<sup>h</sup>, a people



people solitary, and in the whole world most admirable, without women, without money, and nation eternall in which none is borne, the wearinesse of others fortunes being the cause of their fruitfull multiplyings. *Philo* in that Booke which he intituled, *that all good men are free*, saith that there were of them about foure thousand, called *Essai*, *quasidisti*, that is, Holy, not sacrificing other creatures, but their mindes vnto God. Some of them are Husband-men, some Artificers, for necessitie, not for abundance: They make no weapons of warre, nor meddle with Merchandize. They haue no seruants, but are all both free, and mutually seruants to each other. They liue perpetually chaste, sweare not at all, nor lie: esteeming God the Giuer of all good, and Author of no euill: Their societie is such, that one garment, one house, one food, one treasure, one getting, one spending, one life, is in common to them all; carefully prouiding for their sicke, and holding the elder men in place of parents.

*Iosephus*, who himselfe liued among them, doth more largely describe them. He reporteth that they were by Nation Iewes, auoiding pleasures and riches as Sinnes; accounting continence and contentednes great vertues. They marrie not, but instruct the children of others, respecting them as their kindred, in their manners: not denying the lawfulness of marriage, but the honestie of women. Hee which becommeth one of their fraternity, must make his goods common. Oyle and neartiesse they shunne, yet weare alwayes a white garment. They haue Officers for their common prouision. They haue no one certaine Citie, but in each, many of them haue their houses: to strangers of their owne Sect, they communicate their goods, and acquaintance; and therefore carrie nothing with them in their iorneyes, but weapons for feare of the eues: and in every Citie haue of the same Colledge an especiall Officer which prouideth for strangers. The children vnder tuition of Masters are alike prouided for; nor do they change their rayment till the old be worne: They neither buy nor sell, but mutually communicate. Deuout they are in the service of God. For before the Sunne riseth, they speake of no prophane or worldly matter, but celebrate certaine Prayers, as praying him to rise. Then by their Officers are each appointed to their workes, till the fifth houre, at which time they assemble together, and, being girded with linnen garments, wash themselues with cold water. Then do they go into their dining-rooms as into a Temple, where no man of another Sect may be admitted; and there staying with silence, the Pantler sets them bread in order, and the Cooke one vessell of broth. The Priest giueth thanks, as after dinner also. Then laying aside those their holy garments, they ply their worke till the euening; and then suppe in like manner. There is neuer crying, or tumult, they speake in order, and obserue euen without the house a venerable silence. In other things they are subiect to their Ouerseer, but at their owne choice may helpe and shew mercie to others. To their kindred they cannot giue without licence. What they say, is certaine; but an oath they hate no lesse then perjury. They studie the writings of the Ancient, thence collecting such things as may benefit the manners of the minde, or health of the bodie. They which are studious of their Sect, must a years space endure triall, & then after that probation of their conticencie, must be probationers yet two yeares longer, and then vpon allowance of their manners are assumed into their fellowship; making first deepe protestation of Religion towards God, and iustice towards men; to keep faith to all, but especially to Princes, and if they shall come to rule over others, not to abuse their power, not to exced others in habit, not to steale; not to keep any thing secret from them of their owne Sect, or communicate it to another, although vpon perill of life: not to deuise new doctrines: to keepe the booke of their owne opinions, and the names of the Angels. Offenders they put from their fellowship: and he which is thus excommunicate, may not receiue food of food of any other, but, eating grasse and herbes, is consumed with famine, except they in compassion receiue him againe, in extremitie. They giue no sentence of iudgement; being fewer then an hundred. If ten sit together, one speakes not without consent of the rest. They may not spit in the midst, or on the right-hand. They will not so much as purge Nature on the Sabbath, and on other daies do it very closely, for offending the Diuine light, and couer it with an instrument in the earth, and that in the most secret places; and are washed after.

a *Ioseph. de Bel. Iud. lib. 2. cap. 7.*

b The *Esses* were worshippers of the Sunne, hence came the *ἡλιονισται*, and *Sampsai*.

c They go not to stoole on the Sabbath, because of that instrument which they could not vse to digge and couer their excrement, without Sabbath breaking. *Scaliger.*

They

They are of foure ranks, according to the time of their profession, & the younger sort of these are so far inferiour to the rest, that if one of these do touch the, he washeth himselfe, as if he had touched a stranger. They liue long: feare not death: nor by any tortures of the Romans, could be compelled to transgresse their laws; but derided their tormentors rather: beleeuing to receiue their soules againe presently, holding the bodies to be corruptible, & the prisons of the immortall soules: which if they haue bin good, haue a pleasant place assigned them beyond the Ocean, but the euill to be in tempestuous stormie places of punishments. Some of these *Essenes* also foretell things to come. And another sort is of them which allow of marriage, but make a three-yeares triall first of the woman, & if by a constant purgation they appeare fit for child-bearing, they wed the, not for pleasure but procreation: and therefore after conception do not accompany with them. These women when they wash, haue their sacred linnen garmets also, as the men. Thus far *Iosephus*: who in his <sup>a</sup> *Antiq.* addeth to these, their opinions of Gods providence ruling all things: and that they thinke their Ceremonies more holy then those of the Temple, and therefore send thither their gifts, but doe not there sacrifice, but by themselves following the same course of life, which the *Phisii* do amongst the *Dacians*.

Some of these *Essenes* liued so solitarie, like to Hermites, as is said before. Happily that *Bannu* was of this sort, to whom *Iosephus* <sup>c</sup> resorted for imitation. Hee liued in the wilderness, cloathing and feeding himselfe with such things as the trees and plants of their owne accord yielded him, and with often cold washings in the night and day, cooling the heat of lust, with him *Iosephus* abode three yeares.

#### OF THEIR OTHER SECTS.

**T**HE *Ganlonites* or *Galileans*, <sup>d</sup> had their <sup>e</sup> beginning of *Indus* (elsewhere he calleth him *Simon*) a Galilean, whose doctrine was, That, *Only God was to bee accounted their Lord and Prince*: in other things they agreed with the Pharisees: but for their libertie they would rather endure any the most exquisite tortures, together with their kindred and friends, then call any mortal man their Lord. *Thendus* happily mentioned, *Ab. 5.* and that Egyptian, *Ab. 21.* were of this rebellious and trayterous Sect, and those *Sicarii* which wore short weapons vnder their garments, therewith murdering men in assemblies. That Egyptian <sup>f</sup> *Iosephus* calls a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirtie thousand men to Mount Oliuet: he was defeated by *Felix* the Governour. Such were their *Zelota* in the siege of Ierusalem, vnder the mantle of Religion, all of the harbouring & cloaking Treason & villany.

The *Scribes* <sup>g</sup> are not a Sect, but a function: of which were two sorts, *γραμματεῖς*, *γρᾶμμαι*, and, *γραμματεῖς τῶ νόμου*, the one expounders of the Law, the other publike Notaries or Actuaries, Recorders, Secretaries. *Epphaninus* maketh difference betwixt the *Scribes* that were *γραμματεῖς τῶ νόμου*, Teachers of the Law, and the *ῥήτορες*, or Lawyers, which prescribed formes of Law, Law-cases, and taught Ciuill actions. But these are often taken one for the other. *Exra* is called a Scribe, whose Pulpit is mentioned, *Nabern. 8.* and <sup>h</sup> *Moses* Chaire was the seat of the Scribes; that is, they taught the Law of *Moses*, which they vsed to do sitting: as Christ also did, *Matth. 5. 2.* Their expositions, *Epphaninus* <sup>i</sup> saith were of foure sorts, one in the name of *Moses*; the second in the name of their Rabbine *Akiba* (hee is said to haue liued an hundred and twentie yeares, and to be Standard bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assamonei*. But little is to be said of these Scribes, more then what is before said of the Pharisees, this being not a differing Sect, but an Office or Ministrie, whereof the Pharisees also were capable, and are for false teaching blamed by our Saviour, together with the Scribes.

The Scribes are said in their expositions <sup>k</sup> to haue beene more textuall, the Pharisees more in their Glosses and Traditions: the Scribes had chiefe reputation for learning, the Pharisees for holines, taking more paines (saith our English *Iosephus*) to go to hell. The Scribes professed both disputation and obseruation of many things, saith *Arius Montanus*, <sup>l</sup> but not so exact as the Pharisees. For the Pharisees, though not so learned as the other, thought themselves more holy then them, because they obserued not only those things, which in the common opinion were thought meet, but those things which

<sup>a</sup> *Ios. Antiq. lib. 18. cap. 2.*

<sup>b</sup> *Scaliger* readeth not *Phisii*, but *Polisae*; called also *Cissae*, *Seythian Nomades*.

<sup>c</sup> *In vita Ioseph.*

<sup>d</sup> *Galileans*, <sup>e</sup> *Ioseph. de Antiq. lib. 18. cap. 2. de Bello Iud. lib. 2. cap. 7.*

<sup>f</sup> *Ioseph. de Bel. lib. 2. cap. 21.*

<sup>g</sup> *Scribes.*

<sup>h</sup> *D. Rainolds and Hart.*

<sup>i</sup> *Epphan. b. 15.*

<sup>k</sup> *D. Hall. Pharis. & Christian.*

<sup>l</sup> *Ar. Mont. in Euang. Mat. 15.*

which were least, which the people obserued not, which others had added. This they were ambitious of, as of some great perfection; for there was a threefold state of men. The *Dollors, Pharisees, and People of the Land*. The prouerb was, *The people of the Land are the foot-stool of the Pharisees*. Of them they had a prouerb, *The people of the Land is not holy*: and they discern not the Law nor wisdom: yea, saith the booke *Musar*, he shall not take the daughter of the people of the Land, because they are abomination, and their wiues are abomination; and of their daughters it is said, Cursed be he that lieth with a beast. Thus did these proud Doctors and Pharisees tread the way to the Popish Clergie, in contemning the Laytie as vnworthy of the Law and Scripture, which in an vnknowne tongue was sealed from them, and feasted them at high Feasts with an halfe Sacrament, and in their ordinarie priuate Masse with none at all. Were not these faire reasons. *e The Laytie might* (if they had a whole Communion) *touch the Cup, and some of them haue beards, and some haue the palfie, and their dignitie is inferior to the Priestly*. &c. The booke *Aboth* sheweth how the people of the Land requited this supercilious generation, talking of them, and scoffing at them for their obseruations. When I was of the people of the Land, *R. Aquiba* there saith, I said, who will giue me a disciple of the wise? I would bite him as an Asse; for that insolence, and because they would not suffer themselves to be touched of them. The people were tied to obserue the precepts mentioned, or by necessitie of consequence drawne out of the Bible. The Pharisees (as is said) added their Traditions. The Scribes manner *d* of teaching was cold and weak, consisting in certaine arguments, which rather afflicted then affected the mindes of the hearers; in certaine niceties, and scrupulous questions, sometimes inextricable. And therefore the people heard Christ, as *speaking with authoritie and not as the Scribes*. But to let passe, these *Schoole-men*, and those *Canonists*, let vs come to their other Sects and sorts of professions.

The *Hemerobaptists* *e* are numbred by *Epiphanius* *f* among the Iewish heresies, which, saith he, in other things differ not from the Scribes and Pharisees; but in their doctrine of the resurrection and in infidelitie, are like to the Sadducees: And euery day in all times of the year they are baptised or washed, whence they haue their name. But this custome of daily washing, saith *Scaliger*, *g* was common to all the ancient Iewes, which would seeme better then their fellowes, and not onely obserued of the Pharisees, Esses, and Hemerobaptists (if su. ha sect may be added). At this time in Palestina many do it, not once, but often in the day. The Mahumetans obserue it. The Iewes (as a *h* Iew hath written) were so zealous herein, that they would not eat with him that did eat with vn-washed hands: and one of their holy men being inuited by such an host, rose vp and went his way, alleaging to him, when he would haue recalled him, that he must *not eat the bread of him which had an euill eye*: and besides, his meat was vnclane. The Priests when they kept their courses in the Temple, abstained from wine, and ate not of the Tithes before they had washed their whole bodie. The Pharisees and Esses composed themselves to this sanctitie: the greater part of the Pharisees, and all the Esses abstained from wine, and both vsed daily washings, especially before they ate. And as many Heretikes professing themselves Christians, retained many things of Iudaisme; so these Hemerobaptists learned therein this daily washing. It seemeth by him that these were Christian rather then Iewish Heretikes.

And so were the *Nazarzans* *i* also, which some reckon among the Iewish sects, who embraced the Gospell of Christ, but would not relinquish their Iudaisme; vnlesse we say with *Hieronymus*, that whiles they would be both Iewes and Christians, they were neither Iewes nor Christians. These Nazarzans, or Nazorzans, *Scaliger* affirmeth, were meere *Karrains*, Scripture-Iewes, but because of their obstinacie in the Law, the first Councell of the Apostles determined against them. As for the Nazarites of the old Testament, *Moses* describeth them and their obseruations: not to cut their haire, not to drinke wine and strong drinke, &c. Such was *Sampson*. But these could be no Sect, holding in euery thing the same doctrine with the Iewes, and only, for a time, were bound by vow to these rites. But for those Nazarzans, *Epiphanius* *k* maketh them a Iewish Sect, not without cause, if such were their opinions as he describeth them. Their dwelling was beyond Jordan in Gilead and Bashan, as the same goeth (saith he) by Nation

*b* Vid. Druf. prat. in lo. 7. 49.

*c* Gerson. l. 3. de commun. sub v. troq. spec.

*d* Ar. Mont. in Marc. 1. 23.

*e* Hemerobaptists.

*f* Epiph. her. 17.

*g* Scal. Elench. cap. 31.

*h* Manabem ap. Druf. prat. lib. 2.

*i* Nazarzans.

*k* Epiph. her. 18.



a Phil. Brix, de  
Heres.

b Heres. 19.  
c Offens.  
d Scal. Elenc.  
cap. 27.

Jewes: and by obseruing many things like to the Iewes. Herein they differed: They did not eate any thing which had life they offered not sacrifice: for they counted it unlawfull to sacrifice, or to eate flesh. They disallowed the five booke of *Moses*: they indeed confessed *Moses*, and the Fathers by him mentioned, and that he had received the Law, not this yet, which is written, but another. <sup>a</sup> *Philastrius* saith they accepted the Law and Prophets, but placed all righteousnesse in carnall obseruation: and nourishing the haire of their heads, placed therein all their vertue, professing to imitate *Sampson*, who was called a Nazarite: from whom the Pagans afterwards named their valiant men *Hercules*.

Next to these doth <sup>b</sup> *Epiphanius* place the *Offens* <sup>c</sup>, dwelling in *Ituræa*, *Moab*, and beyond the Salt or Dead sea: to these one *Elxai* in the time of *Traian* ioyned himselfe: he had a brother named *Iexai*, *Scaliger* (here and euery where acute) saith, <sup>d</sup> that the *Essens* and *Offens* are the same name, as being written with the selfe-same Hebrew letters, differing only in pronounciation, as the *Abyssines* pronounce *Osræel*, *Crossus*, for *Israel Christus*. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the appellation of the Sect it selfe; as he proueth. But they agreed not so well in profession, as in name, with the *Essens*, for they were but an issue of those ancient *Essens*, holding some things of theirs, others of their owne: as concerning the worship of *Angels*, reproved by the Apostles, *Coloss.* 2. 2. 1. in which the *Essens* and *Offens* agreed, and other things there mentioned, *Touch not, taste not, handle not*: and in worshipping of the Sunne, whereof they were called *Sampsæans*, or *Sunner*, *Samen*, as *Epiphanius* interpreteth that name. Those things wherein they differed, were brought in by that Innouator, who (of this his Sect) was called *Elxai*.

He was, saith *Epiphanius*, a Jew, he ordained *Salt*, and *Water*, and *Earth*, and *Bread*, and *Heauen*, and the *Skie*, and the *Winde*, to bee sworne by in Diuine worship. And sometimes he prescribed other seuen witnesses; *Heauen*, and *Water*, and *Spirits*, and the *holy Angels of prayer*, and *Oile*, and *Salt*, and *Earth*. Hee hated continencie, and enioyned marriage of necessitie. Many imaginations he hath, as received by reuelation. He teacheth hypocrisie, as in time of persecution to worship Idols; so as they keepe their conscience free: and if they confesse any thing with their mouth, but not in their heart. Thus ancient is that Changeling, *Equinocation*. He bringeth his author, one *Phineas* of the stocke of the ancienter *Phineas*, the sonne of *Elaazar*, who had worshipped *Diana* in *Babylon*, to saue his life. His followers esteeme him a *secret* *various* power. Vntill the time of *Constantine*, *Marthus* and *Marthana* (two women of his stocke) remained in succession of his honor, and were worshipped in that countrey for gods, because they were of his seed. *Marthus* died a while since, but *Marthana* still liueth: Their spittle, and other excrements of their body, those Heretikes esteemed, and reserued for reliques, to the cure of diseases, which yet preuailed nothing. He mentioneth *Christ*, but it is vncertaine whether hee meaneth the Lord *Iesus*. Hee forbids praying to the East-ward, and bids turne towards *Ierusalem* from all parts. He detesteth sacrifices, as neuer offered by the Fathers: hee denieth the eating of flesh among the Iewes, and the Altar, and Fire, as contrary to God, but water is fitting. Hee detesteth *Christ* after his measure, foure and twentie *Schazni* in length, that is, fourescore and sixteene miles; and the fourth part thereof in breadth, to wit, six *Schazni*, or foure and twentie miles; besides the thicknes, and other fables. He acknowledged a holy Ghost, but of the female sexe, like to *Christ*, standing like a statue aboue the clouds, and in the midst of two mountaines. He bids none should seeke the interpretation, but only say these things in prayer: (words which he had taken out of the Hebrew tongue, as in part we haue found). His prayer is this, <sup>e</sup> *Abar anid moib nochiel daasim ani daasim nochiel moib anid abar selam*. Thus *Epiphanius* relateth it, and thus constructh, I cannot say expoundeth (although they, like our deuout Catholikes, needed no exposition) *Let the humilitie passe from my fathers, of their condemnation, and conculcation, and labour; the conculcation in condemnation by my fathers, from the humilitie passed in the Apostleship of perfection*. Thus was *Elxai* with his followers opinionate: otherwise Iewish, *Epiphanius* speaketh of his Sect else where often, as when he mentioneth the *Ebionites* <sup>f</sup>, and the *Sampsæans*: This booke both the *Offens* and *Nazoræans*, and *Ebionites* vsed,

e *Scaliger* thinketh they are three sentences, and not a prayer.

f *Epiph.* her. 53.

The Sampfians\* had another booke (they said) of his brothers. They acknowledge one God, and worship him, vsing certaine washings. Some of them abstaine from li-  
 uing creatures, and they will die for *Elxai* his posterity; which they had in such honor,  
 that if they went abroad, the people would gather vp the dust of their feete for cures,  
 and their spittle, and vsed them for amulets and preseruatues. They admit neyther the  
 Apostles nor Prophets: they worship water, esteeming it as a god, beleeuing that life  
 is from thence.

\* Sampfians.

*Scaliger* also affirmeth, that the\* Massilians (which word *Epiphanus* interpreteth  
 in *greek*, Such as pray, according to the opinion and practise of those Heretikes) were  
 first a Iewish sect, and a slip of the *Esses*; and after by marriage with some false Christi-  
 ans, made such a galli-maufrey, as after when we come to speake of the *Pseudochristian*  
 sects shall (God willing) be related; for of Iewish they became Christian Heretickes.

\* Massilians.

a Scal. ele. c. 28.

The<sup>b</sup> Herodians: otherwise agreeing with the rest, thought *Herod* to be the *Messias*,  
 moued by *Iacobus* propheticie falsely interpreted, That the Scepter should not depart  
 from *Iuda* till *Shilo* came. When as therefore they saw *Herod* a stranger to possesse  
 the Kingdome, they interpreted as aforesaid. Some make question whether this was  
 the name of a sect, or of *Herods* souldiers. *Drausius*<sup>d</sup> obserueth out of a Commenter vp-  
 pon *Perfius*, Sat. 5. *Herodis uenera dies*, &c. these words; *Herod* reigned among the Iewes  
 in the parts of *Syria* in the dayes of *Augustus*. The Herodians therefore obserue the birth-  
 day of *Herod*, as also the Sabbath: in the which day they set Lamps burning, and crowned  
 with Violets in the windowes. Elsewhere he citeth out of a Lexicon of the Hebrew law,  
 that they were called Herodians of *Herods* name, and *Dorsians* of the place whence  
 they were brought; for by Nation they were Greekes: so saith the Author of *Baal A-*  
*nach*, *Herod* the King brought Greekes out of the desert, and brought them vp in the  
 habitable land. *Scaliger* saith that they were a corporation or guild, *instar eorum soci-*  
*etatum, qua vulgo confratria vocantur*, and besides their hereticall opinion that he was  
 the *Messias*, entred into society for costs and charges in common, to be bestowed on  
 sacrifices and other solemnities, wherewith they honored *Herod* aliue and dead. *Arius*  
*Montanus*<sup>e</sup> thinketh that the Herodians were politicians, that little respected religion.  
 They thought the Common-wealth should be established, and that could not stand  
 without Princes, nor could Princes nourish themselves or theirs without money, and  
 therefore propounded that question to our Sauour touching *Casars* tribute. Others  
 think they made hotchpotch of Iudaisme and Gentilisme, as *Herod* had done: in which  
 it is like his successors succeeded him. This coniecture is mentioned by *Beza*, who yet  
 rather thinketh that the Herodians were *Herods* courtiers, moued thereto by the Syri-  
 an translation, which hath *debeis Hirandis*, *Herods* domesticals. Thus thinketh *Iunius*  
 of them also, who saith that when the Pharisees could not intrap him in the Law, they  
 sent their disciples to question him of Tribute, having before agreed (which vually  
 they did not) with the Herodians to stand by (vnknowne) as witnesses, if he had an-  
 swered any thing, whereat *Cesar* might haue bene offended. And this seemeth most  
 likely: for after *Herods* death, how could they hold him for *Messias*?

b Herodians.

c Epiph. lier. 20

d Draus. de 3.  
sec. lib. 1. cap. 3.Scal. ad Euseb.  
pag. 150.e Ar. Mont. in  
Euang. Matib:  
22. 16.f Beza Annot.  
in Matib. 22.  
g Iun. in An-  
not. Syr. Tran.

Another sect amongst these of the Circumcision, *Eusebius* out of *Hegesippus* nameth  
 the<sup>i</sup> *Masbothai* or *Masbotheani*; for *Thebulis* (saith *Hegesippus*) was of their number,  
 which arose out of seven sects in the Iewish people; which sects had their beginning  
*Symon*, of whom the Symonians; and *Cleobius*, of whom the Cleobians; *Dositheus*, of  
 whom the Dositheans; and *Gortheus*, of whom the Gortheans; and *Masbotheus*, of  
 whom the Masbothians. And from the same fountaines issued the Menandrians, Mar-  
 cionists, Carpocratians, Valentinians, Basilidians, and Saturnilians. And a little after,  
 There were diuers sects among the *Israelites*; *Esses*, *Galileans*, *Heremobaptists*, *Mas-*  
*bothians*, *Samaritans*, *Sadducees*, *Pharisees*.

h Euseb. hist.  
Eccles. 1. 4. c. 27.  
i Masbothai.

The word *Masbothai*, *Scaliger* saith, signifieth Sabbathists or Sabbatharians, because  
 they professed to haue learned the obseruation of the Sabbath from Christ, and therein  
 differed from the other Iewes.

k Scalig. Eleni.  
cap. 3.

He there nameth (and little else haue we but their names, *euem the name also of the*  
*wicked shall rot*) diuers other sects if they may beare that name: as the Genites<sup>l</sup> or Ge-  
 piths, which stood vpon their stocke and kindred: the reason *Breidenburgius* alledgeth,  
 because

l Genites.

m Merissians.

n Hellenians.

o Cleobians.

p Theobulians.

q Tubiens.

r Ganai.

s Calicole.

t Scalclench.

tribar, Serar.

c. 31.

u Cannai.

x Beza Annot.

in Math. 10.

y Scal. E. L. c. 1.

z Mourners.

" See cap. 10.

Philast. Episc.

Erigen. lib. de

heresib.

Ophitea.

Caini.

Sethiani.

a Here our  
Author is ob-  
sured.

Heliognostice.

Deuistaci.

Frog-worship-  
pers.

because in the Babylonish captivity or after, they married not strange wiues, and there-  
fore boast themselves of the puritie of *Abrahams* seed. The *m* Merissians or Merists,  
which were (as the name importeth) sprinklers of their holy-water. *Breidenbach* saith,  
they made a *division* of the Scriptures, and receiued onely some part of them: the *Mon-*  
*bonei* (he addeth) sabbatise in every thing. The *n* Hellenians, of *Hellenism*: the *o* Cleo-  
bians and *p* Theobulians we can but mention. Of the *q* Tubiens as little, saue that they  
are said to be a Colledge or fellowship: and lesse of *r Ganai*, and such like, if there be a-  
ny other names that remaine as the rotten bones of the consumed carcases of heresies  
and heretickes; and eyther are vnknowne, or degenerated into some or other sect of  
*Pseudo-christians*, which require another taske.

The *s Calicole* were Iewes, but corruptly embracing Christianity, for they were  
Massilians, which had their houses or places of praier abroad in the open ayre, of whom  
*Iuuenal* is vnderstood, *Nil prater nubes & celi lumen adorant*. So *Scaliger* readeth, *not*  
*numen*: and *Petronius*, *Iudans licet & porcinum nomen adores, & celi summas aduocet*  
*mirriculas*. These also were an off-spring of the Esses: and from these proceeded the  
Massilians; they being baptised, reuoluted to their former Iudaisme; and bearing the  
name of Christians, retained the rites of those *Calicole* or Heauen-worshippers.

The *u Cannai* were a deuout society and order, giuen to holinesse of life, and obser-  
uation of the Lawe; of whom was *Simon Kannans*, *Mat. 10.* called *Zelotes*, the inter-  
pretation of the former, as *Beza* and *Scaliger* shew. *Suidas* calleth them obseruants  
of the Lawe, whom *Ananus* shut in the Temple. Their *deplaudes*, or *mourners* were  
such as lamented with continuall fasting, praying, and weeping, the destruction of their  
Cittie, Temple and Nation; as elsewhere is said. I might adde out of that ancient fa-  
ther *Philastrius* (whom *S. Augustine* saith he had scene at Millan with *S. Ambrose*) di-  
uers other heresies amongst the people of the Iewes before the incarnation of Christ, no  
fewer then eight and twenty; of which we haue already mentioned the most and prin-  
cipall. He addeth the *Ophitea* or *Serpentines*, which worship a Serpent, saying, that he  
first procured vs the knowledge of good and euill; for which God enuied him, and cast  
him from the first heauen into the second, whence they expect his comming, esteeming  
him some vertue of God, and to be worshipped. Another sort are the *Caini*, which  
commend *Cain* for fraticide, saying, that *Cain* was made of the power of the Diuell,  
*Abel* of another power, but the greatest power preuailed in *Cain* to slay *Abel*. A third  
sort reckoned by *Philastrius* are the *Sethiani*, worshippers of *Seth* the sonne of *Adam*,  
who affirme, that two men being created in the beginning, and the Angels dissenting,  
the feminine power preuailed in *heauen* (for with them are males and females gods  
and goddesses) *Eua* perceiuing that, brought forth *Seth*, and placed in him a spirit of  
great power, that the aduersarie powers might be destroyed. Of *Seth* they say that  
Christ should come of his stocke, yea, some of them conceiue him to be the very Christ.  
The *Heliognosti*, called also *Deuistaci*, worshipped the Sunne, which (said they) know  
all the things of God, and yeelded all necessities to men. Others there were which  
worshipped Frogges, therby thinking to appease Diuine wrath, which in *Pharaos* time  
brought Frogges vpon the land of Egypt. He reckoneth the *Accaronites* which wor-  
shipped a Flie; of which elsewhere is spoken: as also of *Thamuz*, which he reckoneth  
another sect. Which *Thamuz* he saith was the sonne of a Heathen King, whose image  
the Iewish women worshipped with teares and continuall sacrifices; and that *Pharaos*  
which ruled Egypt in *Moses* time was of that name. *Astar* also and *Astakor*, he saith,  
were Kings of Syria and Egypt, worshipped after their deaths. But (perhaps more  
truely) we haue exprest these things in our former Booke. *Beniamin Tudelensis* spea-  
keth of a sect in his time, which he calleth *Cyprians* and *Epicures*, who profaned the e-  
uening before the Sabbath, and obserued the euening of the first day. I might adde to  
their Sects the diuers Christs or Messiaes, which in diuers ages they had; but that I  
haue referred to the tenth Chapter.



## CHAP. IX.

## Of the Samaritans.

It remaineth to speake of the Samaritan Sects.

**I**n Samaria was the Citie royal of the ten Tribes, after that *Omri* (who, as other his predecessors, had reigned before at *Tirzah*) had bought the mountain *Shomron* of one *Shemer*, for two talents of silver, and built thereon this Citie, which he called after the name of *Shemer*, Lord of the Mountaine. In vaine therefore is it to seeke the name of the Samaritans from the signification of the word (which is keeping) seeing they are so called of the place, and the place of this their ancient Lord. It remaineth the chiefe seat of the Kingdome as long as the same indured, and namely, till the dayes of *Hoshea* their last King, in whose time *Salmanasar* the Assyrian carried the Israelites thence. *Esharhaddon* the sonne of *Senacherib*, otherwise called *Osnappar* (thus saith *Hezra*: and therefore *Epiphanius* was deceived in ascribing this act to *Nabuchodonosor* in the time of the captiuitie fortie yeares before the returne) sent to inhabite that Region, Colonies from *Babel*, and from *Cutha*, and from *Aua*, and from *Hannah*, and from *Sepharuaim*. *Babel* is knowne: *Cutha* and *Aua* are esteemed parts of the desert of *Arabia*, the other of *Syria* and *Mesopotamia*. It seemeth that most of them were of *Cutha*, because all of them after passed into that name, and were of the Iewes called *Cuthzi*, as witnesseth *Iosephus*. *Eliu* *Leuita* giueth the same reason; and addeth, that a Iew might not say Amen to a Samaritans or Cuthans blessing. The Cuthi, saith he, were the surest beggars of all men in the world, and from them, as he thinketh, came those censuring roguing Gypsies or Egyptians, which so many ages haue troubled so many countries of Europe.

These Heathens serued not the Lord, and therefore the Lord sent Lyons among them, which slew them; wherefore they sent to the King of Assyria, who sent thither one of the captiued Priests of Israel to teach them how to worship God (*Epiphanius* calleth his name *Esdraus*.) He dwelt at *Bethel*; and as some conceiue, taught rather that idolatrous worship, whereof *Bethel* had bin before the *Beth-aen*, where *Ieroboam* had placed his golden Calfe, then the true worship of the True *Iehouah*. Howsoeuer, every Nation (saith the Text) made them Gods, and put them in the houses of the high places, which the Samaritans had made. The men of *Babel* made *Succoth Benoth*; and the men of *Cutha* made *Nergal*, and the men of *Hamath*, *Asbima*; and the *Anims*, *Nibbaz*, and *Tartak*; and the *Sepharuaims* burnt their children in the fire to *Adrammelech*, and *Adrammelech* their gods. Thus they feared the Lord, and serued their gods after the manner of the Nations, and so continued: a mungrell Religion, begotten of a bastard or hereticall Iudaisme, and wilde Paganisme. What those gods were it is vncertaine, and interpreters agree not. Of *Succoth Benoth* is already spoken. *Wolphins* interpreteth *Nergal* a wilde Hen, *Asbima* a Goate, *Nibbaz* a Dogge, *Tartak* an Asse, *Adramelech* a Mule, *Anamelech* a Horse: thus (saith he) the Hebrewes expound them; and he supposeth these creatures were among them canonized and sacred: as the Persians are said to worship a Cocke, the *Proembari* of *Africa* a Dogge; other people other creatures. Thus their Religion continued till after the returne of the Iewes from captiuitie, to whom they would haue bin officious helpers in building of the Temple: which being refused they became their enemies, and hindred the building a long time. But the Temple being built, and Religiou established among the Iewes, and their state flourishing, *Samballus* gaue his daughter *Nicaso* to *Manasses*, the brother of *Iaddus* the high Priest, in the time of *Darius* the last Persian Monarch. This *Nebemia* mentioneth, but deigneth not to name him, affirming that he chased him from him, of which some defendant whether it by exile or excommunication, or some other punishment, *R. Salomon* interpreteth it of exile, *Pelican* of excommunication.

*Drusius* hath a discourse out of a Iewish Author, which relateth the forme of that first Anathema and iudiciall curse (not vnmeeet heere to be mentioned) denounced against the Samaritans for hindering the worke of the Temple. *Zorobabel* and *Iosias* (saith hee) gathered all the Congregation into the Temple of the Lord, and brought three

a 1. Reg. 16. 14.

b Epiph. hier. 9. clytr. Onomast.

c 2. Reg. 17.

d Ezr. 4. 2. 10.

e Tremel. annot. in Reg. 2. 17. Iosephus thinkeeth Cutha to be Persian. f Ioseph. Antiq. l. 9. 14. &amp; l. 11. 4. \* Elias Tbis. vad. Cuth.

g The Hebrews call him Dofthai as Drusius citeth. Senacherib sent to Samaria R. Dofthai, the son of Iamui, to teach them the Law. Drus. l. 3. de sec. c. 4. Tertullian calls him Dofthibens, and so doth Ierome, fathering the Samaritan sect on him. h L. 1. c. 13. i Wolph. in 2. Reg. 17.

k Ezr. 4.

l Jos. Antiq. 11. 7.

m Wolph. in Nibem.

n Drus. de 3i sec. l. 3. c. 2.

three hundred Priests, and three hundred Trumpets, and three hundred Bookes of the Lawe, and as many children, and founded. And the Leuites singing and playing on Instruments, cursed with all kinds of Anathema's the Chutheans, in the secret of the name *Tetragrammaton*, and in writing written vpon Tables; and with the Anathema of the house of the higher iudgement, and the Anathema of the house of the lower iudgement, that none of Israel should eate the bread of the Chuthean (whereupon it is said, *He which eateth a Samaritans bread, he is he that eateth Swines flesh*) and that a Chuthean should not be a Profelyte in Israel, nor should haue part in the Resurrection of the dead. Thus they writ, and sealed, and sent vnto all Israel which were in Babylon, which heaped vpon them Anathema vpon Anathema. That, concerning their becoming profelytes, *Drusus* doubteth whether it may not be translated, that a *stranger Chuthean should not abide in Israel*: which is more likely. The other had beene more impious: their zeale to make profelytes of all Nations is knowne.

To returne to *Manasses*, *Iosephus* saith that the high Priests and the Elders put him from the Altar, who therefore went to *Sanballat* his father in law, and tolde him that he loued his daughter well, but would not for her loose his Priest-hood. *Sanballat* replied, that if he would retaine his daughter, he would not onely maintaine him in his Priest-hood, but procure him a high Priests place, and make him Prince of all his Province; and would build a Temple like to that of Ierusalem in mount Garizin, which looketh ouer Samaria, higher then the other hills, and that with the consent of *K. Darius*. Hereupon *Manasses* abode with him, and many Priests and Israelites being intangled with like mariages reuolted to him, and were maintained by *Sanballat*. But now *Alexander* preuailling against *Darius*, *Sanballat* (whose Religion was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtained leaue to build his Temple, whereof *Manasses* enioyed to him and his successors the pontificall dignity. Then was the Circumcision diuided; some (as said the Samaritan woman) *worshipping in this mountaine*, others at Ierusalem. The zeale which the Samaritans had to their Temple, appeared in the time of *Ptolomeus Philometor*; when at *Alexandria* *Sabbaus* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Iewes, these challenging to Ierusalem, those to Garizin, the lawfull honour of a Temple, both parties swearing by God and the King, to bring prooffe of their assertion out of the lawe; and beseeching the King to doe him to death that should not make his part good; and thereupon the Samaritans failing in prooffe, were adiudged to punishment.

The Samaritans in the prosperitie of the Iewes professed themselues their kinsmen and allies: in aduersitie disclaimed them, and their God also, as appeareth in their Epistle to *Antiochus* that figure of Antichrist, and persecuter of the Iewish Religion, in which they call themselves *Sidonians* dwelling in *Sichem*, and say, that moued by ancient superstition they had embraced the Feast of the Sabbath, and building a Temple of a namelesse Deity had offered therein solemne sacrifices: whereas therefore their originall was *Sidonian* and not Iewish; pleased him to enact that their Temple might beare name of *Iupiter Graecicus*, and they might liue after the Greekish Rites. These things *Antiochus* easily granted. This *Sichem* is called *Sichar*, *Jo. 4. 5*. It was after that called *Neapolis*, and lastly (of the Colonie which *Vespasian* or *Domitian* plac'd there) *Plania Caesarea*. Of that Colonie was (it is *Scaligers* testimonie, *Animad. Euseb. p. 201.*) *Iustin Martyr*, *omnium Scriptorum Ecclesiasticorum qui hodie extant, vetustissimus*; which occasioned *Epiphanius* his errour, that of a Samaritane he became a Christian; whereas he was neuer a Samaritan in Religion, but onely of this Samaritan Colonie. In this were in the age of *Beniamin* one hundred Samaritans: the wordes of *Beniamin* are worthy the inserting. I came, saith he, to Samaria, in which the Pallace of *Ahab* is yet to be knowne, a place very delectable, with Springs, Riuers, Gardens, &c., and hath not one Iew inhabiting. Two leagues from hence is *Nabes*, sometime called *Sichem*, in mount *Ephraim*, where are no Iewes. The Citie is situate betweene the hills *Garizin* and *Heball*; there are about a hundred *Cuthans*, which obserue onely the Lawe of *Moses*. They are called *Samaritans*: they haue Priests of the posteritie of *Aaron* which resteth in peace, who marrie not with any other but the men or women of their owne stocke, and are there commonly called *Aaronites*; they sacrifice and burne their offerings

o Job. 4. 20.

p Ios. Antiq. 1. 13  
c. 6.

q Antiq. 1. 12.  
c. 7.

offerings in a Synagogue which they haue on Mount Garizim, citing out of the Law, *Thou shalt giue a blessing vpon the Mount Garizim* & this (say they) is the house of the Sanctuarie, and on the Paschall and other solemnities they sacrifice on an Altar in Mount Garizim, made of stones, taken by the Israelites out of Iordan. They boast themselves to be of the Tribe of Ephraim. With them is the Sepulchre of *Ioseph*. Hee addeth (which *Scaliger* saith, is a slander) that they want three letters, *He, Cheth, Ain*; whereas they reade the *Pentateuch* in so many and the same letters, in which *Moses* wrote them, as *Posse* and *Scaliger* affirms, whereas the Iewes vse later counterfeits; the example whereof *Scaliger* hath giuen vs in their *Computation*, in the last Edition of his *Emendation*: yea they are now also further from Idolatrie then the Iewes themselves, howsoeuer in their *Talmud* and elsewhere, they brand them with false and odious imputations. *Beniamin* also testifieth, that they abstaine from pollution by the dead, or bones, the flaine and the Sepulchres. And euery day when they goe into the Synagogue, they put off their vsuall clothes, and hauing washed their bodies with water, put on other clothes, sacred only to this purpose. *Beniamin* found of these *Cuthians* two hundred in *Casarea*: at *Benibera* or new *Afcalon* three hundred, and at *Damascus* foure hundred.

*Hircanus* by force tooke both *Sichem* and *Garizim*. Two hundred yeares after the foundation of this Temple, as testifieth *Iosephus*,<sup>a</sup> hapned this desolation thereof. The zeale yet continued as appeareth by many testimonies of Scripture. The Iewes meddled not with the Samaritanes, which made<sup>b</sup> the woman wonder that Christ asked drinke of a Samaritane. Another time the Samaritans would not receiue him because his behaviour was as though he would goe to *Ierusalem*, for which fact of theirs the sons of thunder would haue brought lightning from heauen vpon them. And the Iewish despite could not obiect worle in their most venomous slander, then, *Thou art a Samaritane*. This *Ierusalem*-iourney through the Samaritanes countrey caused bloudie warres and slaughter betwixt the Galileans<sup>c</sup> and them, in the time of *Cumanus*, to the destruction of many. And before that in the daies of *Pilate*, a coufning Prophet abused their zeale, bidding them to assemble in mount *Garizim*<sup>d</sup> with promise there to shew them the sacred vessels, which, said he, *Moses* had there hidden. Whereupon they seditiously assembling, and besieging *Tirabatha*, *Pilate* came vpon them with his forces, and cut them in peeces.

Their opinions (besides those aforesaid) were, & that onely the fise bookes of *Moses* were Canonically Scripture, the rest they receiued not. They acknowledge not the Resurrection, nor the *Trinitie*: and in zeale of one God, abandon all idolatries, which it seemeth was receiued of them after the building of the Temple, and mixture with the Apostata Iewes; the Scripture testifying otherwise of their former deuotions. They wash themselves with *Vrine*, when they come from any straunger, being (forthsooth) polluted. And if they haue touched one of another Nation, they diue themselves, garments and all, in water. Such a profanation is the touch of one of another faith. They haue a dead corps in abomination presently.

The Samaritan<sup>e</sup> if he meeteth a Jew, Christian, or Mahumetan, he saith vnto them, *Touch me not*. *Scaliger* out of the Arabian Geographer, telleth of an Iland still inhabited with these Samaritans, in the red Sea, which appeareth by their custome, when any comes on shore, forbidding to touch them. This arrogant superstition remaineth with them.

The Samaritan Chronicle is cited by *Eusebius Chron. grac. l. 1. 1.* & *Scaliger*, saith hee, had a copie of their great Chronicle, translated out of Hebrew into Arabian, but in Samaritan letters: it differeth somewhat from the Hebrew account. The Iewes confound the Samaritans and Sadducees, as if they were but one Sect. The difference hath appeared, for the Sadducees accept all the Bible; the Samaritans, *Moses* only. The Sadducees denyed the soules immortalitie and reward. The Samaritans in their Chronicle acknowledge both a place of reward, and punishment after this life. But whether they beleue the Resurrection or no, he doubteth. The Sadducees denie Spirits, Angels, Diuels; the Samaritans confesse them. The Samaritans also vse still those ancient letters called Phoenician, which the Hebrewes vsed before the captiuitie, which who so listeth

a *Antiq. l. 13. cap. 17.*

b *Io. 4. 9.*

c *Luk. 9. 52.*

d *Iob. 3. 42.*

e *Ios. Antiq. l. 20. c. 5.*

f *Antiq. l. 18. c. 9.*

g *Epphan. b. 1. c. 9.*

h *Drus. de 3. sect. 13.*

i *Scal. de Em. Tem. l. 7.*

k *Scal. Annot. in Euf. Chron. in Isag. Can. Sec. Em. T. vlt. edit. pag. 616.*

l *Ios. Albo* saith they denyed the Resurrection and immortalitie of the soule.



listeth to view, let him see their Characters, and *Scaliger's* large notes thereon in his Annotations vpon *Eusebius* Chronicle: and a brieft of their Chronicle and Kalendar therein written in his *Emondation*, as before is said: which they beginne very religiously after their manner. In the name of *Iab* the God of Israel. There is none like to *Iab* our God. One *Iebona*, God of Gods, Lord of Lords, a great God, strong and terrible. There is none like to the God *Ieschurun*, the God of *Abraham*, *Isaac*, *Jacob*, *Ioseph*, and our Lord *Moses*, *Eloazar*, and *Phineas*. Hee confirme vnto you the blessing of our Lord *Moses*. *Iebona* God of our Fathers adde vnto you, as many as yee are, a thousand times and blesse you. This inscription the great Synagogue of Garizim alwaies vse, when they write to other Samaritan-Synagogues, the Kalendar of the yeare following. They are very ignorant of antiquities, and know none other but that they came thither with *Moses* out of Egypt: neither can they tell any thing of the old Kings, or defection of the ten Tribes vnder *Ieroboam*. They lightly touch the names of *Sampson*, *Samuel*, *Dauid*, and others, in their Chronicle, which they call the booke of *Iosue*. *Ptolemæus* Lagi conueyed Colonies of them into the Cities of Egypt, the reliques whereof are those Samaritans which haue a Synagogue in the great Citie Cairo: and those also in the Iland before mentioned. In respect of the Mount Garizim the seat and Sanctuarie of their holies, the Samaritans call themselves *men which belong to the blessed Hill*: and still, euery yeare they in Egypt receiue from the great Synode of Garizim, the type of the yeare following; two of which *Scaliger* had seene, and hath expressed one of them.

\* *Epiph. heres.*

13.

a *Dositheans.*

The Samaritans were diuided also into diuers sects, as *Epiphanius* \* rehearseth: one whereof were called \* *Dositheans*: if it be lawfull to reckon them Samaritans, which acknowledged (as *Epiphanius* acknowledgeth of them) the Resurrection of the dead. They abstaine from such things as haue life: some of them from marriage after they haue bene before married, and some continue in Virginitie. They obserue circumcision and the Sabbath: and they touch no man; but hold euery man in abomination. Report goeth also of their fasting and exercises.

They had name of *Dositheus*: who being a Iew, and hauing well profited in their law, but not receiuing promotion futable to his ambition, reuolted to the Samaritans; and hatched this sect amongst them. And when afterwards in a singularity he had gone aside into a Caue, and there mewed vp himselfe, and persisted in hypocrisie and fasting, he there dyed (as the same goeth) through his wilfull want of bread and water. After a few dayes, some resorting to him found his dead body crawling with wormes, and compassed with flies. § Of this name *Dositheus* there were diuers. <sup>b</sup> Two of them liued after the coming of Christ. One a Iew, sonne of *R. Iannai*, the other a Samaritan which endeouored to perswade his Countrymen that he was the Christ which *Moses* had prophesied of, as <sup>c</sup> *Origen* reporteth, and saith: of him are the *Dositheans* named. Another is mentioned in <sup>d</sup> *Iohannin*, who liued in the time of Christ, the Disciple of *Sammai*. And before these was another *Dosthai*, the sonne also of *Iannai*, of whom it is said in <sup>e</sup> *Ilmedenu*, that *Senacherib* sent *R. Dosthai*, to Samaria, to teach the Samaritans the law. This seemeth to be he, whom before out of *Epiphanius* we haue called *Esdras*, the first founder of the Samaritan heresie. And to *Tertullian* <sup>f</sup> saith of him; *Dositheus* the Samaritan, was the first that reiected the Prophets, as not hauing spoken by the holy Ghost. The like testimonie *Hierome* giueth of him. His colleague and companion is said to be one *Sebua*, the supposed Author of the *Sebueans*. In *Ilmedenu* <sup>g</sup> he is called *Sebuaia*, or *Sebuaia*. <sup>h</sup> *Dositheus* also taught, that how and in what position of body hee was in the Sabbath morning, in the same hee ought to continue all that day, without change of gesture or place: that if he did sit, he should sit in the same place all day long, and so of lying or other habit of body. The Author of this *Dosithean* Sect, (properly so called) liued, as *Scaliger* <sup>i</sup> thinketh, about or at the destruction of the Temple, and could not be that first *Dosthai* or *Dosthai*. <sup>k</sup> The *Sebueans* <sup>k</sup> you haue heard, in *Drusius* opinion, haue their name of *Sebuaia*, the companion of *Dosthai*, sent by *Senacherib*, or rather by *Esarhaddon*; which if it be so, it seemeth this sect is ancient, haply nothing differing from the other Samaritans.

l *Epiph. her. 11*

*Epiphanius* maketh a difference, <sup>l</sup> but the cause he alledgeth, was the Iewes refusal of their

b *Drus. de 3. sect. 1. 3. 6.*

c *Orig. cont. Cels. l. 2.*

d *Iohann. Ab. Zach.*

e *Lib. Ilmedenu.*

f *Tert. proscrip. aduers. her. l. 1.*

g *Ap. Drus. pag. 260.*

h *Orig. de princip. 4. c. 2.*

i *Scal. Elench. Serarj. tribet. cap. 15.*

k *Sebueans.*

their helpe at Ierusalem, which was common to all the Samaritans. The difference he alleageth is the transposing of their solemnities (for that quarrell betwixt them and the Jewes) from the Jewish times, so that they kept their Passe-over in *August* (which they made the beginning of their yeare) Pentecost in *Autumne*, and that of Tabernacles, when the Jewes kept their Passe-over: neither might they sacrifice in Garizin, observing such differing solemnities. *Scaliger* \* (whom I shame not thus often to name, in relation of these things too intricate for mine owne, or for common wits to finde) both in his Treatise against *Serapion* cap. 1. and 21. and in his Canons *Isagog.* l. 3. dissenteth from *Epiphanius*: saying, that they dissented not from the other Samaritans, but that the name was a common name, which the Jewes ascribed to the Samaritans: It signifieth *Equal* <sup>19</sup>, *Weekers*: which name they gaue them because that every weeke betwene the Passe-over and Pentecost, they observed that day of the weeke, in which the computation of the fiftie dayes beganne, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning beganne, was called *Suripa*, the second, because it was the next day after the Azyma or Feast day. But the Samaritans reckoned the second after the Sabbath, and so in all that space of fiftie dayes, kept the first day of the weeke, that is, Sunday, holy. Thus they kept seven Pentecosts in a yeare. And perhaps (he but coniectureth) as they had these imaginarie Pentecosts, so they might at other times of the yeare haue such imaginarie solemnities of other Feasts. From that word *Suripa*, the second day, and next to the Feast of vnleauened bread, the Sabbaths, saith *Scaliger* in the same place, were called in order, the first *Suripapuros* <sup>20</sup> *uictator*, the second Sabbath after that day, *Suripapuros* <sup>21</sup>, and so therest: and thus he expoundeth those wordes of *Luke* c. 6. v. 1. *secundo primum Sabbathum*, that is, the first Sabbath after that *Suripa*, or first day of the fiftie, which beganne to bee reckoned the next day after Easter till Pentecost. A place hitherto very obscure. *Epiphanius* doth number for Samaritane sects; The *Esseni*, \* of which is before shewed that they were Jewes, and otherwise hereticall and idolatrous in respect of their morning-deuotions to the Sunne, for which it seemeth they might not, (certaine they did not) communicate with other Jewes in the Temple and sacrifices. These pertaine not to this place; as not Samaritans. A fourth Samaritane sect he accounteth the *Gortheni*, <sup>b</sup> which differed from the rest, at least from the *Schunians*, in keeping their solemnities, Paschall, Pentecost, and of Tabernacles at the Jewish times, and observed but one day holy: as likewise the fasting day. The Jewes still obserue the Sabbaticall yeare, and so doe the Samaritans also, but not at the same time; for that which is the fourth of the seven with the Jewes, is the Sabbaticall of the Samaritans.

\* *Scal. Canon.*  
*Isagog.* l. 3.  
pag. 218. 219.

a *Esseni*.

b *Gortheni*, or  
*Gorthaeni*.

*Scal. de E.T. l. 5.*

## CHAP. X.

*The miserable destruction and dispersion of the Jewes, from the time of the desolation of their Citie and Temple to this day.*

**T**He curse threatned vnto this superstitious and rebellious Nation, <sup>c</sup> *madnesse, blindness, astonishment of heart, to grope as noone dayes as the blinde gropeth in darkenesse, to be a wonder, a prouerbe, and a common talke among all people, among which they should bee scattered from one end of the world to the other, is this day fulfilled in our eyes*, both in respect of their Politie and Religion, Gods iust iudgement sealing that their owne imprecation <sup>d</sup> *his blood be on vs, and on our children*, and pursuing them in all places of their dispersion through the revolutions of so many ages. Odious are they, not to the Christians alone, but to the Heathen people that know not God: <sup>e</sup> nor will the Turke receiue a Iew into the fellowship of their Mahumetane superstition, except he hath passed first from his Iudaisme through the purgation of a Christian profession, vnto that their no lesse ridiculous and miserable deuotion. <sup>f</sup> *God they please not* (saith *Pavle*) *and are contrarie vnto all men*. This their wretchednesse although it seemed to beginne, when *Herode* a stranger seised their state, yet was that infinitely more

c *Deut.* 28. 28.

d *Mat.* 27. 25.

e *P. Galat.* 1. 4.

c. 28.

*Ridolph. letter.*

f *1. Thes.* 2. 17.

e *Act. 13. 46.*f *Ioseph. de Bel. Iud. & Antiq. Iosephus Hebr. both Englished*g *Euseb. Hist. Eccles. 1. 3. c. 5.*h *Ios. de Bel. Iud. 1. 7. c. 24.*i *Ioseph. de Bell. Iud. 1. 7. c. 17.*  
k *P. Galat. de Arcan. 1. 4. c. 21.*Sanhed. in lib. 2.  
Melech.  
R. Moser Ben.  
Maimon.  
m *Hag. 1. 7. 8.*  
n *Traict. Meg. b. 14.*

more then recompenced, when their Messiah, so long before prophesied and expected, came among his owne, but his owne receiued him not: yea, they crucified the Lord of glorie. But euen then also did not the long-suffering God reiect them, Christ praied for them, the Apostles preached to them remission of this and all their sinnes, till that (as Paul chargeth them) they *putting these things from, and iudging themselves unworthie of eternall life*, God remoued this golden candlestick from amongst them to the Gentiles, and let out his Vineyard to other husbandmen. Famine, sword, and pestilence at once assailed them. (And what shall not assaile, what will not preuaile against the enemies of God?) Ierusalem, sometimes the glorie of Earth, the type of Heauen, the Citie of the great King, and Mother-citie of the Iewish Kingdome, from this incomparable height, receiued as irrecoverable a fall, besieged and sacked by Titus, and yet more violently tortured with inward convulsions, and euill gripes, then by outward disease, or forraigne hostilitie. Iosephus and Iosephus<sup>f</sup> have handled the same at large, both which can acquaint the English Reader with the particulars. Besides many thousands by Vespasian and the Romans slaine in other places of Iudea, Ierusalem the holy Citie was made a prison, slaughter-house, and graue of her owne people. First had diuine mercie by Oracle remoued the Christians to Pella out of the danger, that without any impediment the flood-gates of vengeance might bee set wide open for Desolation; black-guard to enter. Here might you see the strong walls shaking and falling, with the pulues of the yron ramme; there the Romans bathing their swords in Iewish entrails; here the seditious Captaines disagreeing in mutuell quarrels, written in blood; there agreeing in robbing and burning the Citie, and in slaughter of the Citizens: here hunger painted with pale colours in the ghastly countenances of the starued inhabitants; there, dyed in red with the blood of their dearest children, which the tyrannie of famine forceth to re-enter into the tenderest-hearted mothers wombe, sometime the place of Conception, now of buriall: Euery where the eye is entertayned with differing spectacles of diuersified Deaths, the Eare with cries of the insulting Souldier, of the famished children, of men and women euen now feeling the tormenting or murthering hand of the seditious: the sent receiuech infectious plague and contagion from those humane bodies, with inhumanitie butchered, whom no humanitie buried: the taste is left a meere and idle facutie, saue that it alway tasteth the more distastefull poison of not-tasting and emptinesse: what then did they see, or what did they not see? where all senses seemed to be referued that they might haue sense of punishment? where all outward, inward, publike, priuate, bodily, ghostly plagues were so readie executioners of the Diuine sentence. The continuall sacrifice first ceased for want of Priests of the last course, to whom in order it had defended; after, for want of a Temple before polluted with Ethnick sacrifices, and murders of the Priests and Souldiers, and lastly ruined, the sacred Vessels thereof being carried to Rome for ornaments of the Temple of Peace, which Vespasian had there erected.

Eleuen hundred thousands are numbred of them which perished in this destruction: The remnant that escaped the Roman sword, for the most part, perished after in war, or killed themselves, or were referued either for solemnitie or triumph, or (if they were vnder seuentene years of age) sold vnto perpetuall slaueerie, 97000. of these Iewish slaues were numbred: Galatius<sup>k</sup> accounteth 200000. And that the bond of God might be the more manifest, they which at their Passe-over-seast had crucified the son of God, are at the same time gathered together in Ierusalem, as to a common prison-house of that whole Nation: and they, which had bought Christ of the Traitor Iudas for thirtie peeces of silver, were sold bittie of them for one peece. Galatius<sup>k</sup> telleth of two false Prophets, whom, *comming in their owne name*, they receiued for their Messias, hauing before refused Iesus that came in his Fathers name: both these were called Ben or Barchesba, that is, the sonne of lying. The one, not long after the Passion of Christ, (if the Iewes be not the *sonnes of lying* which write it) the other in the time of Adrian Rabbi Akiba, (famous for his wisdom, for his 24000. Disciples, and for his long life) receiued both in their succeeding ages: and interpreted to the first, that place of<sup>m</sup> Haggai, *I will shake the beaues, &c.* But afterward they flew him as the Talmud witnesseth, which also affirmeth<sup>n</sup> that Titus enioyned the Iewes, which he suffered



suffered to remaine, that from thence they should no more observe Sabbaths, nor abstaine from unchaste women. *Adrian* in the eighth yeare after the destruction of Ierusalem the Jewes made the Citie bitter to be their chiefe Citie, and rebelled by the perswasion of *Amorhab* (so he called himselfe) that is, the sonne of the starre: Of him *Hierome* testifieth, that he had a juggling trick to kindle straw in his mouth and breathe it forth as if he had spittle. Of him did *Alkila* (which had beene Armour-bearer to the former) interpret the prophetie of *Isaiah*, *Nimrod* 23. *Ther shall arise a signe of Iacob*. *Adrian* then sent four hundred men in bitter (where if you beleene the Jewish fables) were 8000. which sounded Trumpets, every one of them Captaines of many Bands, which helped *Barabaz*, (so they called him after) that is, the sonne of lying, who had 20000 or 30000 soldiers, which to testifie their love and valour had cut off every mans finger from his hand. After three yeares and sixe monthes, the Citie was taken, and this their Masseine, together with such multitudes that the blood reached to the horses mouthes, and carried downe great streames with the streame thereof, running to the Sea four miles from bitter. And *Adrian* had a Vineyard eighteen miles square, which he hedged with those staine carkasses, as high as a man can reach (a reacher I thinke.) There were two Rivers in the Region of Jerico, and the third part of them by estimation of the Wise-men, was the blood of the slaine: and seven yeares together did the people of the Gentiles fasten and hearken their Vines, only with the blood of the Jewes. *Adrian* slue also at Alexandria in Egypt, seven hundred thousand Jewes.

*Dion Nicai* (a more credible Author) affirmeth that *Adrian* sent *Seneca* against the Jewes, who in regard of their multitudes would not trie it with their ioynt forces in set battell, but taking his occasions and best oportunities proceeded more slowly and more surely: tooke fiftie of their fortified Castles, rased nine hundred and four score of their best Townes, slue a sundrie times 580000. of their men, besides innumerable multitudes, which perished of famine, sicknesse, and fire, these gleannings being greater then the other harvest. *Salomons* Sepulchre by falling downe had fore-signified this their downe-fall: and Hyans and Wolves prodigiously entering their Cities, seemed to howle their Funerall obsequies. All Iudra was left almost desolate. *Ensebius* out of *Ariston Pollus* addeth, that *Adrian* prohibited the Jewes by an Edict to come near to Ierusalem, or once from any high place to looke towards the same, or the region adjoining. Neuer did *Nabuchodonosor* or *Titus* so afflict the Jewes as *Adrian* did. *Salomonicus* saith, there was a decree made at Rome that no Jew should ever enter Cyprus, where the rebellion began, and that *Adrian* destroyed twice as many Jewes, as had come out of Egypt with *Moses*. We have already shewed how he destroyed this Citie, and built a new (the present Ierusalem) called of his owne name *Elia*. Hee made Swine over the Gates of this new Citie, which Images were most faithfull Portents to prohibit the Jewes (faithfully superstitious in their faithlesse superstitions) to enter. And as he had erected a Temple to *Iupiter*, in, or neare the place where the Temple had stood, so (to afflict the Christians also) hee built another Temple of *Iupiter* in *Golgotha*, and of *Venus* at *Bethleem*, which continued till the time of *Constantine*. The Christian Jewes gained by this losse: for when as they might not come to Ierusalem, they afterwards relinquished their wonted Jewish ceremonies. This was the end of *Barchozba*. And such is the end of all which fight against God and their Soueraigne, their arrows which they shoote against the clouds fall downe upon themselves: he proues a falling starre, which being but a groser elementarie exhalation, is eleuated by his owne aspiring course (not to the firmament) but to some higher Region of the aire, where it shineth with the fire which burnes it, and moueth with some short glauce, till with selfe-ruine it returneth (whence it had beginning) to the Earth.

Thus haue wee scene the Jewes banished their Countrie (about the yeare 135.) agreeing to which their miserable estate was that order of Men, mentioned by *Sealiger* called *Silvados*, Mourners, *Heracitus* his Heires, which spent their time in weeping, and intended nothing but Lamentation for the Defoliation of their Sanctuary.

*Beiboran.*  
*Hieron aduers.*  
*Ruffin* l. 3. c. 9.  
*a Talmud Ierol.* l. 1. *Taanith.*  
*b Tract Bee-*  
*ressub rabb.*  
*c Lib. I. I. I.*  
*d Lib. I. I. I.*  
*e Lib. I. I. I.*

*d Lib. Mass-*  
*cheth Ghitin.*

*c Dion. Nicai.*  
*Adrianus.*

*f Enseb. Hist.*  
*Eccles. l. 4. c. 6.*  
*Niceph. l. 3. c. 24.*  
*Ces. Baron anal.*  
*g Druf. ex lib.*  
*M. S. ex In-*  
*chisa.*

*h Iof. Scal. E-*  
*lench Tribat.*  
*Ser. 4. 13.*

Hieron. ad  
Sap. 6. 1.

Josephus

Antiquities

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These have been among the Jewes (saith hee) ever since this destruction, and were once a yeare, on the ninth day of the moneth *Ab*, allowed entrance into Jerusalem by *Adrian's* Edict. But then also, saith *S. Hieronim*, they are forced to pay for it, that they which sometime bought the blood of Christ, now must buy their owne teares. Thus may you see (saith he) on that day whereon Jerusalem was taken by the Romans, decrepit women, and old ragged men (*annus puerisq; iobis*) and many wretched people (but pittied of none) with blubbered cheekes, black armes, dishevelled haire, howling, and lamenting; for the ruines of their Sanctuarie, in their bodies and habite bearing and wearing the marks of diuine vengeance: of whom the Souldier exacteth his fee also, for libertie of further weeping. It is written in an ancient Iournall of *Budeanz*, that not farre from the Images there is a stone boared through, to which the Jewes come yearly, and annoint it, lamenting grievously, and renting their garments, and then depart. *Beniamin* (an Hebrew Author) relateth that one and twentie dayes journey from Kupha through the wilderness; hee trauelled to the Region of *Seth*, where dwelled Jewes, called the children of *Rechab* or men of *Thima*, which gave riches to the Disciples of the wise, who continually apphed themselves to learning and to sermons, alway sitting in the Schoole, and to the humbled *Israelites*, and devout persons, which lament Sion, and bewaile Iersalem. These dwell in Caves, or in ruined houses, fasting all the dayes of their life, except on the Sabbaths and Festivals, beseeching mercie continually at the hands of God, touching the banishment and deportation of Israel: they neuer eat flesh nor drinke wine. (The same also doe all the Jewes of the Countrie *Thima* and of *Talmass* pray: all which goe with rent clothes, and fast fortie dayes for the Iewish captiuitie. And so let them mourne which refuse the glad tidings of great ioy to all people; that unto vs is borne *Isa. 53. 1. A Saviour, which is Christ the Lord.*

But yet what rockie heart can but mourne with them; and for them, thus made spectacles to the World of bodily and spirituall miserie; which both in these times mentioned, and (before) in the time of *Traian*, and in all ages since, hath pursued them in all places of their habitation, if that name may bee given to this World-wandering and Vagabond-people? In the time of *Traian*, *Adrian's* predecessor, the Jewes had rebelled in Egypt, and Cyrene, where they committed much outrage and mischief, vnder one *Luke* their Captaine, against whom the Emperour sent *Martin Turbo*, who destroyed many thousands of them; and fearing that the Jewes in Mesopotamia would doe the like, commanded *Lucius Quietus* to destroy them vntirely, in recompence of which service, executed to his minde, he made him President of *Idaza*. *Dion. N. Tra.* saith, That the Captaine of the Jewes was named *Andrew*, and that they slue many Greekes and Romans, did eat their flesh, girt themselves with their guts, were imbrewed with their blood, and clothed with their skinned; many they sawed asunder, from the crowne downwards, many they cast to the Beasts, and many were found to kill one another with mutuall combats, so that two hundred and twentie thousand persons perished by this vspeakable crueltie. In Egypt and Cyprus, vnder their Captaine *Artemion* they destroyed two hundred and fortie thousand. They were subdued by *Traian's* Captaynes, specially by *Lucius*: and it was made a capitall crime for a Jew (although forced by tempest) to set foote in Cyprus, Africa was reseeded (where they had destroyed) with new Colonies. No marvell if the Romans (thus prouoked) both in the time of *Traian* and *Hadrian* destroyed so many thousands of them. *Julian* afterwards gaue them leave to returne into their Countrie, and rebuild their Temple, more for hatred of the Christians, then for loue to their Nation: whose wickednesse and answerable successe herein is plainly detected and detested by *Gregorius Nazanzens*, and other Fathers, as we before have related.

To adde further of their bodily confusions, and the illusions of their bewitched mindes; *Nicephorus* mentioneth a *Pseudo-Moses* of the Jewes in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like rebellion.

*h Socr. 1. 7. 37* *Socrates* describeth a further madnesse of theirs (for true is that saying of *Saint Paul*,

That

That they which will not beleene the Truth, are giuen over to strong delusions to beleene lies.) In the Ile of Creete was \* a false Prophet, that affirmed himselfe to bee *Moses*, which led the Israelites through the red Sea, and to be sent from heaven to those Iewes to conduct them through the Red Sea, into the continent of the Holy Land. This hee perswaded them for the space of a whole yeare, going from Citie to Citie: and at last induced them to leaue their riches to them that would take him, and to follow him: at a day appointed he went afore them vnto a Promontorie of the Sea, and there bids them leape in; which many obeying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers been at land, which saued some, and forbade the rest to follow. The Iewes seeking to bee reuenged of this counterfeite *Moses*, could no where finde him: and therefore thought him to be some Deuill in humane shape, which sought their destruction, and thereupon, many of them became Christians. *Beniamin Tudelenis* reporteth of one in Persia called *Dauid Etroi*, sometime the Disciple of *Hafsdai*, which was \* Head of the captiuitie, one learned in the law and *Talmud*, in forraigne learning, the Ismaelites tongue and in Magike, who gathered together the Iewes in *Hbaphison*, and would needes warre on all Nations, and winne Ierusalem, affirming that God had sent him therefore, and to free them from the Gentiles. Many beleued him to be the Messias. The King of Persia sent for him, imprisoned him in the Citie Dabasthan, whence they are not freed during life. But he three dayes after when the King and his Councell sate to examine and take order for this businesse, came amongst them: and when the King asked who brought him thither; hee said his owne wisdom and industrie. The King bid lay hold on him, but his seruants answered, they could heare him, but not see him: and away he went, the King following him to a Riuer, ouer which *Dauid* stretching his hand-kerchiefe passed ouer, and was then scene of them all, who in vaine pursued him with their boats. This *Dauid* the same day went ten dayes journey from thence to Elghamaria, and declared to the Iewes there all which had passed. The Persian sent to the Calipha of Bagded, that hee should cause the head of the captiuitie, to perswade him to other courses, otherwise threatening destruction to all the Iewes in Persia; which Iewes likewise for feare thereof writ to the head of the captiuitie. He therefore writ to *Dauid*: *Wee would haue thee to know that the time of our deliuerance is not yet come, nor haue we yet scene our signes: and therefore enioyne thee to desist from these attempts: otherwise, be thou cast out from all Israel.* But he proceeded neuerthelesse, till *Zinaldin*, a Turkish King, subiect to the Persian, corrupted his Father in law with ten thousand peeces of gold, who accordingly with a sword slew him in his bed. And thus ended *Dauid*, but not his designs: for the Iewes in Persia were forced by many talents of gold to buy their peace with the King. About the same time *Rambam* tells of another, which tooke vpon him to bee the messenger of the Messias, which should direct his way before him, preaching that the Messias would appeare in the South. To him resorted many Iewes and Arabians, whom he led alongst the Mountaines, professing to goe meete the Messias, who had sent him. Our Brethren in the South Countrie wrote to me a long letter hereof, declaring the innouations hee made in their prayers, and his preachings amongst them, asking my aduite. And I writ a Booke, saith *Rambam*, for their sakes, touching the signes of the coming of the Messias. This Seduces was taken after a yeares space, and brought before one of the Kings of the Arabians, which examined him of his courses, who answered that he had so done at the commandement of God, in witnesse whereof he bad him cut off his head, and he would rise againe and reuiue: which the King caused to be done, without any such miraculous effect ensuing. The like telleth *Isaac Leuita*, of one *Leimlen* a Iew in the yeare 1500. as also of *R. Dauid* which about the same time was burned for like cause. The Iewes haue Legends (as that of *Eldad*, translated by *Genebrard*) of multitudes of Iewes in *Ethiopia*: whom when we come thither, we will visit. But alas it is small comfort, being burned in the fire, to make themselves merrie with smoke.

Of their miseries sustayned in all places of their abode, all histories make mention. And yet their superstition is more lamentable then their dispersion; as also their peruerse and stubbornnesse in their superstition. And certainly me thinks, that euen

\* Anno 434.

a See append.  
to this chap.

In Epist. ad  
Marfil.

Isaac Leuita ad  
Epist. sup.

Eldad Dauid  
bist. de Iudeis  
clausis.



to him that will walke by sight, and not by faith, not obliging his credit to meete authoritie, as the case standeth betwixt vs and the Scriptures, but will bee drawne by the cords of Reason only and Sense, euen to such a one, me thinkes, this Historie of the Iewes may be a visible demonstration of the Truth of Christian Religion: not onely because the truth of the prophecies of <sup>a</sup> *Iacob*, of <sup>a</sup> *Moses*, of <sup>b</sup> *Esey*, and other the Prophets is fulfilled in them; and because Gods iustice still exacteth the punishment of *the betraying and murdering that Iust one*; but especially in this, that the bitterest Enemies, cruellest Persecutors, and wilfullest Haters that euer were of the Christian Truth, are dispersed into so many parts of the World, as witnesses of the same Truth; holding and maintayning to death the Scriptures of *Moses*, and the Prophets; then which, euen Reason being Iudge (as is said before) we will not desire sounder and fuller proofes of our Profession. Neither is our Gospell wherein wee differ from them, any other then the fulfilling of their Law: and Christ came not to destroy the Law, but to fulfill the same. In him the Promises, in him the Figures, in him the righteousness of the Law, righteousness in Doctrine, righteousness in Practice, righteousness of Doing, righteousness of Suffering, to satisfie the debt, to meritt the inheritance, are the witnesses, that *in him they are all, yea, and Amen*, haue received their perfect being and accomplishment. But <sup>c</sup> *the veile is ouer their hearts; eyes they haue and see not, eares and heare not*: They hold out to vs the light of Scripture, themselves walking in darkenesse, and reserued to darkenesse; like to a Lampe, Lanthorne, or Candlestick, communicating light to others, whereof themselves are not capable, nor can make any vse.

But to returne, to consider further of their dispersions. Wee haue shewed how they were vtterly cast out of their Countrey: and Italie, and the Empire was filled with Iewish slaues. Nor was this their first dispersion: but as the Assyrians had carried away the other ten Tribes, whose off-spring, as is thought, about the yeare of our Lord GOD, one thousand two hundred, founded that mightie Empire of Cathays; so the Babylonians carried away the two Tribes remayning, which might haue returned vnder the Persian Monarchie; but many remayned in those Countreies till the dissolution of that Iewish state, and after. They had a famous Vniuersitie, at Babylon, which indured till the yeare of CHRIST, one thousand three hundred (so writeth <sup>d</sup> *Boterus*.) At which time they fleeing the persecutions of the Arabians dispersed themselves into <sup>e</sup> India, where many are found at this day. These, through continuall conuersing with the Gentiles and Christians, haue small knowledge of the law, and lesse would haue but for other Iewes, that resort thither out of Egypt. Before that time also, if we beleue the *Ethiopian Historie*, twelue thousand Iewes (of each Tribe a thousand) went with the Queene of Saba's Sonne, which, they say, shee had by *Salomon*, into that Countrey, and there remayne their posteritie to this day.

Thus is ASIA and AFRIKE fraught with them, but EVROPE much more. *Adrian* banished five hundred thousand into Spaine, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yeare of our Lord one thousand: and at Toledo was a Schoole of twelue thousand Iewes, about the yeare of our Lord, one thousand two hundred thirtie and sixe, as writeth <sup>h</sup> *Rabbi Mosche Mikatz*: from hence it seemeth they swarmed into England and France. Their miseries here in our Land indured, are by our Authors mentioned: in the dayes especially of King *Richard* the first, and King *Iohn*: and the whole Land gave a fif part of their goods to King *Edward* the first, to banish them, Anno one thousand two hundred ninetie and one, the number of which expelled out of England were 16511.

Out of France they were thrice banished by three *Philips*, although in Auinion there still remayne some of them. Being expelled France, they sought habitation in Germanie, where *Conradus* the Emperour admitted them into the Countie of Sueuia: and thence they flowed into other parts, into Bohemia (in the Citie of Prague, are about fiftene thousand of them) and in Austria, and into Hungaria, whence, for the crucifying of a childe, they were banished by King *Matthias*: as at Trent, for the

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\* Genes. 49.

a Deut. 28.

b Eisa. 6.

c 1. Cor. 3. 15.

d G. Botero

Ben. Tora part.

lib. 2.

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Bab. after at

Bagdad.

e Ramb. Mor.

No. l. 1. c. 70. &amp;

l. 3. c. 18 &amp; 24.

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f Damian a

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g Eoter. Jhid.

h Rab. Mosche

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i Fox Acts

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Historie of

Barnwell, &amp;c.

k Florileg. 377.

Walsing. Hy-

pod. pag. 476.

Edit. Camdeni.

like fact, and poysoning of Welles, they sustained much trouble in Germanie: and many passed to Venice; many also went from thence into Russia (vvhether the people cannot abide to heare them named) and Poland, vvhether *Casimere* the Great, for loue of an Hebrew Lasse, gaue them many priuiledges. They liue disperfed in the townes and Villages, occupied in handicrafts, and husbandrie. They haue great Synagogues in Cracouia, Leopoldis, and at Trochi, a Towne of Lituania: and Master *Barkeley* a Marchant of London, who hath spent many yeares in Liuania, Polonia and other of those cold Countries, told me, That the Iewves farme the Custome of the Kings; and at Samajden in Curland one of these Iewvish Customers beat out the braines of a Polonish Merchant; for deserring to open his packe: but in regard of the peoples hatred, prouision is made, vnder great penalties, for their security, and yet many Iewes were there executed by occasion of a murren, procured (as vvas suspected) by Iewvish exorcismes intending a plague to the men, and not a murren to the beasts if their vvorking had forted: but the Iewves said it vvas but a pretence to depriue them of their riches.

They were cast out of Spaine by *Ferdinand* and *Isabella*, in the yeare, 1492. It is thought, that there went out of Spaine an hundred and twentie thousand families of them (besides Moores) and out of their Kingdomes of Naples and Sicill. Hence they passed, *Anno Domini* 1539. into Tuscanie, and the Popes Dominions, vvhen they were banished by *Paul* the fourth, and *Pius* the fifth; and receiued againe by *Pius* the fourth, and *Sixtus* the fifth; Rome and Venice hauing great store of them. This is the *Popes holinesse*: he that vvould not vvillingly endure a Protestant in the vvorld; besides he steues vnder his Holinesse nose, can endure the Grecians: yea, and these Iewves, Rome it selfe hauing ten thousand, or, after others reckoning, twentie thousand of them priuiledged vvith their fine Synagogues, Liturgies and publike Sermons; and to straine vp their Visittie to eightheene in the hundred: hauing also in some places (it may be in all) a peculiar Magistrate to decide controuersies betwene Christian and them, vvith particular direction to fauour them in their trade. *Dilectis odoriferis ex re qualiter*, The beastly trade of Curtisians, and cruell trade of Iewes is suffered for gaine, these paying a yearly rent for the heads they wear, besides other meanes to racke and wracke them in their purses at pleasure, they being vsed as the sponge-like Friars, to sucke from the meaneest, to be squeezed of the greatest; in so much that the Pope, besides their certaine tribute, doth sometimes (as is said) impose on them a Subsidie for ten thousand crownes extraordinarie for some seruice of State. So vvell is the rule of *Paul* obserued by this Bishop, *not to be a louer of filthy lucre*.

Out of Spaine they vvent into Barbarie and diuers other Countries, and some into Portugal: vvhere *Iohn* the second made them pay eight crownes for a poll, and yet limited them short time of departure. *Emanuel* his successour did the like 1497. except they vvould become Christians, for vvhich hee assayed diuers meanes. But not preuailling he caused their children, vnder the age of foure and twentie yeares, to be baptised; some rather hurling their children into pits, some killing themselves: many for feare were baptised; some vvent into Italle and abode in Ferrara, Mantua, Venetia, in the name of Maronites, and haue a Synagogue at Pisa. But the greatest part of them went into the East to Constantinople and Salonichi, in vvhich two Cities there are about an hundred and fixtie thousand of them. There are of them in all the chiefe Cities of traffike in the Turkish Empire. Tyberias is vvholly inhabited with Iewes, vvhich Citie *Zelim* gaue to *Gratiola* a Iewvish matron. In Ierusalem there are about an hundred houses of them. There abide not many, because of a superstitious opinion, That before the *Messias* shall come, a great fire from heauen will consume that Citie and Countrey, to purge it of the abomination committed there, by prophane Nations. At Zante they are so hated, that from Maundie Thursday vntill Saturday noone, they dare not come abroad: for the people, in a foolish zeale, vvould stone them: and some refuse to eate of their meate or bread. The Turkes in their reproach vse such a kinde of imprecation, *If this bee not true, would God I might die a Iew*. The old Testament is read of them in these parts in the Hebrew, but their *Cakimim* and *Cobens*; that is, their Wife-men and Priests preach in Spanish

They heere in Poland print what bookes they list.

a *Iohannes Ren-  
cenus Cabal* i. e.  
saith 420000.  
persons.  
*Gnasbamim*.

b Relat. of Re-  
lig. vvith.

c *Theatrum tra-  
bium Ad Rom.*  
d There is re-  
ported to be  
an Vniuersitie  
of Iewish stu-  
dies to haue  
beene, as *Drus-*  
*cith* out of  
*Iuchasin* and  
*Elias in rod. Te-*  
*bria*, saith, that  
the Iewes there  
had the most  
elegant lan-  
guage of all  
the Hebrewes;  
and f. 5. thence  
were the Au-  
thors of the  
Masoreth.  
e *Let. Bida* p. 10

Only at Salonichi (anciently Thessalonica) in Macedonia, and at Safetta in the Holy Land, (two Vniuersities) they speake Hebrew. They will rather in blasphemie testify their hatred of Christ, then any abilitie to dispute.

## AN APPENDIX CONCERNING THE IEWISH Dispersions, out of BENIAMIN TVDELENSIS.

**B**ENIAMIN TVDELENSIS, a Jew of Nauarre, hauing travelled Spaine, France, Italy, Greece, Natolia, Syria, and many other Countries of Asia, Africke, and Europe: worthily reckoned one of the greatest Trauellers that euer liued; at his returne into Spaine 40. yeares since, related what Iewish Synagogue he had seene in the world (one chiefe end, as it seemeth, of his trauels) because it appertaineth to this matter we haue in hand, and the book (translated out of Hebrew by *Arias Montanus*) is very rare, I thought meet to adde heere a briefe of those things which concerne the Jewes, out of the same. At Barchinon they found a populous Synagogue, another, but smaller, at Gerunda: Narbone was, as it were, Antient-bearer of the Law to all the Countries about, where was chiefe, *Kalonymus* of the seed of *Danid*; there were 300. Jewes. Foure leagues thence was the Citie Bidrasch, where was an Vniuersity stored with disciples of the wise: whereof also there were at Mompelier. Lunel was a famous Vniuersitie, where liued *Asher* the Pharisee, which studied night and day, fasting and perpetuall abstaining from flesh, with *Messulam*, *Ioseph*, *Iacob*, *Aaron*, which by the bountie of the Vniuersitie gaue food, rayment, and teaching to such as came from farre to studie there, as long as they stayed. Theremas a Synagogue of three hundred Jewes. At Pothiaquiers fortie, at Nogheres about an hundred, at Arles 200. at Massilia two Colledges, and 300. Jewes. At Rome 200. free from tribute, at Salerno 600. at Beneuent an Vniuersitie of 200. at Tarraam 200. at Tarentum 300. at Ornedo 500. at Thebes two thousand, at Corinth three hundred. There were people living in the Mountaines, which robbed and spoiled all, but dealt more fauourably with the Jewes (whose liues they spared) then with Christians, whom they not onely robbed but slew also. These, said they, were descended of the Jewes: they were called *Balachi*. At Arimbon were foure hundred, at Seleuca five hundred. Constantinople would not suffer a Jew to dwell in the Citie, nor to ride on horse-backe, except one *Solaman* the Kings Physician, yea, the people would beat them in the streets. At Pera liued two thousand Jewes, two dayes sailing from thence. At Dorostum was an Vniuersitie of foure hundred, at Rhodes were foure hundred, at Dophros were Jewes, and *Cyprian Epicures* before mentioned. At Behalgad, were a Sect of Ismaelites with a peculiar Prophet of their owne. At Tripoli many Jewes and Gentiles had a little before perished with an Earthquake, whereof died in all Israel twentie thousand. At Gebal was a place where the Ammonites had sometime a Temple, and in it was an Idol of stone couered with gold, sitting, with two Images of women sitting by, and an Altar before. There were an hundred and twenty Jewes: at Beeroth fifty, at Sidon twenty. Here-awaies liued a people called *Dogazin*, which others called Pagans, of no sect, nor subject to any Prince; they kept in the mountaines and rockes, three daies journey euen from Hermon. They liue incestuously, the fathers lying with the daughters. They haue an yearely festiual, on which they all meet, both men and women, and there change wiues one with another. They hold opinion, that a good mans soule at his death goeth into some infant then begotten, but the soule of a bad man into some dogge or other beasts bodie. They are exceeding swift, and cannot be overcome; living on the mountaines. It seemed the same with the *Drusy* mentioned in the former booke, and that they are deceived which make those *Drusians* some remainder of the Latine Christians, seeing they haue continued so long before that Kingdome ended; and perhaps before it began. At Cafarea were few Jewes, but two hundred Samaritans, at Sebasie an hundred. This is betwene Garizim, an hill fertile & well watered, and Gebal, an hill stonie & drie. In the place of the sometime Sanctuaries at Ierusalem, was a faire and large Temple, called the Temple of the Lord, built of *Ghemar ben Alchabab*: there the Christians had no Image, but resorted thither only for prayer. Over-against it is a wall, made of the walls of the Sanctuaries,

e I could no  
where buy it:  
but borrowed  
it of Master  
Hakluit.

§ *Drusy*.



Quarie, this they call the *Gate of Mercie*: to this place the Jewes come to pray. The pillar of *Lots* wife was then continuing, which was said to grow to the former bignes, if at any time the flocks had diminished it with licking. At *Hebron* was a great Temple: and in a vault six Sepulchres of *Abraham* and *Sara*, *Isaac* and *Rebecca*, *Jacob* and *Leah*: a Lampe perpetually burning: and in the Caue it selfe were tubs full of bones of the ancient Israelites. At *Benubera* or new *Ascalon* in the border of *Egypt* were two hundred Jewes; fortie *Carraim*, and three hundred *Samaritans*. At *Tiberias* were fiftie Jewes, and the Synagogue of *Caleb*, sonne of *Iephunneh*: at *Damascus* were three thousand. There dwelt the Head of the land of *Israel*, called *Esdra*, and his brother *Sarsalem*, which was ouer the *Judgment*, and *Ioseph* the fift of the *Synedrian*, and *Adasliab* head of the order of *Readers*: there were two hundred *Carraim*, and four hundred *Samaritans*: amongst all which was peace, but no intercourse of marriages in differing Sects. In *Thadmar* were foure thousand Jewes: here and at *Baghala* were buildings of stone, so great, that it was said be the worke of *Asmodeus* (with as good reason as *Diabols-Dike* with vs.) At *Hamath* was at Earth-quake in those times, which destroyed fiftene thousand people in one day; and only an hundred and seuentie remained. *Haleb* in old times called *Aram Tzaba*, had fiftene hundred *Israelites*. At *Petra* in the Desert were two thousand. At *Dakia* (sometime *Chalne*) seven hundred. Here was a Synagogue built by *Esdra* in the returne from *Babylon*; and another also of his building at *Charan*, two daies journey thence, the place where *Abraham* had dwelt, had no building on it, but was frequented by the *Israelites* to pray there. At *Alchabor* were two thousand Jewes at *Nisibis* one thousand, at *Gezir ben Ghamar* a city on the banks of *Tygris* were foure thousand. It is foure miles from the place where *Noahs* Arke rested; which Arke *Ghamar* sonne of *Alchetab* brought from the top of the hill to the vfe of a Moschee: neere to which was the Synagogue of *Esdra*, whither the Jewes on festiuall daies sorted to prayer. Two daies Iorney thence was *Al-Mut'al*, sometime called *Assor*, the beginning of the Kingdome of *Persia* retaining her ancient greatnes, situate on *Tygris*, a bridge only being betwene that and *Niniue* (now wholly destroyed, onely castles and streets remained in the circuit thereof) at *Al-Mut'al* were seven thousand Jewes: and three Synagogues of the three Prophets, *Abdias*, *Jonas* and *Nahum*. In *Rahaban* anciently *Rehoboth*, were two thousand. At *Karkesia* (on the same bank of *Euphrates* with the former) five hundred at *Aliobar*, two thousand at *Hbardan*, fiftene thousand at *Ghukpera*, built by *Iectronia*, ten thousand. Two daies journey thence is *Bagad*, of the Kingdome of the *Caliphs*, named *Amir Almupmanin Alghabassi*, the chiefe of the *Ismaelite* Sect. Here were a thousand Jewes, and ten *Synedria* or Courts, the heads or chiefe whereof (he nameth them) are called *Kacantes*, because they attended no other function, but the administering of the society. They giue iudgement to all Jewes, which resort vnto them on any day of the weeke but the second, in which they all meet together before *Samuel*, the head of the *Synedrium*. But ouer all these was *Daniel* son of *Hafsa*, entituled the Head of the Captiuitie, descended from *Dauid*, whom the Jewes called *Our Lord*, the *Ismaelites*, *Syana ben Dauid*, *Our L. son of Dauid*. He had great authority ouer all Congregations of *Israelites*, warranted to him with the *Amirs* seale, who caused that all *Israelites* and *Ismaelites* should rise to him, vnder paine of an hundred stripes. When he goeth to see the King, it is with very great pompe. This dignity is bought with a great summe of money, giuen to the King and Princes at his Confirmation: and then is the second chariot of the King provided for him. He exerciseth imposition of hands on the men of the *Synedrium*. There were eight and twentie Synagogues in *Bagdad* and the Suburb on the other side *Tygris*. But that Synagogue which pertained to the Head of the Captiuitie, was of marble of diuers colours, adorned with gold and silver, spacious; and on the pillars were verses of the *Psalmes* written in gold. Before the Arke were ten rowes of seates, with marble steppes, in the highest whereof sat the Head of the Captiuitie, with the Jewes of the family of *Dauid*. In *Gehiagan* (sometime *Rezen*) two daies journey from thence were five thousand *Israelites*. One daies journey from hence was *Babel*, now wholly ruined, in which are yet scene the ruines of *Nabuchodonosors* Pallace; but inaccessible by reason of diuers kinds of Serpents. Twentie miles from these ruines dwell twentie thousand *Israelites*,

g Hebron.

h Damascus.

i Mosai.

k Bagdad.

l Imperator  
credentium qui  
miseret & ma-  
gis eam de-  
gunt.m Caput Capti-  
uitatis.

n Babylon.

o *Ezechiel.*p *Daniel 3.*q *Rechabites,  
or men of  
Theima.*r *Senigark.  
of Persia.*f *Students of  
the Talmud  
vnder the R.R.*

lites, which there pray in the Synagogues, the chiefe whereof is that of *Daniel*, of squared stones. There were at Hhilah (fue miles thence) ten thousand Iewes in foure Synagogues. Foure miles thence it is to the Tower which the sonnes of Diuisions built with Bricks, which the Arabians call Lagzar: the length of the foundation is about two miles, the breadth of the walls two hundred and fortie cubits: where it is broadest it is an hundred reeds; and betweene euery ten reeds space, are wayes in manner of spires continued thorow the whole building, on the top of which one may see twentie miles about. Halfe a daies iourney from hence is Naphabb, where were two hundred Iewes. And three leagues thence the Synagogue of *Ezechiel* neere Euphrates, and in the same place fixtie Towers one against another, and a Synagogue betweene euery one. The monument of *Ezechiel* was built of Iechonias with fue and thirrie thousand Iewes. And this is a holy place, whither they resort from the beginning of the yeare to the day of *Expiation*, to pray and keepe festiuall. Thither commeth the Head of the Captiuitie, and other chiefe men from Bagdad, and two and twentie miles about they pitch their Tents heere and there: and the Arabians keepe then and there a great Faire. At this time they reade on the Expiation day out of a booke which *Ezechiel* writ: and there is a holy house full of bookes since the titie of the first and second Temple, the custome being, that they which die without children should bequeath their bookes hither. The Iewes in Persia and Media make Vowes to be performed in this place, to which also the Ismaelites resort to pray. The Sepulchre of the three Saints, companions of *Daniel*, is halfe a dayes iourney from hence, with faire and great arches. Three miles thence is Alkotsonath, and in it three hundred Iewes. At Kupha the Sepulchre of *Iecoma*, and seuen thousand Iewes. One and twentie daies iourney thorow the wilderness is the Region of Seba, now called the Land of Aliman, where dwell Iewes, the children of *Rechab*. This Region extendeth sixeene dayes along the mountaines, subiect to no forren Nation, hauing therein foure hundred strong Cities two hundred townes, an hundred Castles. The Metropolis is Themai. In all those Cities are about Three hundred thousand Iewes. In the Region of Tismaas an hundred thousand, Three dayes iourney hence is Chibar, in it fiftie thousand. These (they say) are of the depotation of *Ruben*, *Gad*, and *Manasses*. From hence fue and twentie dayes iourney is Vira, which is a Riuer running into Eliman, where were three thousand. And seuen iournyes from thence Neasat, and in it seuen thousand. Fieue iournyes from thence Boffa vpon Tygris, and in it one thousand. Two dayes iournyes from thence the Riuer Samura, beginning of Persia, with a Towne of the same name, wherein were fiftene hundred. The place is famous by the Sepulchre of *Esdra*, who in his returne to Babylon in Embassage, heere died. There was a Synagogue honored also by the Ismaelites. In Susan were seuen thousand Iewes in foureene Synagogues, before one of which was the Sepulchre of *Daniel*: about which rose a controuersie betweene the Inhabitants of the one and other side of the Riuer: they which dwelt on that side where the Sepulchre was, seeming to the other the more fortunate; this caused blowes; but was after agreed, that euery yeare it should be removed by course, which was done with solemne procession, till *Senigark* the Persian King thinking it a prophanation to the holy Coffin, caused it to be hanged in a chest of glasse for all men to see, and forbade to take fish within two miles of that place in the Riuer.

From hence was three dayes iourney to Robad-Bar, where were twentie thousand Iewes. Two iournyes from hence was the Riuer Vaanath, where were foure thousand Iewes. Foure iournyes further, Malhhaath: heere they were not Ismaelites, nor vnder the Persian: they had two Colledges of Israelites, which acknowledged neuertheless, the Head of the Captiuitie in Bagdad. At Ghaarian, fue iournyes beyond, were fiftie and twentie thousand. Here began the mountaines of Haphithon, wherein were an hundred Synagogues. This is the beginning of Media: they speake Chaldee: and there were amongst them the Disciples of the wise. Ghamaria is vnder the Persian, whither *Dauid Elroi* was. It was ten dayes iourney thence to Hhaïndan, chiefe Citie of Media, there were fiftie thousand Iewes in that Region, and the Sepulchre of *Mordecai* and *Esther*. Foure iournyes further was Debarzethaan, neere the Riuer Gozen, in it foure thousand Iewes. Beyond that, seuen iournyes, Asbahan the chiefe Citie, twelue miles

in

in compasse, and therein 15000. Israelites, over whom, and all the Persian Jewes was *Salom* by authoritie from the *Head of the captivity*. Fourte journeyes hence was *Sia-phaz*, called of olde *Persia*, whence the whole Region was named *Persia*; therein 10000. Seuen journeyes thence *Ginah* vpon *Gozen*, a famous Mart, in which were 8000. *Samarthenb* was the furthest Citie of that Kingdome, fve journeyes from *Ginah*, where were 50000. Fourte journeyes thence *Tubot*: and 28. further I passed to the mountains *Nisbon*, which ouerlookes the River *Gozen*, where were many *Israëlitès*; and they say there dwell the foure Tribes of *Dan*, *Zabulon*, *Affer*, *Naphthali*. Their countrey extendeth 20 dayes journey, and hath many Cities, free from subiection to any Heathen: they are gouerned of *Iosaph Armacala Lewita*: they till the ground, and holde warres with the children of *Chus*, traouelling through the desert thither. They are in league with the *Copher Althorech*, a people that worship the windes, and living in the Wildernesse: they haue neyther bread nor wine, but eat raw flesh, cyther new or dried: they haue no nose but onely two holes. Fifteene yeares since, they tooke and sacked *Rai* a chiefe Citie in *Persia*; whereupon the King warred against them, and passing through the Wildernesse to them, was deceived by his guide, and his people almost starued, and after forced to flie; with whom passed into *Persia Moser* one of the Jewes in those parts, which tolde me (*Beniamin* our Author) all this. Hence I went to *Che-uazthaan* vpon the River *Tygris*, which runneth thence into *Hoduër* the Indian Sea, hauing in the mouth the Iland *Nekrokim* a famous Mart, where were 500. Jewes. I sailed ten daies thence to *Kathiphan*, where were 5000. Israelites. Thence to the Kingdome of *Haulem*, a people of *Chus* which worship the Sunne: Thence after 22. dayes sayling I came to the Ile *Chenerag*, where they worship the fire, where were 23000. Jewes. Forty daies sayling from thence was the Kingdome of *Sin*, from which to *Gingalan* was 15. daies; there were 10000. Israelites. Thence I went to *Ethiopian India*, which they call *Baghdaan*, in which were high mountains, and in them many Israelites, subiect to none, which warred on the *Hamaghtani*, that is, the *Libyans*. From thence to *Azzan* was 20. daies journey through the wildernesse *Sebor*, the King whereof was *Sulian Alhabas* an *Ismaelite*. Twelue daies thence is *Hhalauan*, where were 300. Jewes; from which they passe in troups through the desert *al-Tahaca*, into *Zeuila* in the tract of *Geena* or *Ginza*, where they encounter showers of sands. This Region is in the land of *Chus*, and is called *Alhabas*, towards the West. Thirteene daies journey from *Hhaluan* is *Kits* the beginning of *Egypt*. And fve from thence *Pium*, once *Pithon*, where were 20. Jewes, and many monuments of our fathers to be seene. Thence to *Missaim* is foure journeyes, where were 2000. Jewes in two Synagogues, which differed in their distribution of the Lectures of their Law: the *Babylonians* finishing it in a yeare, as in *Spainè*, the *Israelites* in three. But twice a yeare they assembled together in prayers, on the feast *Latiria Legia*, and on the feast *Lata Legu*. *Nathaneel* was chiefe over all the Vniuersities (or Synagogues) of *Egypt*, and appointed Masters, and *Aditiu*. He was familiar with the King *Amir Alnumanin Eli* sonne of *Abitalib*. At *Alexandria* were 3000. Israelites. But for his trauels in *Egypt*; and the Synagogues which there he found, as also backe againe into *Sicilia*, *Germane*, *Boheme*, *Prussia* &c. because there are yet knowne Synagogues of them I surrease relation. And much may I feare I haue too much wearied the Reader in so long a Jewish pilgrimage; but seeing Authours of best note, *Scaliger*, *Drusius*, *Lipsius*, &c. cite him, and *Arias Mont.* hath taken the paines to translate him, & his trauels are such ample testimonies of this our present subiect of Jewish dispersions. I haue bin bold to annex these things, som whereof might haue found some other place, if the booke had sooner come to my hands. If any list not to beleuee such multitudes of Jewes, I will not vrge him; howsoeuer that deluge of Tartars in all those Ascan Regions soone after *Beniamins* daies, brought a new face of all things in these Easterly parts: as a law, and relating these things to Jewes, and by Jewes passing to vs, it is like he reported, and we haue receiued, with the most. For his Geographic, some of his names are easily reconciled to the present, some hardly, which I leaue to the Readers indultrie.

\* The Tartars esteemed it beauty to presse downe their nose flat, and hence perhaps was this opinion of No nose.

*Missaim or Cairo.*



## CHAP. XI.

*A Cronologie of the Jewish Historie from the beginning of the world, briefly collected.*

1656.



He Flood happened (as *Moses* reckoneth the parcells in the Ages of the Patriarchs) in the year of the world 1656. which are thus accounted; *Adam* at the hundred and thirtieth year begat *Setb*: *Setb* at a hundred and five begat *Enos*: *Enos* at ninety *Kainan*: he at seuentie *Mabalaleel*, who at sixtie five begat *Iared*: *Iared* being one hundred sixtie two yeares olde begat *Henoch*, who at sixtie five begat *Methuselah*, and he at a hundred eighty seven begat *Lamech*, who in his hundred eightie two yeares begat *Noah*; in the sixe hundredth year of whose life the Flood came: whereof euery Nation almost in the world hath some tradition; howsoever as *Censorinus* cyteth out of *Varro*, from the beginning of the world to that first deluge is called *αἰών*, or vnkowne; as from thence to the first Olympiade was *μυθική* or fabulous; onely that deserueth the title of *ιστορικὴ* from the Olympiads forwards, if we regard humane History. But the Diuine hath made the former more cleere then the later. Some difference is in what part of the yeare the world was created, which is supposed to be Autumne; because the trees were then in those parts of Eden laden with fruits; and the Jewes still obserue that time. *Scaliger* also sometime of a contrary opinion, hath now yeilded to this. And the Egyptians in the time of *Firmicus* held that the world was created in the thirtieth part of *Libra*. The Flood after *Scaliger* began in the year 1657. on Saturday the seuenteenth of Nouember.

The second age of the world is reckoned from the Flood to *Abraham*: whose birth was after the Flood two hundred ninetie two yeares: *Sem* two yeares after the Flood begat *Arpachsed*: he at thirtie five yeares *Selah*, who in his thirtieth yeare begat *Heber*: *Heber* at thirtie foure *Pelag*, who being thirtie yeares olde begat *Regu*, and he at thirtie two *Serug*, in whose thirtieth yeare *Nabor* was borne, who at nine and twentie begat *Terah*, who at seuentie yeares begat *Abram*. Thus *Scaliger*, *Caluissus*, *Buntinus*, *Ariat Montanus*, *Genebrard*, *Pererius*, *Adrichomius*, *Opmeerus*, &c. But *Innius*, *Broughton*, *Lydyat*, *Codamannus*, &c. adde sixtie yeares more. For *Moses* saith, *Gen.* 11. 32. That *Terah* died in Charan, aged two hundred and five yeares, and then *Abram* (as it is in the next chap.) was seuentie five yeares old; so that *Terah* when *Abram* was born, was a hundred and thirtie yeares olde. Whereas therefore he is said at seuentie yeares to beget *Abram*, *Nabor*, and *Haran*; it is to be vnderstood, that he then began to beget: *Abram* being named first for diuine priuiledge, not because he was eldest. The like phrase is vsed *Gen.* 5. 32. *Noah* being five hundred yeares olde begat *Shem*, *Ham*, and *Japhet*; and yet neyther were they all borne at once, nor was *Shem* the eldest: let the Reader chuse whether of these opinions he best liketh.

a Anno mundi  
2008.  
Abram borne.

In the seuentie five yeare *Abram* went out of Charan, hauing receiued the promise from whence to the departure of the Israelites out of Egypt are numbred foure hundred and thirtie yeares. Rather herein we are to follow *Pauls* interpretation of *Moses*, then *Genebrards*, who *Gal.* 3. 17. accounts those one hundred and thirtie yeares mentioned by *Moses*, *Exod.* 12. 40. from the promise made to *Abraham*, and not from the time that *Iacob* went downe with his family into Egypt. So that the departure out of Egypt, after *Scaligers* computation, and some others, *Perkins*, *Adrichomius*, &c. happened in the yeare of the world 2453. whereto if we adde those sixtie yeares of *Terahs* life before mentioned, it amounteth to two thousand five hundred and thirteene. And so *Broughton* reckoneth, *Innius* and *Lydyat* account two thousand five hundred and nine. The difference seemes to arise from hence, that one accounteth from *Abrams* departing out of Vr of the Chaldees; the other from his departure from *Haran* after his fathers death about five yeares after. But it were an endlesse worke to reconcile Chronologers in their different computations. Some reckon five and twenty, <sup>b</sup> *Scaliger* the fifteenth of Aprill, the day of their departure. And then the Hebrewes beganne their  
year

b Iof. Scaliger  
annot. in Euseb.

year at the Spring-Equinoctiall, which before they began in Autumne.

From this departure, to the building of *Salomons Temple* *Scaliger* reckoneth four hundred and eighty years, whose first foundations (he saith) were laid the nine and twentieth of May being Wednesday, *Anno Mundi* 2933; and of the great Julian Period (which differeth seven hundred fiftie four years from the year of the world) 3697. In this computation of four hundred and eighty years, betwixt the departure and foundation of the Temple, many Chronologers agree. *Arius Montanus*, *Adrichomius*, *Brughiae*, *Perkins*, *Lydiat*, &c. although some dissent much. The sum arithmetick of these passeth. *Adas* died forty years after their deliverance, *Ishu* reigned seven and thirtie; *Othniel* forty; *Ehud* four score; *Gideon* forty; *Abimelech* three; *Thohi* twenty three; *Iaer* twenty two; *Iephth* six; *Ibsan* seven; *Elam* ten; *Abdon* eight; *Sampson* twenty; *Heli* forty; *Samuel* and *Saul* forty; *David* forty; *Salomon* in the fourth year and second month began to build his Temple, after which he reigned thirtie seven years.

From thence to the destruction of the Temple vnder *Zedekias* are accounted four hundred twenty and seven. This agrees with *Ezekiels* account, reckoning a day for a year; three hundred and ninety dayes or years after the apostacie of *Israel* from God, the rebellion against the house of *David* in the beginning of *Reboam* his raigne, by the means of *Terabani*; to which if we adde seven and thirtie years which *Salomon* reigned, after the foundation of the Temple, the summe is four hundred twenty seven. The same appeareth thus; *Roboam* reigned seventeen years; *Abiam* three; *Asa* forty one; *Iehoshaphat* twenty five; *Iehoram* eight; *Ahaziah* one; *Ahaziah* six; *Ioshabab* for tie; *Azariah* twenty nine; *Azaria* or *Uzziah* fiftie two. Betwixt *Amon* and *Ahas* the Kingdom was ruled eleven years by the States, as some gather out of *1. Reg. 22. 10.* (others reckon it not.) *Iotham* sixteen; *Ahas* sixteen; *Ezechias* twenty nine; *Manasses* fiftie five; *Amon* two; *Iosias* thirtie one; *Iehoaiah* three moneths; *Eliakim* or *Iehoiakim* eleven years; *Iehoiachin* three moneths; *Zedekias* or *Mattaniah* eleven years. The little difference from the former number may be ascribed to the current and unfinished years of some of their reignes.

From this time of *Sedekias* ruine, some begin the reckning of the sevenie years captivity; in which time others comprehend all *Sedekias* raigne, and account the return vnder *Cyrus* to be fiftie nine years after this desolation; and from thence a hundred and eight to the Edict of *Darius Nothus*, from which time are numbred two hundred fiftie nine to the Dedication of *Iudas Maccabaeus*; and from thence a hundred fiftie two years to the birth of *Christ*. So *Scaliger*.

It were a worke irksome to my selfe, and tedious to the Reader, to recite the variable opinions of Chronologers, or to traaverse their arguments about these points.

To recite here their high Priests and later Kings, with the time of their pontificallie and reigne, out of *Arius Montanus*, I hold not unfit. First, *Iesus* returned with *Zorobabel*, and built the Temple, whose time of Priest-hood, after *Scaliger*, *Iunius*, and those that reckon vpon the Edict of *Darius Nothus*, must needs be very long. To leaue that therefore, his sonne *Iadon* succeeded in the Priest-hood twenty eight years, besides twenty years with his father. *Eliasib* held the Priest-hood one and forty yeares; *Joiada* twenty five; *Ionathas* twenty four; *Jeddo* twenty seven, till the time of *Alexander*; *Onias* twenty seven, after *Philo*: but *Eusebius* saith twenty three; *Simon* *Iushu* thirteene; *Eleazar* twenty; *Manasses* twenty seuen; *Onias* thirty nine.

Afterwards the Syrian Kings appointed high Priests: of whom *Iasan* was Priest three yeares; *Meneleus* twelue yeares, in whose seventh yeare *Iudas Maccabaeus* began to administer the Common-wealth. *Ionathas* brother of *Iudas* ruled eighteen yeares; *Simon* his brother was both Priest and Captaine eight yeares; *Iacimus Hircanus* his sonne thirtie one. Whereas they had vsed to date their contracts according to the yeares from *Alexander*, as we read in the books of *Maccabees*: when *Simon Hircanus* was high Priest that order was abolished, & another taken, that every date should be expressed in such or such a yeare of *N*, high Priest of the great God. But least the Writing being cancelled, should be neglected, and perhaps the Name of God cast with it on the dung-hill, the wise-men abolished that order on the third of *Tisri*, which they infl-

b *Iof. Scaliger*  
de Em. T. lib. 5.  
c in opus p.  
131 *Lydiat*.  
1588. *Troy* was  
taken by the  
Graecians A.  
M. 2767. *Scal.*  
E. T. 13.

\* An. M. 3360.  
c E. T. 45.  
147. 347.

d *Scal. de Em.*  
lib. 7.

e They which  
list to see the  
variety of opi-  
nions of Le-  
with, *Grecke*,  
Latin, old and  
new Chrono-  
logers, may see  
*Genebr. Chron.*  
lib. 1. in fine.  
Likewise see  
our fourth  
booke, chap. 4.  
f *Ioseph. Antiq.*  
de Car. Sigo. de  
repub. heb. l. 5.  
haue set down  
the catalogue  
of high Priests  
from the first  
to the last.  
*Iun. in 1. Macc. 1.*  
*Scal. E. T. 13.*

instituted a holy day. As for the name of *Maccabees*, *Iunius* saith it came from the inscription of those seven letters *Maccabees*. *Scaliger* saith, that *Judas* only and properly was so called, but by a abuse of speech was not only given to all of that kindred, but to all which suffered in those times persecution for Religion; as the seven brethren, and others. The name *Hosmones* began with that *Hircanus*, *Scaliger* thinketh, because in the sixty eight *Psalm* by the Jewes interpreted *Princes*.

*Aristobulus* sonne of *Hircanus*, first after the captivitie called himselfe King, and reigned one yeare: *Jannus* *Alexander* his brother twenty seven: after him his wife *Alexandra* nine: *Hircanus* her sonne three moneths: *Aristobulus* his brother three yeares. Jerusalem was taken of *Pompey*, and *Hircanus* recovered the Priesthood, which he held two and twenty yeares: *Antigonus* by ayde of the Parthians possessed Judza five yeares, and in his second yeare *Herod* was proclaimed King by the Romans, who tooke the Cittie the fift yeare of *Antigonus*, and reigned foure and thirty.

g. Can. Isag. l.

*Scaliger* ascribeth to *Herod* Kingdome the number after *Eusebius* account, reckoning from the birth of *Abram* 1977. he died 2016. *Archelaus* his sonne was made by *Augustus* Tetrach of Jerusalem 2016, and was banished 2025. *Agrippa* was made King by *Caligula* 2033. *Agrippa* his sonne by *Claudius* 2060. and died 2116. thirtie yeares after the destruction of the Temple. The Dynastie of the Herodians lasted 139. yeares. Thus *Scaliger*. He attributeth the nativity of Christ to the 3948. yeares of the world.

Here we must leave the Chronologers contending of the yeare of the world; in which this blessed Natiuitie happened; some adding many more yeares, some not allowing so many. It is certaine by the Scripture, that he was borne in the one and forty or two and fortie of *Augustus*, baptised in the fift of *Tiberius*, then beginning to be about thirtie yeares of age: in the thirtie three yeare he was crucified. In the seventh two as *Baronius*, and severie one yeare of Christ, as *Boninus* and *Linsy* account, Jerusalem was destroyed by *Titus*, in the second of *Vespasian*. *Arias Montanus* reckoneth this the yeare of the world 3989. and saith, that the Hebrewes reckon it the 3841. which must needs be false. The fault ariseth from the false computation of the Persian and Græcian Monarchies. *Iosephus* counteth from the time of *Herod* to the destruction of the Temple twenty eight high Priests, and a hundred and seven yeares. After *Scaliger* in his *Can. Isag. l. 3.* this yeare 1612. is the 1614. of Christ, of the world 5461. after the Jewish account of *Hillel* 5372. of the Armenians 1061. of the Julian Period 6325. of the Hegira 1021. Anno 4. *Olymp.* 597. The Dionysian account, which usually follow; was not generally received till after the time of *Charles* the great.

h. Is. Antiq. lib. 20. 18.

Scal. E. T. l. 5.

## CHAP. XII.

Of the Jewish Talmud, and the Composition and estimation thereof: also of the Jewish learned men, their succession, their Scriptures, and the translations of them; their Cabalists, Masorites.

a. R. Mosin Sopher mitzues gadol.

b. Synag. Iudaic. Buxd. latine reddit. ab Herm. Gerimberg c. 2.

c. Exod. 12. 15. Deut. 16. 3. & Leuit. 23. 6. Ex.

19. 11. & Exod. 20. 22. &c.



*Abbi Mosche Mikkotzi*, in a worke of his, set forth Anno 1236. in *Buxdorsius* citeth him, saith, That the *Written Laws* which God gave to *Moses*, and *Moses* to the Israelites, is obscure and hard, because it speaketh some things contradictory (which he speaketh to prove by some places mis-interpreted) and because it is imperfect, and containeth not all things meete to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a Franciscan might answer him out of the Legend of *S. Francis*, the Patron of his Order) who shall teach them the propiety and nature of points, and accents of letters? Also, what fat might be eaten, what not? &c. Many

d. Legend of *S. Francis*, where he is said to preach to the beasts, and speake to the Swallows.

such





m Ab Ezra in  
Proum. Penta-  
teuch.

n Sic Tridenti-  
na Synodus Ies.

4 dec. 1. vt dein.

o Semah, vel

Sephar mitques

keton R. Isaac.

p Exod. 34. 27.

q Psal. 1. 1.

Esa. 59. ult.

Ierem. 33. 25.

r Tiroflet Ea-

namarjah.

\* Vid. de his  
plura ap. Buxd.  
Syn. Iud. & in  
lib. Recensiois  
operis Talmud.  
impress. 1613.

f Trafl. de Seb-  
bat. c. 2. p. 30.

x Cap. 26. 2.

u a R. must be  
beleued,  
though he say  
the right hand  
is the left.  
x Talmud trafl.  
de Sabbat.

joy of the heart (saith = *Aben Bara*) and refreshing of the bones; betwixt which and the written Law he can finde no difference, but being deliuered to them from their Elders. In one of their bookes, printed at *Cremona* 1556. is this sentence. Thinke not that the Lawe written is the foundation, but rather the Lawe Traditionall is the right foundation: and according to this Law did God make couenant with the Israe- lites; for God foresaw their captiuitie in time to come, and therefore left the people, among whom they should dwell, should write out and interpret the Law, as they did the other, God would not haue it written. And although in proesse of time this Law be now written, yet it is not explained by the Christians, because it is hard, and requi- reth a sharp wit. That which is spoken of the Law, is applied to commend their Tal- mud: *If you can frustrate* (saith the Lord) *my Couenant with the day and the night*, that is, according to their booke *Tanchuma*, when you will no longer learne and obseme the Talmud. And in the Talmud is thus recorded; To studie and read in the Bible is a vertue, and not a vertue, that is, a small vertue: but to learne their *Misebna* or Tal- mud-text is a vertue worthy reward; and to learne by heart *Gemaram* (the comple- ment of the Talmud) is a vertue so great that none can be greater. The Wise men (say they) are more excellent then the Prophets; and the wordes of the Scribes more loudly then those of the Prophets: and therefore the one forced to confirme them with miracles, the other simply to be beleueed, as is said *Deut. 17. 10.*

Hence it is that the Rabbins are more exercised in their Talmud, then in the Bible; as on which their faith is founded more then on the other: and according to this doe they expound the Scripture. And as their Talmud is most certaine, so also is that (what- soeuer) exposition of their Rabbins, according to the same. Thus saith Rabbi *Isaac Abbubabb*, whatsoeuer our Rabbins in their Sermons and mysticall explanations haue spoken, we are no lesse firmly to beleuee then the *Law of Moses*.

And if any thing therein seeme repugnant to our sense, we must impute it to the weaknesse of our conceit, and not to their wordes: as for example: it is written in the Talmud, that a Rabbins once preached, that the time would come, when a woman should every day be deliuered of her burthen; according to the saying, *Ierem. 31. 7. Concepti statimque peperit.* One not beleeuing this, a Rabbins answered, that he spake not of a common woman, but of a Henne, which should every day lay an egge.

Such are their expositions, I know not, whether fitter to be heard of *Heraclitus*, or *Democritus*, more lamentable or ridiculous; and yet is it there said, that their wordes are the wordes of the *living God*, whereof not one shall fall to the ground; and must not be derided eyther in word or thought, whether ye respect the persons, or works of their Rabbins. Therefore in a Dutch booke, printed in Hebrew characters at *Cracow*, 1597. it is written, that the Iewes are bound to say Amen, not only to their Prayers, but to all their Sermons and Expositions, according to the Prophet *Esa. 1. Open the gates, the people cometh* (*schomer amunim*) *which keepeth righteousness*, that is (say they) which saying *Amen*, beleueth all things which the wise Rabbins haue writien. And if any be so simple, that he cannot vnderstand, yet must he beleuee.

When two Rabbins (saith their Talmud) maintaine contrary opinions, yet must not men contradict them, because both of them hath his Kabala or Tradition for the same: and this is a rule in their Rabbins, Remember rather the word of the Scribes, than of the Law of *Moses*. *R. Salomon Iarchi* vpon Deuteronomie, chap. 17. verse 12. *Thou shalt not decline from the words that they shall shew thee, to the right hand or the left*, hath these wordes; And when he saith vnto thee, Of the right hand, that it is the left; and, Of the left hand, that it is the right, thou must beleuee it; how much more if he saith, The right hand is the right hand &c. They haue a storie in their Legend for the same, That there came a *Goi*, a Gentile to *Sammai*, and asked how manie Lawes they had, who answered two, a Written and a Verball. He replied, The written Law I acknowledge no lesse then thou; make me therefore a Iew, and teach me the other. *Sammai* refused; and he went to *Hillel* (these both liued a little before the time of Christ) who admitted and instructed him; after he bade him pronounce the letters in order, *Aleph, Beth, Gimel, &c.* which he did. The next day he bade him say the

the same letters backward, *Gimel, Beth, Aleph*. The Gentile said, Rabbi, yesterday you taught mee otherwise: and yet, said *Hillel* you beleue mee, and so learne of me; which you must no lesse doe in the Traditionall Lawe, beleueing all that is therein.

I had almost thought in reading of this *Hillel*, I had beene reading the life and precepts of *Ignatius Leiola* the Iesuite-founder (so like is the storie, though the names differ) who practised himselfe, and trained vp others. *Ad sapientem hanc sanctamque sultitiam caeca, ut ipse appellabat, obedientiam*, saith *Massianus* in a large Discourse hereof: *Paulus Omnia probate* was in those dayes; but *prudentialium non obedientis, sed imperantis esse respondit Ignatius: negabat obedientis nomine dignum haberi oportere, qui legitimis superiori non cum voluntate iudicium quoque submitteret: in superiorum iussu examinando esse arrogantiam*. And thus writeth *Ignatius* himselfe: *Perit celebris illa Obedientia caeca simplicitas, cum apud nos ipsos in questionem vocamus recte ne precipiatur an secus: perit humilitas, perit in rebus arduis fortitudo, &c.* To obey in outward execution and effecting the command of a Superiour, may proue no vertue of patience, but a cloake of malice, a very imperfect perfection, not worthy the name of vertue, vntill the inward affect be ioyned to the outward effect: neyther is this a whole sacrifice, except hee not onely will the same, but iudge, and be of the same sentence with his superiour: he must in the person of his superiour beholde Christ, who can neyther deceiue nor be deceiued; ready alway to defend, neuer to mislike his command; yea, whatsoeuer his superiour enioyneth he must accept as the precept and will of God, and as he is ready to beleue the Catholique faith, so to be carried without farther search, with a blinde force of the will, desirous to obey. Thus did *Abraham* when hee was commanded to offer *Isaac*; and therefore thus must the Iesuite do when an Ignatian Superiour commands, or else he is no Holocaust for the Leiolan Altar. Euen as a *Carkasse*, saith the Iesuiticall Constitution; which will bee drawne any way, or a *Staffe* in an olde mans hand plyant as hee pleaseth: so, and so must our waken Iesuities be; Asses without vnderstanding; nay, carkasses without life, staues and slaues and blockes, guided by their guides, though it bee to cracke the *Crownes* of Kings.

What Diuell of Hell could euer haue taught murderers and treasons to be tolerable, nay commendable, nay meritorious, if his Scholer should not first passe this Iesuiticall Retrograde, from a Christian and a man, with the losse of Religion and Reason, to become (as these Rome-Rabbins terme it) a carkasse indeede, or a staffe in the hand of that olde one, which (like the Egyptian Inchanters) he might make a Serpent at his pleasure? But let the truth preuaile, and *Moses* rod eate vp these Serpent-rodde of the Egyptians. And what more could olde *Hillel* say to his Disciples? Or doth God himselfe exact? *Bernard* throughout his seventh Epistle; teacheth more soundly of the Pope and those religious Superiours; *Nec dico praepositorum mandata esse a subditis indicanda, ubi nihil iubere deprehenduntur diuinis contrarium institutis. Sed necessariam esse dico & prudentiam qua aduertatur, si quid aduersetur, & libertatem qua ingenuè contemnatur. Hanc ego nunquam amulor obedientiam: talem mihi nunquam libeat modestiam, vel potius molestiam imitari. Talis siquidem obedientia omni est contemptu deterior: talis quoque modestia ultra omnem modum extenditur. --- O patientia, omni digna impatientia!* But to leaue this question and our Iesuities till fitter time; the Iewish Rabbins auerre, that whosoever mocketh or contemneth their sayings, shall be punished in hote and boyling *Zoah*, or excrement in hell. And thus much of their Talmud, the originall and authoritie thereof. More modest yet were those Fathers of Trent, that would ascribe but equalitie of reuerence and respect to their Traditions with the Scripture. (With equall affection and esteeme (say they) we receiue and reuerence Traditions and the bookes of the olde and new Testament: which must needs acknowledge themselves beholding to them; lest if they complaine they follow not their Traditionary Masters in making them sit lower: and they haue their Anathema as ready as the Rabbins their Zoah; and their Traditions, Canons, and Constitutions must interpret as well as their Kabala.

But before we leaue their Talmud (thus highly esteemed amongst them) I thought

a Ignatij vita  
lib. c. 7. per P.  
Massianum.

Ignatij Leiola  
Epistola de obe-  
dientia ad frat.  
in Lusitania.

b Sic ad ea faci-  
enda, quacumq;  
superior duxerit,  
caeca quodam  
impetu voluntatis  
parendi cupia,  
de fine vlla  
prorsus disquisi-  
tione seramini.  
c Vid. Reg. Soc.  
Iesu. sum. consti-  
tut. 31. ad 37.  
ac si cadauer  
essent, quod quo-  
quo versu ferri  
se fuit, atq; senis  
buculus, qui  
vbiq; &  
quacumq; in re,  
&c.  
Iesuities  
stare, diuini-  
d Bern. Epist. 7.

e Sess. 4. dec. 1.  
Pari pietatis  
affectu & reue-  
rentia traditio-  
nes una cum  
libris veteris &  
noui Testamenti  
suscipimus &  
veneramus.



a Galat. de Ar.  
canis lib. 1 per  
totum P. Ric. E.  
pit. de Talmu.  
doctr. & praej.  
613 praej. R.  
Mos. Aeg. Mis.  
raios proam.  
Reuchlin de arte  
Cabal. l. 1. &c.  
b D. Whitak. de  
script. quest. c. 6.  
Sheweth that  
the Jewes ac-  
counted so  
many bookes  
of the Bible,  
as they had  
letters in the  
Alphabet, to  
wit, two and  
twentie, he al-  
ledgeth au-  
thors, Gregor.  
Naz. Hilary,  
Cyrillus, Hiero-  
sol. Epiph. Hier-  
on. Isidorus,  
Niceph. Leontius  
&c. as all we  
write & speake  
is exprest by  
22. letters,  
so al our Chri-  
stian doctrine  
in 12. volumes  
saith Hugo. As  
for 24. or 27. as  
some number.  
Epiph. har. 8. &  
de Mens. &  
pond Ruth is,  
saith he, reck-  
oned with  
the booke of  
Iudges, Nebe-  
mia with Ezra,  
and Samuel,  
Kings and Chro-  
nicles are not  
diuided.  
Inueniuntur in  
veteri Canone  
cap. 777. in lege  
versus 5345. in  
Prophetis 9294  
Hagiog. 8c 64.  
vid Sixt. S. Bib.  
liothec. l. 1. The  
diuision into Chapters was first by St Langton Archb. of Cant. for olde books, are after the Canon of Euseb. C. R. \* The  
Talmud blameth He' Jews for too much severity to Ghezi, and R. Iosben Prabeia, for the like toward Iesus of Nazareth  
who had followed this his Master to Alexandria, being persecuted by King Iannai, who returning to Ierusalem, and  
commending his Anne, that his Scholler thinking he had spoken of his Hostesse, said, She had round eyes: What Varlet  
(saith he R.) hast thou such a thought? and presently commanded him to be proclaymed Anathema, with the sound of  
400. Trumpets, nor would after vpon his repentance admit him; whereupon he became an Idolater, a Magician, &c.  
This Iannai was Hircanus sonne of Simon 110. years before our Sauour, and therefore was another: or else this is a ma-  
licious deuise of the Talmudist, which confuteth it selfe with the foolish computation of time.

meete also to speake more largely both of that and of their learned Rabbins, out of *Pe- trus Galatinus*, *Sixtus Senensis*, *Paulus Ricus*, *Rambam*, and others that write thereof,

The Traditionall Law they call *Tora scebeal pe*, that is, the Law which is in the mouth, or deliuered by word of mouth. Rabbi *Moses Aegyptius* telleth the passages thereof thus; *Ioshua* receiuing it of *Moses*, deliuered it to *Phineas* the sonne of *Eleazar* the Priest: *Phineas* to *Heli* the Priest: he to *Samuel* the Prophet: *Samuel* to *Dauid*: he to *Achias* the Prophet, who deliuered the same to *Elias*, the teacher of *Elisba*; *Elisba* or *Elisba* to *Ioiada* the Priest: this *Ioiada* to *Zacharias*: *Zacharias* to *Hosea*, and he to *Amos*: *Amos* to *Esay*, of whom *Micheas* receiued it, and of him *Isai*: *Nabum* from him, and from him againe *Habacuck*, who taught it *Sephanie* the Instructor of *Jeremie*, of whom *Baruch* the Scribe learned it: *Baruch* taught it *Ezra*. Vntill this time the Jewes had none other but the written Scripture.

Now for their Scriptures; they call the same *Arbaa Veesrim* (that is, the foure and twentie) of the number of the bookes after their computation, all which they reduce to foure partes; The first of which they call *Tora*, the Lawe, or *Humas* the Pentateuch or fise bookes: and they call every booke after the first wordes in the beginning thereof. The second part hath foure bookes; *Ioshua*, *Iudges*, *Samuel* and *Kings*. The third part comprehendeth foure other, which they call the last Prophets; *Esay*, *Ieremie*, *Ezekiel*, and the booke of the twelue smaller Prophets. The fourth part is called *Chetynim*, and hath eleuen bookes, *Paralipomenon* or *Chronicles*, the *Psalmes*, the *Prouerbes*, *Iob*, *Ruth*, *Ecclesiastes*, *Lamentations*, *Canticles*, *Ester*, *Daniel*, *Ezra*, which they make one with *Nehemia*. *Ecclesiasticus*, *Iudith* and *Tobias*, and the first booke of *Maccabees* they haue, but reckon not among the foure and twentie. The third and fourth bookes of *Ezra* I haue not seene in Hebrew; but some of them say, that they are lately found at Constantinople: but the second of *Maccabees*, and the booke of *Philo* (called the *Wisedome of Salomon*) I neuer saw but in Greeke, nor those additions to *Daniel*. But after the Babylonian captiuitie, *Ezra* writing out the Law, which had bene burned in the destruction of the City, other wise-men writ out the Exposition of the Law, lest, if another destruction should happen, the same might per- ish. And from that time, all the Wise-men, which are called the men of the *Great Synagogue*, in their teaching the Law, deliuered the same both in word and writing, vntill the Talmud was written. It was then (saith *Picus*) in seuentie bookes, after the number of the seuentie Elders.

These mens authoritie hath the next place to the Prophets. And are in this order mentioned in their Talmud. *Ezra* deliuered the same to *Simon* the Priest, called *Iudas*, who was honoured of *Alexander*. This *Simon* deliuered this explanation to *Antigonus*: *Antigonus* to *Iosephus* the sonne of *Iohn*, and to *Iosephus* the sonne of *Iehazer*: They to *Nitans Arbuleusis*, and *Ioshua* the sonne of *Peratris*, whose Auditor the Jewes falsely affirme that Iesus\* our blessed Sauour was, which liued an hundred and tenne yeares after. Those two deliuered the same to *Iuda* the sonne of *Tibeus*, and *Simon* the sonne of *Sata*. These to *Samaia* and *Abatation*: and they to *Hillel* and *Samaus*. *Hillel* flourished an hundred yeares before the destruction of the second Temple, and had eighthe schollers or disciples, all of excellent wit and learning: thirty of them for their excellence, had the Diuinitie descending vpon them as *Moses*; and other thirtie obtained that the Sunne should stand still for them, as *Ioshua*: the rest were accounted meane. Of these, the greatest was *Jonathan* sonne of *Vziel*, the least *Iohn* the sonne of *Zachaus*, which yet knew the Scripture and Talmud, and all things else to the examples of *Foxes*, and Narrations of *Diuels*.

The diuision into Chapters was first by St Langton Archb. of Cant. for olde books, are after the Canon of Euseb. C. R. \* The Talmud blameth He' Jews for too much severity to Ghezi, and R. Iosben Prabeia, for the like toward Iesus of Nazareth who had followed this his Master to Alexandria, being persecuted by King Iannai, who returning to Ierusalem, and commending his Anne, that his Scholler thinking he had spoken of his Hostesse, said, She had round eyes: What Varlet (saith he R.) hast thou such a thought? and presently commanded him to be proclaymed Anathema, with the sound of 400. Trumpets, nor would after vpon his repentance admit him; whereupon he became an Idolater, a Magician, &c. This Iannai was Hircanus sonne of Simon 110. years before our Sauour, and therefore was another: or else this is a malicious deuise of the Talmudist, which confuteth it selfe with the foolish computation of time.

*Hillel*

*Hillel* and *Samau* deliuered this explanation to this *John*, and to *Simion* the Iust, sonne of the said *Hillel*, who after receiued Christ in his armes, and prophesied of him in the Temple. *Rabbi Moses* proceedeth, and saith, that *Simion* taught *Gama-liel*, *Pauls* Master; and *Gama-liel* instructed his sonne *Rabban Simion*, who was slaine of *Hadrian* the Emperour, after hee had taught his sonne *Iudas*, whom the Iewes for his Learning and Holinesse call *Rabbenu Hatcadot*, (that is, our holy Master) of which honourable name there had beene another in the time of the Roman Consuls. This *Simion* and his father *Gama-liel* were two of those seuen, to which the title of *Rabban* is by the Iewes ascribed, in the posteritie of *Hillel*: which is the highest name of honour amongst them, and giuen to none before them, but *Simion* the sonne of *Hillel*, and father of *Gama-liel*, which in likelihood was hee, whose name *dimittis* is neuer like to be dismissed out of the Christian holies. It is a more glorious title then *Rab* or *Rabbi*: and this later also more excellent then *Rab* the former. But all of them *Ruxdorfius* thinks, are not ancients then the times of Christ: nor were any of the elder Prophets so entituled; But *Rabbi* in Israel, and *Rab* and *Mar* in Babylon, began to be Doctoral titles about that time: of which creation by imposition of hands is spoken before. These for the most part, besides almost infinite others of their hearers, haue left many things written of the explanation of the Law; of which the *Talmud* was compacted. Of the vnreasonable absurdities and impious blasphemies of the *Talmud*, howsoever abhorrible in themselves; yet let it not bee irksome to the Reader to see some mentioned, therein to obserue the depth of diuine vengeance, which in this blinded Nation we may heare and feare. For who would thinke it possible that any could entertaine in his heart, that which there they haue written of God? as, that "before the creation of this world to keepe himselfe from idleness hee made and married many other worlds: that he spends three houres every day in reading the Iewish law; that *Moses* one day ascending to heauen found him writing accents therein: that God euery day maketh deuout prayers: that God hath a place a-part wherein he afflicteth himselfe with weeping, for bringing so much euill on the Iewes: that euery day he putteth on their Tephilin and Zizis, and so falleth downe and prayeth: that as oft as he remembereth their miseries, hee lets fall two teares into the Ocean, and knocks his breast with both his hands: that the last three houres of the day he recreated himselfe in playing with the Fish *Leuiathan*; which once in his anger he slew and poudred for the feast, whereof you shall after heare: that hee created the Element of fire on the Sabbath day: that the *R.R.* one day reasoning against *R. Elizer*, because God with a voice from heauen interposed his sentence for *Elizer*, the other *R.R.* anathematized God, who thereat smiling, said, *My children haue ouer-estimated me*: But I am wearie to adde the rest of their restless impieties against the Almighty. Neither haue the Creatures escaped them: Thus the *Talmud* telleth, That God once whipped *Gabriel* for a great fault with a whip of fire: that as *Adam*, before *Eue* was made, had carnally vsed both Males and Females of other Creatures; so the *Rauen* which *Noe* sent out of the Arke was iealous of *Noah* lest he should lie with his Mate: that *Iobs* storie was fained: that *Dauid* sinned not in his murther and adulterie, and they which thinke he did sinne, are Heretikes: that vnnatural copulation with a mans wife is lawfull; that hee is unworthy the name of a Rabbine which hateth not his enemy to death: that God commanded them by any manner of meane to spoile the Christians of their goods, and to vse them as beasts: yea, they may kill them, and burne their Gospels; which they entitle, *Iniquitie reuealed*. Iniquitie reuealed indeede is the declaration of these things: as of their opinion of the soule; if it sinne in one body it passeth into a second; if there also, into a third; if it continue sinning, it is cast into Hell: the soule of *Abel* passed into *Seth*, and the same after into *Moses*: the soules of the vnlearned shall neuer recouer their bodies. Two *R.R.* euery weeke on Friday created two Calues, and then ate them. Nothing ought to be eaten by euen numbers, but by vneuen, wherewith God is pleased. Perhaps they had read in *Virgil*, *Numero Deus impare gaudet*; but this is common to all Magicians. And what doe I wearie you and my selfe, anticipating the following discourse; wherein we shall haue further occasion to relate the like absurdities? which yet if any denie, they say he denyeth God.

Luke 2.28.

Ruxder, de Ab-  
breu. Heb.\* Vid. Sixt. Sen.  
Bib. l. 2. ubi tract  
et loci citatur.

a Cap. 20.

b Lyr. in Gen. 8  
mentioneth  
this, and Vid.  
Eub. l. 1. c. 10.  
hath a long  
Iewish tale of  
the *Rauen*, e-  
uen still iea-  
lous, &c.

Martyr. l. 1. c. 10.

# OF THE ANCIENT JEWISH AVTHORS, AND THEIR KABALISTS.

OF the Authentike Authors of the Jewes before Christs time, *Galatinus* further addeth the threescore and twelue Interpreters, who are said by *Ptolemies* direction to be separated in threescore and twelue Cels, or seuerall Roomes; and each interpreting by himselfe, did all agree in wordes, order, and time of their translation, exactly. But howsoeuer *Iosephus*, writing in Greeke, boasteth of this translation, yet the Jewes (I know not whether of enuie at the effect thereof among the Christians) keepe the eight day of *Tubeth* fasting, for griefe of that Greeke translation. *Iesus Sirach* mentioneth his Grand-father and other writers. And an hundred and fixtie yeares before Christ flourished; *Aristobolus*, a Jew, and Peripatetike Philosopher: who by *Ptolemies Philometers* perswasion writ Commentaries on *Moses*, and spake many things of the Messias: as did also *Rabbi Iodan*, and *R. Ibbas* not long after: and after them, *R. Simeon Ben Iohai*. After these, *Rabbinus Haccados* writ a booke called *Galaxias*; that is, the revealer of secrets, very diuinely vttering many things of Christ. The like did *Rabbi Nabumias* sonne of *Haccana*, both expounding the Prophets, and affirming that the Messias was to come within fiftie yeares, and writ an Epistle thereof to his sonne, of whom he hoped that hee should liue to see him. About the same time (two and fortie yeares before Christ) *Ionathas* the sonne of *Uziel*, and Scholet (as I said) of *Hillel*, translated all the old Testament into Chaldee, and expounded the same so, that it might seeme rather a Glosse and exposition, then interpretation. This the Hebrewes call *Targum*, that is, the Translation, which hath with them no lesse credit then the Text it selfe, and hereby expound all hard places of the Text. They tell therefore, that at that time wherein he laboured this worke, if a flie or such creature did flie ouer him or his paper, presently, without any harme to the paper, it was consumed with fire from Heauen. And although his translation of the Pentateuch be most rare, yet I once saw it: for that which is most common was the worke of *Ankelos* a Profelyte, whom the Hebrewes affirme to be the sonne of *Titus* the Emperour, who also turned all the Bible into Chaldee, and is of no lesse reputation with the Jewes, then the former, and is also called *Targum*.

After the Times of Christ, *Philo* and *Iosephus* are famous: and after the Resurrection of Christ, the Jewes were of three sorts; some true beleeuers, others absolute deniers, the third would haue the Christian Religion and the Jewish Ceremonies to be conioyned in equall obseruation, against which third sort the first Councell, *Act. 15.* was summoned.

The moderne Jewes insist principally on the literall sense of Scripture; the Elder sought out a spirituall and mysticall sense, accounting this a great matter, the littell but small, like to a candle of small value<sup>a</sup>, with the light whereof, the other (as a pearle hidden in a darke roome) is found. The Talmudists followed the allegoricall sense; the Cabalists, the Anagogicall.

As concerning this *Cabala*, in old times<sup>b</sup> they communicated not that skill to any, but to such as were aged and learned; and therefore nothing thereof, or very little, is found written of the Ancient: except of *Rabbi Simeon Ben Iohai*. But the Doctores of the later Jewes, lest that learning should perish, haue left somewhat thereof in writing, but so obscurely, that few know it, and they which doe, account it a great secret, and hold it in great regard. So saith *Elias*: in the bookes of the *Kabala* are contayned the secrets of the Law and the Prophets, which man receiued from the mouth of man, vnto our Master *Moses* (on him be peace) and therefore it is so called, and is diuided into two parts, Speculative and Practike. But I am not worthie to explaine this businesse, and by reason of my sinnes haue not learned this wisdome nor knowne this knowledge of those Saints. The word *Cabala* signifieth a receiuing, and in that respect

from whom it passed to *Enoch*, *Noe*, *Sem*, *Heber*, *Abraham*, &c. if you beleeueth the Cabalists, *Leon. Heb. Dial. 3.*

<sup>a</sup> *Calendar. Iud. apud Ios. Scalig. Sec cap. 6.*

*Chaldee Paraphrase.*

<sup>a</sup> *R. Moses Maimonides in pream. Moreb. Neb.*

<sup>b</sup> If the wise-men would not a long time write the Talmud, how much lesse the secrets of the law. *Idem. l. 1. cap. 70.*

<sup>c</sup> *This is rad. Kibbel.*

<sup>d</sup> *Yea Raziel the Angell taught it Adam* *vid. Reuch. lib. 1.*



may be supplied to all their Traditionall receipts; but in vse (which is the Law of speech) it is appropriated to that facultie, which (as *Ricinus* describeth it) by the type of the Mosaicall law insinuateth the secrets of diuine and humane things: and because it is not grounded on reason, nor deliuered by writing, by the faith of the hearer received, it is called Cabala. Or (if you had rather haue it in *Reuchlin*'s wordes) it is a Symbolicall receiuing of diuine Reuelation deliuered, to the holsoine contemplation of God; and of the separated formes; and they which receiue it are called Cabalici, their Disciples Cabalizi, and they which any way imitate them, Cabalists. The Talmudists therefore and the Cabalists are of two faculties, both agreeing in this, that they grow from Tradition whereunto they glue credit without rendering any reason: herein differing, that the Cabalist as a *super subtile transcendent* mounteth with all his industrie and intention from this sensible World vnto that other intellectuall: but the grosser Talmudist abideth in this, and if at any time hee considereth of God or the blessed Spirits, yet it is with relation to his workes and their functions, not in any abstract contemplation, bending his whole studie to the explanation of the Law according to the intent of the Law-giuer, considering what is to be done, what eschewed; whereas the Cabalists most indouoreth himselfe to contemplation, leauing the care of publike and private affaires to the Talmudists, and reseruing only to themselves those things which pertaine to the tranquillitie of the minde. As therefore the minde is more excellent then the body, so you must thinke the Cabalist superior to the Talmudist. For example, In the beginning God created Heauen and Earth, saith *Moses*: Heauen here after the Talmudist is all that part of the World which is about the Moone, and all beneath it, Earth: also by Heauen hee vnderstandeth forme; and by Earth matter; the composition whereof he effected not by labour of the hand, but by that ninefold Oracle of his word: for so often is it mentioned, *and God said*; likewise he findeth the foure Elements in those wordes, *darkenesse, spirit, waters, drye land*. But the Cabalist frameth to himselfe two Worlds, the Visible and Invisible; Sensible and Mentall, Materiall and Ideall, Superior and inferior: and accordingly gathereth out of the former wordes, *God created Heauen and Earth*, That he made the highest and lowest things, meaning by the highest the immateriall, by the lowest this materiall; and this is gathered out of the first letter, *Beth*, which in numbering signifieth two, and insinuateth there these two Worlds. Yea they also finde two Paradises, and two Hells, one in this world, and the other in the other and future, for the body here, and the soule hereafter. Euent as, saith *R. Saadia*, the white of the Egge comprehendeth the yolke, so that first intelligible world insoldeth the second: in this are nine Spheres, moued of the immouable *Empyrean*, in that nine Orders of Angels, (*Ricinus* reckoneth ten, *Haias, Hakadesch, Ophanim, Erelim, Hasmalum, Seraphim, Malachim, Elohim, bene Elohim, Cherubim*. Some Diuinitie count them thus out of *Dionysius*; *Seraphim, Cherubim, Throni, Dominaciones, Virtutes, Potestates, Principatus, Archangeli, Angeli*: The tenth Order the *Peripatetikes* terme *Anamastica*, the Cabalists *Ischim*, that is, *Men*), moued of the vchangeable God, who in vmproueable silence first created altogether, and after by nine times speaking moued and promoted each thing to its own distinction. The Talmudists dreame of an earthly Messias to free them from this their slauerie: the Cabalists (if our Cabalists haue not scene these things through spectacles) expect a spirituall deliuerie from signe. Doubtlesse they deliuer many excellent assertions, howsoeuer their collection seemeth curious and vncertayne, gathering the same on grounds without ground, beyond all Sense, Reason, Scripture, and therefore often leauened with other superfine absurdities. And better may it serue to conuince the Iewes with testimonies of their owne, then for an instruction to vs, who can not enforce arguments out of Symbolicall senses. If any bee in loue with these mysteries, let him resort to *Panlus Ricinus*, his *Theoremes* to *Iohn Reuchlin*, to *Iohannes Picus* and his *Commentes Archangelus*, to *Abrahams* supposed Booke of the creation, to *R. Ioseph Castilianensis* his *Porta lucis*, which *Ricinus* hath also translated and epitomised, to *Galatinus* and others. Commendable is the labour of some of these, and of many others both conuerted Jewes, which haue sought to reclaim their peruerse brethren, and of our owne

*Ric. de Calest. Agricult. l. 4.*

*Reuchlin de Arte Cabal. l. 1. pag. 610. & 8; 2. & d. ex E. l. 1. B. 1.*

a The Talmudist also goeth no higher then *Moses*: the Cabalist beginneth with *Adā*, for his Tradition: *1. co. 11. d. 3. in Dial. 2.* he playeth the Cabalist also with the *Ethnike Theologie*, more to the praise of his learning then their *Diuinitie*.

b *Uid. cap. 14. lege etiam, si places, Leon. Heb. de Amore Dial. 3. de sensu Gen. 1. 1.*

c *Gen. 1.*

d *Theorem. 26.*

e *Sepher Ier. 72.*  
f *Vid. Catalog. Cabalist. script. in Reuch. lib. 1. pag. 630.*  
g *R. Samuel Maroth, Viclor Carvetus, Hieron. à S. Fide, & d.*

Morn. de Verit.  
C. R.

as *Mornaus, Gregentius, Pomeranus*, and out of whom, they which please, may borrow arguments to convince the Jewish incredulitie, and stubbornesse, and to confound them by their owne testimonies, both from these elder Writers above mentioned, and also from the later. So great is the Truth, and so mightily it prevaileth, that it extorteth not only her owne weapons, vsurped and stolen by her enemies: but their owne also, wherewith they come armed against the Truth, and retorteth them on themselves; as *David* serued the Philistines: "Who cut off *Goliaths* head, with *Goliaths*

<sup>a</sup> 1. Sam. 17. 51.

<sup>a</sup> 1. Chron. 11. 23.

sword: as <sup>a</sup> *Benaiab* (one of his Worthies) slew an Egyptian, a man of great stature, five cubites long, and in the Egyptians hand was a speare, like a Weavers beame; and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and

<sup>b</sup> 2. Curt. 1. 9.

<sup>c</sup> D. Morton.

Apolog. Catholi-

ca, &c.

slew him with his owne speare. Thus did <sup>b</sup> *Dioxippus* the Champion (if forrainers delight any) deale with *Horatius* the Macedonian in a set combate: and thus hath our Worthie and Champion come often into the field against the Popish Giants, armed inwardly with Truth, outwardly with Arguments, wrested (without wresting) from his enemies.

He, in his Latine, and English workes, hath observed the two-fold rule of Policy: *Divide and Rule*, against the Papists: *Unite and Rule*, for the Protestants: Which *Brereth* would have brought into the like bryers. But those his troupes are shewd not to be Men, but Apes; like those that held *Alexanders* Armie in suspence: and the *Semiramis* Elephants, which were but stuffed Oxe-hides, kill-cow-frames. But *Machiavelli* *virtute esto* (worthie Deane.) Even so goe on still, and fight the *Lords* battels: thy *Sparta* (so happily vnderaken) still adorne, and shew the confusion of *Babels* babblers, *Divide that Societie*, which now in their last age have hissed with their forked venomous Tongues; feared and enuyed at home, for their arrogance, no lesse then hated abroad, for their heresies and treasons.

<sup>d</sup> 2. Reg. 18. 27.

Let *S. Iohns*, Let England, and the whole Church still sing the *ten thousand*; that thou dost thus slay with their owne weapons; and let the Apostolicall Truth escape, whiles her Apostaticall enemies, the Pharisees and Sadducees, are set together by the eares. A happie and diuine stratageme, which (not to detract from others iust praises in this or other parts of the battell) had beene singled, and singularly managed by thy prowess, which speakest (more iustly then he which vsed those words) to these Babylonians, <sup>d</sup> in their owne language, *that they may eat their owne dung, and drinke their owne pisse together*.

<sup>e</sup> Pag. 342.

Doctor *White* also, in (that *Lactea via*, his *Milke-white*) <sup>e</sup> Way to the true Church, chalengeth in all points of Poperie both Authoritie of Scriptures, Fathers, and later Romanists, to produce the same against the Trent-Councell, and the Iesuites.

<sup>f</sup> Both *Bellarmin.*  
and *Baronius*  
approoue, and  
proue Rome  
to be Babylon.

But how hath that fatall name of *Babel* confounded mee? Truly the likenesse of these Traditionaries, Cabalists, muddie Talmudists, and Legendaries (as will appeare to an easie obseruer and comparer of this ensuing Historie to their practise) which haue beene mustered from the Easterne and Westerne <sup>f</sup> *Babel*, and the like manner of their confusion, hath almost made me forget the Historie and my selfe, but neuer a whit the Truth. And this will be further manifested in the rest of this Booke, where their superstitious deuotion is related.

<sup>g</sup> 2. Reg. 77.

As for those testimonies of the Iewes against themselves, besides the Scriptures (which (in regard of the true sense) *the veils* over their hearts, will not suffer them to reade, but it is a *sealed Booke* vnto them, and they haue left the riches thereof vnto vs, as the *Aramites* left their Tents, with their horses and treasure, to the pined *Israelites*). Their other Authors are so plaine and plentifull in the mysteries of our Religion, as I know not whether it cause greater pleasure to reade their writings, or astonishment and wonder at the Nation; so stricken with madnesse, and with blindnesse, and with astonishment of heart, since they haue shut their eyes against the *Sunne* of right conscience, on whom that threatned plague is come, <sup>h</sup> *Thou shalt groape at Noone-daies, at the blinde doth groape in darknesse*. For out of their Talmud-Authors is plainly deliuered the myserie of the Trinitie, the Incarnation of the Sonne of God, his two Natures, his Birth of a Virgin, his Spirituall Kingdome, the time of his Comming, the truth of his Prophecies, and power of his Miracles; the Redemption of mankind by his

<sup>h</sup> Deut. 28. 29.

Death,

Death, his Crucifying, Descent, Resurrection and Ascension: and that their Nation was to be reiected, the Old Law to cease, New to succeed, &c. All which as they agree vnto that sweet and blessed Name, and Person of Iesus (which name, and that of *Emanuel*, is also found in their writings) so do they argue the severitie of Gods Iudgements, when men will not beleue the Truth, *that by the efficacie of errors, they shall haue eyes and see not, eares and heare not* (neither ours nor their owne) as *Paul*, and Christ himselfe often told them. But those particulars, as rather appertaining to disputation, then Historie, (and therefore too much impertinent to our purpose) the diligent Readers may at large finde in *Morney* and *Galatinus*, not to mention others.

The witness of *Iosephus*, being one, whose name we often vse in this Historie, may iustly challenge me, if I should omit him, especially seeing he liued in the very daies of the Apostles, who, as he witnesseth of *Iohn Baptist*, and of many other things mentioned in the Gospell, fully agreeing therewith: so concerning our Lord and Saviour, hath this testimony.

In the time of *Tiberius*, there was one Iesus, a wise Man (if at least wise he was to be called a man) who was a worker of great Miracles, and a Teacher of such as loue the Truth; and had many followers, as well of Iewes as of Gentiles. This was Christ. Neuertheless being accused vnto *Pilate*, by the Chiefe of the Iewes, he was crucified. But yet for all that, those which had loued Him from the beginning, ceased not to continue still. For he shewed himselfe aliue vnto them three daies after his Death, as the Prophets had foretold of him, both this and diuers other things. And euen vnto this day doe those continue still, which after his name are called *Christians*. Thus much *Iosephus*. Thus did the Truth force him to confesse, whose Historie of the destruction of his Nation, what is it but as a Commentarie on Iesus Prophecies therof, and their fearful imprecation, *His blood be vpon vs and our children*, shewing that the wrath of God was come vpon them to the vtmost?

From Mount Oliuet, where Iesus was first apprehended, and where last those blessed feet touched the earth, (as if there *Mercie* had left a print of *Iustice*) was Ierusalem besieged, and at their Feast of Pasche, (when they had crucified Christ) they were cooped vp, as it were, assembled by Diuine Iustice from all quarters to destruction, together with that their Citie, where they had slaine the Lord. But of this before. It will not be vnauourie to the Reader, obseruing herein Diuine vengeance, to relate as vnauourie a tale as euer was deuilled, which their Talmud telleth in derogation of Christs Miracles, in which I know not whether to call them Beasts or Diuels, so wilde; and withall so wicked is their blasphemie. Forsooth in *Salomons Temple* there was a (say they) a certaine stone of very rare vertue, wherein *Salomon*, by his singular wisdom, had ingrauen the very true name of God, which it was lawfull for every man to reade, but not to come by heart, nor to write out. And at the Temple doore were two Lions tied at two chaines, which rored terribly, that the feare thereof made him to forget the name that he committed the same to memorie, and him to burst asunder in the midst, that had put it in writing. But Iesus, the Sonne of *Marie*, say they, regarding neither the Curse annexed to the Prohibition, nor the roaring of the Lions, writ out in a Bill, and went his way with it ioyfully. And lest he might be taken with the thing about him, he had a little opened the skinn of his legge, and put it in there, and afterwards wrought his miracles by the vertue of that name; I should be almost as absurd as they, if I should dispute against it, seeing in this, and most of their braine-sicke dreames, the very recitation is sufficient refutation.

It cannot be denied that there haue beene many Rabbines very learned, as *R. Moses Agrippinus*, *Abben Tibbon*. But he which will haue notice of the RR. and their workes, let him reade *Buxdorsius* and his *Bibliotheca Rabbinica*, printed this last Mart: yet euen the best of them haue much chaffe, which needs much fanning from the corne. Many wise sentences and proverbs haue beene by *Drusius* and others gathered out of some of their workes, which would, as Jewels, haue beautified this Discourse; as these for a while. Vowes are the hedge or wall of defence to holinesse; Tithes are the same to riches: he which encreaseth his flesh, encreaseth wormes. Who is wife? he which lea-  
meth of euery one: Who is valiant? he which bridleth his affections: Who is rich? he  
which

a *Iud. v. de V. C. F.*

Seb. Munster de fide Christi. & Iud. Coniura.

b *Ios. Antiq. 18. cap. 4.*

c *Matth. 27. 25.*

d *Vid. de Cor. bra. lib. 1. c. 13.*

The Iewes haue a horrible and blasphemous curse directed against our blessed Saviour: whom they will not call by his name fully pronounced, but abbreviated with relation to the curse. Of which (for I loath to mention it) let him which will see *Bux. de abbreviaturis Hebr.* e *Drusius* vet. sap. sententia.



which is content with his portion: If I care not for my selfe, who shall care for me? And if I, what am I? and if not now, when? The day is short, and the worke much, and the labourers slow, and the wages great; and the householder calleth vpon vs. But me thinkes you call vpon me to proceed.

## OF THE SCRIPTVRES AND THEIR INTERPRETATIONS.

**B**Efore we shake hands with the learned Writers of the Iewes, it is not vnmeet, in my opinion, heere to meet with some question which some haue moued, concerning them and their dealing in and with the Scriptures. For since that the Councell of Trent hath decreed, in the yeare 1546. both the diuine authoritie of Scriptures Canonically, to the Apocrypha-bookes, which the Iewes receiue not, nor euer did; and hath made the vulgar Translation <sup>f</sup> Authentically in publike Lectures, Disputations, Preachings and Expositions, that none, vnder any pretence whatsoeuer, shall presume to reiect it: it is wonder to see how eagerly (that I say not impudently) diuers of them haue sought to slander the originall Text, and haue blamed, as Authors thereof, in the New Testament, Heretikes, and in the Old, Iewes; couering their malice to vs with pretence of the malice of Heretikes and Iewes, and forgetting the true Rule, *That it is a shame to belie the Diuine*. Thus haue *Canus* and *Pintus*, and *Gregorius de Valentia*, *Sacroboscus*, and others, traduced the Iewes in this behalfe; themselves refused by their owne (which yet by consequent ouerthrow that former Decree) *Sixtus Senensis*, *Ribera*, Cardinall *Bellarmino* himselfe, *Andradus*, *Andreas Masius*, *Arius Montanus*, *Isaac Leuita*, &c. Besides, of ours many, and especially our owne learned Countrymen, *Whitaker*, *Reynolds*, *Morton*, &c.

<sup>h</sup> *Bellarmino* hath both taught vs the vanitie of their opinion, that hold, That the Scriptures were all lost in the Babylonian Captiuitie, and were by *Ezra* renewed miraculously (who is rather <sup>i</sup> commended for his industrie in interpreting and ordering them, and for ordering and compacting them in one Volume, then for such needlesse reuelation, to finde that which was neuer lost: an Author rather, as <sup>k</sup> *Hierome* hath obserued, of the present Hebrew Letters, then of their ancient Scriptures, and hath so proued the absurditie of their conceit, that imagine the Hebrew Fountaines corrupted. First, by <sup>l</sup> the Argument of *Origen* and *Hierome*, That such corruption must haue bene either before or after Christ: if that; Christ would haue reproued and not commended their Scriptures to their searce: if this; how cometh it, that the testimonies, cited by him and his Apostles, are found now in *Moses* and the Prophets, as they were then cited? Secondly, out of *Augustine*, That it is not likely they would put out both their eyes (in depriving their Scriptures of truth) that they might put out one of ours: nor was it possible that such a generall conspiracie could be made. Thirdly, from their more then reuerent estimation of their Scriptures, for which they would die, if it were possible, an hundred deaths, and euen still (as *Isaac* answereth *B. Lindan* his Scholler) they proclaime a Fast to expiate, if by some accident that Booke but falls to the ground. Fourthly, some places in the Hebrew are more strong against the Iewes then our Translations are, and the Prophecies, which make most against them, remaine there vncorrupted. And lastly, the prouidence of God would neuer herein faile his Church, but hath left them, with their bookes, to be dispersed through the world, to beare witnesse to that Truth which they hate and persecute.

These are *Bellarmines* Arguments; which, because they are the Truth, are also ours: and therefore we haue bene bold with the Reader to insert them. As for that Emendation or Correction of the Scribes, which *Galatinus* mentioneth, wherein they haue corrupted the Text, he proueth it to be a late dreame of the Talmud, and answereth the Arguments of his fellowes, herein not so Catholike as himselfe.

Now although this may seeme more then enough to conuince that folly, yet it shall not bee impertinent to adde out of *Arius Montanus* somewhat touching the same, because it openeth another myserie touching the Hebrew Learning, and the *Masoreth*. <sup>m</sup> When the Iewes (saith he) returned into their Countrey after the Cap-

<sup>f</sup> *Ses. 4*

*In publicis lectionibus, disputatibus, predicationibus, aut expositionibus, pro authentica habebatur: & quod eam nemini recedere quominus pre-textu auderet vel presumat.*

<sup>g</sup> *Lib. 2. cap. 13.*

<sup>h</sup> *Bellar. de ver. Dei. lib. 2. cap. 1.*

<sup>i</sup> *Ezra. 4. 14.*

<sup>k</sup> *Hier. Prolog. Galeat.*

<sup>l</sup> *Bel. lib. 2. cap. 2.*

<sup>m</sup> *Refert Reynoldus ex pref. Bibl. part. 6. Antwerp.*

thirte threescore and ten yeares in Babylon, it befell them partly by occasion of their long troubles, which did distract their mindes, partly by corruption of their Native Tongue, which was growne out of kinde, first into the Chaldee, and afterward into the Syriake, that they neither knew nor pronounced so well the words of the Scripture, written (as the manner was) without vowels. Whereby it came to passe, that in the writing of them there crept in some fault, either through iniurie of the Times, or by reason of troubles which fell vpon the People, or by negligence of some Scribeuers. But this inconuenience was met withall afterward by most learned men, such as *Esdra* was, and afterward *Jamaliel*, *Ioseus*, *Elezar*, and other of great name, who prouided by common trauell, with great care and industrie, that the Text of Scripture, and the true reading thereof, should be preserued most sound and vncorrupt. And from these men, or from their instruction, being receiued and polished by their Schollers in the Ages following, there came, as wee iudge, that most profitable Treasure, which is called *Masoroth*; that is to say, a Deliuerie, or Traditionall, because it doth deliuer abundantly and faithfully all the diuers Readings that euer were of the Hebrew Bibles. Wherein there appeareth an euident token of the prouidence of God, for the preseruatiō of the sacred Bookes of Scripture whole and sound, that the *Masoroth* hath bene kept till our times these many hundred yeares, with such care and diligence, that in sundrie Copies of it, which haue bene written, no difference was euer found: And it hath bene added in all the written Bibles that are in Europe, Africke, or Asia, each of them agreeing thoroughly therein with other, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus saith *Montanus*: and by this *Masoroth*, their obiection of *Caarl*, and *Caurn*, in the two and twentieth Psalme, is answered, in that certaine readings haue the later and truer, as the *Masoroth* testifieth. *Martinus* affirmeth, That these Masorites inuented the prickes where-with the Hebrew is now read, to supply the lacke of vowels, herein vsing religious care, lest by inuventing new Letters to that purpose, they should haue changed that ancient forme of writing, and somewhat impaired the maiestie thereof. They tell, that when a certaine Rabbine had read *Zacar* for *Zécer*, he was slaine of his Scholler *Ioab*, for violating Scripture.

• *Genebrard* denying their opinion, that make *Esdras* or *Esdra* Author of these Hebrew prickes and accents, saith, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was destroyed, 436. which is (saith he) from Christ, 476. in Tyberias, a Citie of Galilee; the chiefe Authors were *Aaron*, *Aferius*, and *Iames*, sonne of *Nephthali*, whose dissenting one from another caused a diuision among the Iewes, the Westerne Iewes following the former, the Easterne, which dwelt in Babylon, the latter.

The Syriake Tongue some hold to haue sprung from the corruption of the Chaldee and Hebrew mixt. The Editions and Translations of the Scriptures, out of the Hebrew into the Greeke, are reckoned nine, besides that which *Clement Alexandrinus*, saith, was before the time of *Alexander*, whereof *Plato* and the Philosophers borrowed not a little. The first (alreadie mentioned) of the Seuentie. The second of *Aquila*, first a Gentile, after a Christian, and now last a Iew, in the time of *Adriach*. The third of *Theodotion*, a Marcionist, vnder *Commodus*. The fourth of *Symmachus*, first a Samaritan, and after that a Iew. Of the fift and sixt are not knowne the Authors. Of all these *Origen* compounded his *Hexapla*. The seuenth was the correction rather then a translation. The eight was of *Lucian*, Priest and Martyr. The ninth of *Hesychius*. But the most famous and ancient, which the Spirit of God hath by often allegations, in some measure, confirmed, is that of the Seuentie.

As for that conceit of the Celles, which *Iustine* saith, were threescore and ten, in which they were diuided, and which *Epiphanius* placeth by couples, and numbred fift and thirtie Celles, in which, by miracle, these thus diuided did all agree, in words and sense. *Hierome* derideth the same as a Fable, because neither *Aristeus*, which then liued, nor *Iosephus*, doe euer mention it. Now whereas *Iosephus* mentioneth only the Law translated by them; *Iustinus*, *Irenaeus*, *Clement*, *Eusebius*, write, That they translated all: And although *Aristeus* name but the Law, yet who knoweth nor, that by

n Gram. Heb.

ταχυν.

Vid. Drus. Prae.

in Luc. 16. 17.

Phil. Ferdinand.

Ait, Post eueris-

nem templi a.

periere, dolores

& scientia, po-

tea surrexerunt

Tiberita vel

Masorite, inuen-

tag, nobis dede-

runt. Sic Elias

in Masorici Ha-

mozot. Vid.

Buxdorf. Thef.

Grammat.

o Genebrad.

Chron. 4.

p. Bell. q. sup.

cap. 5. Strom. l. 1.

q. Paron, ad

Gen.

r. Epiph. de Pon.

f. Hier. praefat.

in Pentateuch.

Bellar. l. 2. c. 6.

de verbo Dis.

Vid. praefat.

And. Masorid

16.

<sup>a</sup> Scal. in epist.  
extat Arist. in  
Dib. Patrum.

by this generall name they sometime comprehended all the Scripture, as in the New Testament is seene; as 1. Cor. 14. 21. and Job. 10. 34. Some<sup>a</sup> accuse this *Aristeus* for a counterfeite.

## CHAP. XIII.

## Of the moderne Jewes Creed, or the Articles of their Faith, with their interpretation of the same.

<sup>a</sup> Es. 29. 9.

<sup>b</sup> Vers. 14.



**S**ay your selves and wonder (saith the Lord of this people) they are blinde, and make blinde: they are drunken, but not with Wine: they stagger, but not by strong drinke. &c. And after, because of their Hypocrisies, And their feare toward me is taught by the Precept of <sup>b</sup> Men Tiber. fore, behold, I will againe doe a marvellous works in this People; even a marvellous works and a wonder: for the wisdom of their wise-men shall perish, and the understanding of their prudent men shall be hid. This day is this Scripture (as is hath been many Ages heretofore) fulfilled in our eyes, as it hath appeared by our former declaration of our Talmud, and further followeth, In rehearsing the thirteene Articles of their Creed<sup>c</sup>, thus briefly expressed in their daily Prayer-bookes.

<sup>c</sup> Bux. Syn. c. 1.

<sup>a</sup> He attained (saith R. Moses hereon) to the height of humane perfection, and is reckoned among the troope of Angels. Neither sensitive, facultie, nor appetite was amisse in him, nothing left but only Spirit and spirituall understanding. The difference betweene him and other Prophets he handleth *Moseh. Neb. lib. 2. cap. 36.* that the name of the Prophet is equivoque, of him and others, and his signes were of another kind then others, thereunto applying those words *Ezech. 6. 3. &c.* They allege foure excellencies in *Moses*. First, That he Prophecied not by mediation of an Angell. Secondly, Others prophecied in the night, and in dreames. The Scripture saith, God appeared in visions; But *Moses* in the day, standing betweene the two Cherubims. Thirdly, Their members were in manner disioyned, and their mindes distracted: But God spake to *Moses* as one doth to his friend. Forthly, They prophecied not at their will, but when the Spirit was sent, *Moses* alway when he would. *Moses* otherwise, *Deut. 18. 15. Ait. 3. 2. L. And Paul, Hebr. 1. 1. 2. and 2. 2. 12. 1*

1. I beleene with a true and perfect faith, that GOD is the Creator, Governour, and Preserver of all Creatures, and that he hath wrought all things, worketh hitherto, and shall worke for ever.

2. I beleene with a perfect faith, that GOD the Creator is one, and that such an Unitie, as is in him, can be found in none other, who alone hath beene OVR GOD, is yet, and for ever shall continue OVR GOD.

3. I beleene with a perfect faith, that GOD the Creator is not bodily, nor indeed with bodily proprieties, and that no bodily essence can be compared to him.

4. I beleene that GOD the Creator is the first and last, and that nothing was before him, that he shall abide the last for ever.

5. I beleene that he alone is to be adored, and that none else may be worshipped.

6. I beleene that all, whatsoever the Prophets have taught and spoken, is sincere truth.

7. I beleene that the Doctrine and Prophecie of MOSES<sup>a</sup> was true; that he was the Father and chiefe of wise men, that lived then, or before his time, or should be in times to come after.

8. I beleene that all the Law, as it is this day in our hands, was so delivered by GOD himselfe to MOSES.

9. I beleene that the same Law is neuer to be changed, nor any other to be giuen vs of GOD.

10. I beleene that he knoweth and understandeth all the workes and thoughts of men, as it is written in the Prophet, He hath fashioned their hearts together considering all their workes. *Psal. 33. 15.*

11. I beleene that GOD will recompence to all men their workes: to all, I say, which keepe his Commandements, and will punish all transgressors whomsoever.



12. I beleue that the MESSIAS is yet to come, and although he do long defer his coming, yet will I hope, that he will come, waiting for him every day, till he doth come.

13. I beleue with a perfect faith, that there shall be an awaking of the dead, at that time which shall seeme fit to GOD the Creator: the name of which GOD the Creator be much blessed and celebrated for ever-more. AMEN.

Genebrard out of the Spanish Breuitarie hath annexed this their Creed-prayer. O God and King which sitteth on the Throne of Mercies, forgiveest iniquities, &c. O God which hast taught vs the thirteene Articles of the Faith, remember this day the covenant of thy thirteene Properties, as thou revealedst them to Moses in thy Law. 1. Lord, Lord. 2. Strong. 3. Mercifull. 4. Gracious. 5. Long-suffering. 6. And of great goodness. 7. And Truth. 8. Which keepest mercie for thousands. 9. Which takest away iniquitie. 10. Transgressions. 11. And sins. 12. Which absolveth nor. 13. But renderest the iniquitie of the fathers vpon the children to the third and fourth Generation: then follow those thirteene Articles in forme of an Hymne, with the exposition of R. Moses: which also you may reade in the Treatise of Philip Ferdinand a Polonian Christned Jew. And he wich thus beleueth, saith Ferdinand, is a Jew, and as a brother to be loued; and though he commit all the sins of the world, howsoeuer he shall be punished for his sinne yet shall he haue part in the Kingdome of heauen, though he be reckoned among the sinners of Israell. But he which shall ouerturne one of these Precepts shall be blotted out of the number of the Saints, and be reckoned an Heretike, Apostata, Epicure, worthe to be hated of all.

This is the Jewish Faith, in which with much vexation, doubting, and lamentation; they die, vpon which, their Religion hath bin alway founded: but it was first put in writing, and brought into this order by R. Mosche bar Maimon, a who died in the yeare after their reckoning 4964. An. Dom. 1104. and strait charge was giuen, That the Jewes theretofore for ever confessing it in this order, should according to the same, liue and die. This their Creed, howsoeuer Charity may construe much of it, a better sense, yet according to their vnderstanding doth principally aime at the subuersion of Christi-an Religion; as appeareth in a more strait examination, after their sense of the 2, 3, 4 and 5, the 7, 8, 9, 10, 11, 12. Articles: all which make against the person or the office of the Son of God, as they vnderstand them; denying his Godhead, and disannulling his office, affirming, as a Jew shamed not to professe and vtter vnto M. Buxatorius, That it needed not that any should satisfie for the, for euery Fox must yeeld his owne skin and haire to the slayer. And the Jewish Faith, saith R. Iosiph Albu, is founded vpon three foundations: vpon the vniety of the diuine Essence; vpon the Law of Moses, and vpon the eternal reward of good works, and punishment of euill, concerning the Passion of Christ; by whose stripes we are healed, and on whom God hath laid the iniquities of vs all. his written also in their Talmud, that all the Israelites haue their portion in the world to come, not al alike, but he shal haue a greater part that hath done more good works; and the wicked and impenitent shall be punished twelue months in Hell or Purgatorie after which time they also (and some sooner, if they haue bin lesse sinners) shall haue their part, but a lesse then the former: but to them which deny God (which become Christians) their fore-skin groweth againe, and as vncircumcised eternally are punished in Hell. And the son of a deceased Jew is bound to say, for the space of one yeare, a prayer called Kiddisch, thereby to redeeme him from Purgatorie: in which respect the father dieth with ioy. A good woman may do the like for her husband. But R. Beckai (who excludeth all other Nations from their part in the Resurrection, preferring the Jewes in a foure-fold priuiledge, viz. the Land of Canaan, the Law, the Prophetes, and the Resurrection) reciteth out of the great Talmud, That three sorts of men shall rise againe at the day of Iudgement: one, of the best Israelites; a second sort of the wicked and worst; the third of a meane, who haue done as much good as euill. The good shall presently go into life eternall; the wicked shall be cast into Hell, as in the twelfth of Daniel, and shall be for euer in torment of bodie and soule. The third and meane sort of

R

sinners

a Patria Cordu-  
bensis, in Aegyp-  
to educatus &  
studij consecra-  
tus: de quo di-  
ctum, a Mose ad  
Mosen non fuit  
sicut fuit Moyses.  
Vid. Bux. de ab.  
Heb. & Scal. ep.

b Es. 53. 5. 6.

c Tract. Sanhe-  
drin. cap. 11.

d See Cap. 19.

e Tract. de nom.  
anno, cap. 1.

- finners shall be tormented for twelue months space for their sins in Hell; at the end of which time their bodies shall be consumed, and the winde shall scatter their ashes vnder the soles of the feet of the iust, &c. And as worthily doe they proue it out of the
- f *Zach. 13. 8.* Prophet: *And in that day two parts shall be cut off, and die, and the third shall be left there in: and I will bring that third part thorow the fire, and will fine them as silver is fined, and will trie them as gold is tried.* And in another place, *The Lord killeth and maketh alive, bringeth downe to Hell, and raiseth vp;* Iust as fitly applied, as 1. Cor. 3. and such like places by our Purgatory-Spirits. R. *Dauid Kimchi* vpon the first Psalme, and *Es. 26.* commenteth, That the wicked shall not rise, but in the day of death their soule shall die together with their bodie, And *Aben Ezra* in his Exposition of *Dan. 12.* writeth out of R. *Higgaon*, That many shall rise, and many not rise, but suffer euerlasting reproch, and expoundeth it thus, that the good Iewes which die in exile, shall rise againe when the Messias shall come, and shall liue as long as the Patriarkes before the Flood: and then they shall make merrie with the great Fish *Leuiathan*, and the great Bird *Ziz*, and the great Oxe *Behemos*<sup>h</sup>, of which we shall speake after. When this is done, they shall die, and at the last day shal be raised vp againe, and shall possesse eternall life, where shall be no eating nor drinking, but glory, &c. *Isaeb* desired to be buried in Canaan, not in Egypt, for three causes (saith R. *Salomon Iarchi*) because he foresaw, That of the *King* of Egypt shall be made *Lice*: Secondly, because the Israelites which die out of Canaan shall not rise againe without much paine of their rolling thorow the deepe and hidden vaults of the earth: Thirdly, lest the Egyptians should make an Idoll of him. For the better vnderstanding hereof, let vs heare what is said out of the booke *Tanchum* (an Exposition of the Pentateuch) concerning this subiect. The Patriarkes (saith he) desired to be buried in Canaan, because they which are there buried shall first rise in the time of the Messias, And R. *Hananiah* saith, That they which die out of Canaan, must endure two deaths: and the same appeareth, *Ier. 20.* where it is said, *Labour should ye into Babel, and should there die, and there be buried.* What (quoth R. *Simon*) shall chaunge all the Iust perishe, which die out of Canaan? No, but God will make them *Mecheib*, that is, deepe Clifts and Caues vnder the Earth, by which they may passe into the Land of Promise; whither when they are come, God shal inspire into them the breath of life, that they may rise againe, as it is written<sup>1</sup>, *I will open your Graves, and cause you to come out of your Sepulchres,* &c. The like is written in their *Targum*, or Chaldean interpretation of the Canticles: When the dead shall rise, Mount Oliuet shall cleaue asunder, and the Israelites which haue bene dead shall come out of the same, and they which haue died in strange Lands, comming thither by holes vnder the earth, shal come forth. And for this cause I my selfe (saith our Author) haue heard the Iewes say, That sometime some of the wealthiest and deuoutest amongst them go into the Land of Canaan, that their bodies may there sleepe, and so be freed from this miserable passage vnder many deep Seas and rough Mountains. There be three sorts of men, saith *Salman*, *ensis* in the booke *Iuchasin*, which see not the face of Hell; those which are extremely poore, those which are in debt, those which are troubled with the collicke (the *Hidazi* chastised themselves ten or twentie daies before their death with this paine of the bowels, that so they might cleanse all, and go pure to the other world) some adde in this exemption from hell, or comming to iudgement, him which had an euill wife, and some also Magistrates. But in *Pauls* time, they themselves did allow (saith he) a resurrection of the dead, both of the iust and vniust. They did then hold also a *μετάνοιαν*, in which sense it is likely, the Iewes thought Christ to be *Elias*, or *Ieremie*, or one of the Prophets: and the Disciples somewhat sowed with this leuen, asked of the blind man, whether he had sinned, vnderstanding, as it seemeth, according to the Iewish error, when his soule had bin in some former body. And the Cabalistical Authors, saith *Eliu Leuita*, are of opinion that euery soule is three times created, they meane, it rolleth or passeth thorow three mens bodies, according to that of *Iob*, *God worketh all these things with a man thrice.* So the soule of the first man (saith he) rolled it selfe into the bodie of *Dauid*, and shall thence returne into the bodie of the Messias. So they say that the soules of sinners passe into the bodies of beastes; as if a man committeth Sodomie, his soule passeth into a Hare, because that creature is sometimes Male, sometimes

Sometimes female: the soule of the adulterer passeth into a Camell.

Now to come from their Faith to their workes: The wise Rabbines perswade the silly people, That they are the only elect people of God, who easily can keepe; not the *Decalogue*, or ten Commandements alone, but the whole *Law of Moses*. They divide the whole Law into six hundred and thirteene Commandements, and them againe into Precepts and Prohibitions: Of the commanding Precepts they number two hundred fortie and eight; iust so many as, (according to the Rabbines Anatomie) a man hath members in his bodie. Of the prohibiting Commandements, they reckon three hundred, threescore and siue, as many as are dayes in the year, or (as in the booke *Brandspiegel*) veines in a mans bodie. Therefore if every member of a man doe every day performe one of the Precepts, and omit one of the things prohibited, the whole Law of *Moses* shall be every year, and so for euer, fulfilled. Their wise Rabbines say further, That the men only are to obserue those six hundred and thirteene Commandements, the women are only subiect to the Prohibitions; yea, of those prohibitorie Mandates, onely to threescore and foure are they obliged by some, and to six and thirtie of the former; and this because of their other household businesse, and subiection to their imperious husbands. Some of their deeply-wise Rabbines adde to those six hundred and thirteene, seuen other Commandements, making vp the number of six hundred and twentie; iust so many as are \* letters in the *Decalogue*, and as arise of the word *Keter*, signifying a Crowne: for were it not for the Law, God would not haue created the World; and for the obseruation thereof it yet subsisteth. And they which keepe all the Commandements, do set a Crowne on the head of God, and he vpon the head of those which crowne him, shall set seuen Crownes, and make them to inherite seuen Chambers in Paradise, and will keepe them from the seuen infernall Dungeons, because they haue obtained the seuen Heauens, and the seuen Earthes.

Their Wise-men affirme, That every veine of the bodie of a man doth prouoke him to omit that which is forbidden, and hee which doth omit such their vaine veine-warning, hath no good veine in him: euery of his members also doe prouoke him to performe those iustorie inuentions. But as vaine should I be as they, if I should not make some end, where they can finde none. We would now from these generalities proceed to the particulars of their Superstitions, tracing them herein from their birth to their graues, Religion being, in the pretence of their Law, the square of all their (otherwise ciuill) actions; at least to speake of their Superstitions in the same. But first, seeing *Sebastian Munster* hath written a whole booke, both in Hebrew and Latine, of those six hundred and thirteene Precepts, taken out of *Moses*, with the Expositions of their Rabbines, as also *P. Riccius* hath done, and *Philo Ferdinand* likewise out of *Ben Kattani*, I thought good to cull out some, which seeme most remarkable and strange, to entertaine our Reader; out of him, and *Riccius*,

r Rabbins de  
prac.  
u Brandsp.

x In decem prac.  
sunt tot literæ  
quot sunt præ-  
cepta in biblis 2  
6. 613. & 7. li-  
tera sunt præte-  
rea quæ offen-  
dunt 7. plagas  
quæ debentur  
leges transgres-  
soribus, Lcuit.  
26. 18. Et hoc  
est quod dixit  
Moses, Ego  
vobis proposui  
vitam & mor-  
tem, id est 613  
prac. ad vitam  
& septem pla-  
gas ad mortem.  
R. Ab. ben Kati-  
tan. prac. 21.

## OVT OF THE NEGATIVE PRECEPTS EX-

POVND BY THE 7 RABBINES.

1. **T**hou shalt haue no strange Gods in my sight. *Exod. 20.* The name of God is forbidden to be communicated to any creature.
2. **T**hou shalt not violate \* mine holy name. Thou shalt not destroy a Synagogue or Temple be it neuer so old, nor shall blot out one of the holy names, wheresoeuer thou findest it written. The Rabbines say, If any doe against an Affirmatiue Precept, and repent, his sinne is forgiven him: but hee which transgresseth a Negative Precept, is not cleansed by repentance, but it remaineth to the day of Expiation (which is the day of their solemne Fast and Reconciliation.) But he which committeth a sinne, whereby he deferreth Death, or Excommunication, is not then purged, but must abide thereunto the diuine chastisements: and he which violateth the name of God, cannot be absolved from that sinne but by death.

5. **T**hou shalt not \* hate thy brother in thy heart. He which is wronged by another, should not hate him, and hold his peace, but reprove him openly; and if hee repent,

y Prac. Mos.  
cum exp. Rab.  
Munsteri Vida  
hec apud Rabb.  
bam in fine Mo-  
rch N. & P. Ri-  
cium. & Gene-  
brard & R. Ab.  
ben Kattani,  
per Phil. Ferdin.  
z Lcuit. 24. 32.

a Lcuit. 19. 17.



f Matth. 5. 43.

t Exod. 34. 14.  
Vid. Expositio.  
nem huius pre-  
cepti ap. P. Ricci-  
um, contra Pap.  
quorum ipse pro-  
felyta.

u Exod. 20. 23.

x Deut. 7.

c Exod. 20. 10.

\* Imminente n.  
vitiâ discrimine  
non modo Sab-  
bata sed & uni-  
uersa legis con-  
stitutâ præter  
mittere licet, for-  
nicationis, homi-  
cidij, idolorum  
cultus mandatis  
seculis. Ric. in  
hoc præc.  
z Cap. 17.  
a Leuit. 22.  
Non facies ali-  
quid quod causa  
esse potest ut re-  
segatur nuditas  
mulieris: id est,  
vel osculari, vel  
cum illa saltare,  
vel manum tan-  
gere R. Ben. Kat.  
150. pr. 186.  
\* Idem.

he ought not to be cruell to him: But if any be often reprov'd, and will not amend, it is lawfull to hate him. This Christ<sup>f</sup> confuteth.

19. *No<sup>t</sup> Idol<sup>u</sup> to be adored.* If a man have a thorne in his foot, he may not bow before an Image to pull it out: and if money fall out of his hand, he may not there, be- fore an Image, stoop to take it vp, lest he might seem to adore it, but he must sit down on the ground to doe it. And if the water of a Fountaine bee caused to passe thorow the mouth of an Image, he may not drinke thereat, lest hee should seeme to kisse the Image.

22. *An<sup>o</sup> Image may not be made, viz.* The Image of a man in siluer or gold, if it be embossed or set out, but if it be stamped in mettall (in manner of a seale) it is lawfull. But of Beasts, Birds, Trees, and Flowers, those prominent Images (which are made standing out) are lawfull. Otherwise of the Sunne, Moone and Starres.

45. *No<sup>t</sup> commoditas is to be raised from Idols.* If a Tree be planted neere an Image, one may not sit vnder the shadow thereof, nor passe vnder it, if there be any other way: and if he must passe, it must be running. Things imployed to Idolatrie may be vsed of vs, if the Gentiles haue first prophaned them. It is not lawfull to sell them Ware or Frankincense, especially at their Candlemasse Feast; nor brookes to vse in their Service. Our women may not performe a Mid. wiues office to them, nor nurse their children.

65. *Thou shalt<sup>t</sup> doe no worke on the seventh day.* Nothing that belongeth to the getting of Food or Rayment. It is vnlawfull to walke on the grasse, lest thou pull it vp with thy feet; or to hang any thing on the bough of a tree, lest it breake; or to eat an apple, plucked on the Sabbath, especially if the tayle or wooden substance, whereby it groweth, be on it; or to mount on a horse, lest hee be galled; or to goe into water, lest thou wipe thy cloathes: which holdeth also, if they be moystened with Wine or Oyle (but not in a woman that giueth sucke) who may wipe her cloaths, for the more puritie of her prayers. The stopple of a Vessell, if it be of Hemp or Flax, may not be thrust in, though it runne, especially if any other Vessell be vnder. To mixe Mustard- seed with wine or water; to lay an apple to the fire to roast; to wash the bodie, chiefly with hotte water; to sweate; to wash the hands; to doe any thing in priuate, which may not be publicly done: (but some say, it is lawfull priuately to rubbe off the dirt with his nailes from his cloathes, which publicly he may not:) To reade by a Light, except two reade together: To set sayle: (but if thou enter three dayes before, it is not necessarie to go forth on the Sabbath) to be carried in a Waggon, though a Gen- tile driue it: If fire happen on the Sabbath, to carrie any thing out, but thy food, ray- ment, and necessities for that day, and that wherein the *holy Booke* lieth: to put to pa- ture Horses or Asses, coupled together: to receiue any good by the Light, or Fire, which a Gentile hath made for the Iew; (otherwise, if he did it for himselfe:) To play on any Instrument; to make a bed; to Number, Measure, ludge, or Marrie, lest they should write any thing: To reade at home, when others are at the Synagogue: To speake of buying and selling (which it seemeth they obserue not:) To visite Field or Garden: To Runne, Leape, or tell Tales, &c. All these on the Sabbath day are vnlawfull. For dangerous diseases it is lawfull to violate the Sabbath\*: Such are the three first dayes after a womans trauell, &c. But of this, see\* also the obserua- tion of their Sabbath. It is not lawfull to walke out of the Citie, but their limited space: but within the Citie, as farre as they will, though it be as big as Niniue.

120. *It is forbidden<sup>a</sup> to hurt the Seed-members of Man or Beast.* Neither Males nor Females may be gelded or spayed: and yet we may vse such Beasts.

126. *It is punishable to know, kisse, or embrace one which is forbidden by the Law.* Leuit. 18. Therefore our Masters haue forbidden to smile on such, or vse any meanes or tokens of Lust. Likewise they haue forbidden men to know their wiues in the day- time, vnlesse it be in the darke, or vnder some couering. The same is forbidden to a drunken-man, and to him which hateth his wife, lest they get wicked children be- twene them. Also to follow a woman in the streets, but either to go before or besides, her. And he which is not married, may not put his hand beneath his Nauell, nor touch his flesh, when he maketh water. And because\* a man may not weare womans at- tire, neither may he looke in a glasse, because that is womanish.

138 The fat may not be eaten. The fat of the Heart may: but not that which is on the Inwards, and Reines, and Stomacke, and Gurs, and Bladder; the rest may be eaten.

176 If thy brother be a poore thou mayest not abuse him; to wit, to base Offices, as to vntie the shooe, or to carry Vessels to the Bath. Concerning liberalitie to the poore, they limit it at the fift part of a mans goods; lest men should become poore by relieving the poore.

191 Thou mayest not lend to an Israelite on Usury, nor borrow on Usury. Nor be a witnesse or surety in cases of Usurie; nor receiue any thing besides the principall, especially on any Covenant going before.

201 He that by constraints doth any thing worthy of death (although he violate the name of God) ought not to be slaine.

213 Wicked men are not competent witnesses. He is accounted wicked which transgresseth any Precept, for which he is worthy to be beaten. A Theefe and a Robber is not sufficient to be a witnesse, after he hath made restitution: Nor a Vsurer, nor a Publican, nor he which is enriched by play, nor children, till they haue beards, except he be twentie yeares olde.

222 The King ought not to multiplie Wines. Our Masters say, That the King may haue eighteene wiues.

225 If any of the seuen (Canaanitish) Nations shall come in the hands of a Jew, he ought to slay him.

242 The Father or the Husband may disannull the vowes of their Children or Wives. And the Wife-men may releale the vowes of those which repent of their vow. A tonne of thirteene yeares and a day, and a daughter of twelue and a day (if they be out of their parents tuition) haue power to vow. \* A bastard may not marry an Israelites daughter to the tenth generation.

308 There are fifty defects which make a Man or Beast incapable of sacred Function; to be either Sacrificer, or Sacrifice: five in the eares, three in the eye-lids, eight in the eyes, three in the nose, sixe in the mouth, twelue in the seed-vessels, sixe in the hands and feet, and in the bodie foure, &c. Besides, there are foure-score and ten defects in a Man, which are not in a Beast. No defect, vntil it be outward, maketh a man vnfit.

## OUT OF THEIR AFFIRMATIVE

### PRECEPTS.

11 Every one ought to teach his sonne the Law: Likewise his nephew; and Wisesemen their Disciples: and he which is not taught it of his father, must learne it as he can. He which teacheth another the written Law, may receiue a reward; but not for teaching the Traditionall.

13 Rise before thine Elder: that is (saith R. Ios) a Wiseman, although young in yeares. To him thou must rise when he is foure cubites distant; and when he is passed by, thou mayest sit downe againe.

16 The sinner must turne from his sinne unto God. And being returned, he must say, I beseech thee, O Lord, I haue sinned and done wickedly before thy face: so and so haue I done, and behold, it repenteth me of my wickednesse, I am confounded for my works, I will doe so no more. And thus ought all to say, which offer sacrifices for sinne; and they which are condemned to death for their crimes, if they will that death doe away their offences. But he which hath sinned against his neighbour, ought to make restitution, and aske pardon; otherwise his sinne is not remitted. And if his neighbour will not pardon him, let him bring three, other to entreate for him: if he then grant not, he is to be accounted cruel. If the offended partie be dead before, let the offender bring ten men to his graue, and say before them, I haue sinned against God and this man, and let restitution be made to his heires.

19 Prayer must be used every day. Therefore they of the great Synagogue, Ezra, Zerubabel, and the rest, ordained eighteene blessings and other prayers, to be said with every sacrifice. They ordained these Rites of Prayer; the eyes cast downe to the

ground, the feet set together, the hands on the heart, in feare and trembling, as a seruant speaketh to his Master: a place where is no dunge, especially of an Ass and a Henne; a window in the roome which looketh toward Ierusalem, turning his body that way. He which is blinde, let him direct his heart to his Father which is in Heauen.

1 *Deut. 5. 9.*

23 *The Sentence Heare Israel, &c. and another Sentence is to be written on the posts of the House.* He which hath his Phylacteries on his head and armes, and his knots on his garment, and his Schedule on his doore, is so fenced that he cannot easily sinne.

in *Deut. 31. 13.*

24 *Every Israelite is bound to write for himselfe a booke of the Law.*

\* *Citat. Drus. ex Ilmedenu.*

29 *Sanctifie the Sabbath.* Remember those things on the Sabbath which make to the honour and holinesse of that day. And we are perswaded that Sathan and the Diuels flie into darke mountaines, abhorring the holinesse of the day; and after its past, returne to hurt the children of men. \* To apply spittle to the eyes is then prohibited because it is as a medicine.

40 *He which is twentie yeares olde and marrieth not, breaketh the Precept of increasing and multiplying:* except it be for contemplation and studie of the Law. But if he seeke in himselfe *Lezer*, Lust to preuaile, he must marrie, lest he fall into transgression.

52 If a man refuse to marrie the wife of his brother deceased without issue, he must by the Sentence of the Iudges, pull off his shooe, which must not be made of Linne, but of the Hide of a cleane Beast; and the woman, whiles she is yet fasting (for then it is most truly spittle) shall spit in his face, saying, *So let it be done to him which will not build his brothers house.*

63 *He which will eat the flesh of beast or birds, must kill them after the due manner.* Nor may any be allowed to be a Butcher, except he know our Rites.

n *Exod. 23.*  
*Vid. sup. c. 2.*

98 *When the Iudges dissent in any case, the greater part is to be followed.* When Sentence is past, Execution must follow the same day; and the Cryer must goe before, proclayming the Crime and Penaltie, with the circumstances of Time, Place, and Winesnesse. If any can say any thing for his innocencie, hee may cause him to bee carried backe to the Iudges: if he be led againe to death, he must haue two *Wise-men* by to heare his words, that if they see cause, he may be carried backe to the Iudges. If he yet be found guilty, he must be led to the place of execution, and there slaine by two Winesnesse. But before his death, let them exhort him to say, *Let my death be vnto me for the remission of all my sinnes.* After this confession let them giue him a cup of Wine, with a graine of Frankincense to drinke, that he may be deprived of the vse of reason, and made drunke, and so slaine.

112 *Honour thy Father and Mother.* R. Simeon saith, That the Scripture more esteemeth the honour of Parents then of God: for we are bidden honour God with our substance; but for thy Parents, if thou hast nothing, thou oughtest to labour in the Mill to succour them: yea, saith another, thou must begge for them from doore to doore.

\* *Hiscuni ap. Drus. prat. in Mat. 15.*

132 *At this time we can sanctifie nothing, because we haue no Temple.*

I might adde diuers other things of like moment, which (to auoyde prolixitie) I omit: and for the same cause I let passe many things which I might hither bring out of the same Authour in his notes vpon *Matthew*, by him set forth in Hebrew and Latin; where he both relateth and refuteth diuers of the Iewish vanities; especially their blasphemous caulls against Christ.

o *S. Munster. Enang. Matth. cum Annotat.*

p *Annot. in Matth. 15.*

Such is that their foolerie (by him recited) in *Matth. 15.* *Annotat.* about their scrupulous niceties in their Festiualls: They may not then take Fish; Geese and Hennes they may: When one maketh fire, and setteth on the Pot, hee must order the sticks so vnder it, that it may not resemble a building. No more then shall be spent that day, may then be made readie. No Cheese may then be made, nor hearbes cut. Heat water to wash thy feete; not so for thy whole bodie. Touch not (much lesse mayest thou eat) an egge layde on a festiuall day: yea, if it be doubtfull whether it were then layd, and if it be mixt with others, all are prohibited. But hee which killeth a Henne, and findes Egges in the bellie, may eat them. According to the number of the three Patriarches, *Abraham, Isaac, and Iacob*, they expect a third Temple, after those two already perished; interpreting the Scriptures; of the first, *He heard me from his holy Hill;*

q *In Mat. 22.*



of the second, *Isaac went to meditate in the felde*; of the third, *The glorie of this last house shall be greater then of the first, &c.* Fit Iewish handling of the Scriptures, But I haue beene so plentifull of their barrennesse, that I feare to ouer-lade, or ouer-loath the Reader.

*Munster* hath likewise written seuerall small Treatises of the Faith of the Christians, and of the Faith of the Iewes, and of the Iewish Cauils against our Religion, and of diuers fabulous functions which they haue deuised in disgrace thereof; they that will, may in them further see their blindenesse. For what greater blindenesse then to thinke that their Messias was borne that day the Temple was destroyed, and to remaine at Rome till that time, when he shall say to the Pope, *Let my people goe*, as *Moses* borne so long before, at last said to *Pharaoh*? That he should be annoynted by *Elias*? That he shall destroy Rome? That *Elias* shall re-vnite the soule to the bodie in the resurrection, which shall be of all the iust, but not of all the wicked; not in the same bodie, but another created like to the former? which resurrection shall be effected by *Messiahs* prayer: That the Temple at Ierusalem shall be the very middle of the world? That in the *Messiahs* dayes Wheate shall grow without renewing by Seed, as the Vine? But of these and the like, more then enough in this booke following. *L. Carreius* a conuert from the Iewes, setteth downe these fixe, as the maine differences betwixt them and vs, The Trinity, the incarnation, the manner of his comming, whether in humility or royaltie, the Law ceremoniall, which the Iew holdeth eternall, saluation by and for our owne workes, which the Christian ascribeth to faith in Christ crucified, and lastly, of the time of his comming, whether past or present. To these he thinketh all other may be referred. But let vs examine the particulars.

*Munsteri, tractatus Heb. & Lat. contra Iudeos.*

*L. Carreius Iudeus conuersus.*

## CHAP. XIII.

*Of the Iewish opinions of the Creation, their Ceremonies about the birth of a Childe: Of their Circumcision, Purification, and Redemption of the first-borne, and Education of their Children.*

**W**Hen a Iewish woman is great with child, and neere her time, her chamber is furnished with necessaries; and then some holy and deuoute man (if any such may be had) with chalke maketh a circular line round in the chamber vpon all the wals, and writeth on the dore, and within and without on euery wall, and about the bed in Hebrew Letters, *Adam, Chama, Chuts Lilis*, i. *Adam, Eue, away hence Lilis*. Hereby they signifie their desire, that if a woman shall be deliuered of a sonne, God may one day giue him a wife like to *Eue*, and not to *Lilis*: if it be a daughter, that she may once proue to her husband a helper like *Eue*, and not a shrew like *Lilis*. This word *Lilis* is read in the Prophet, interpreted a Skrich-Owle: but the Iewes seeme to meane by it a diuellish *Spectrum* in womans shape, that vseth to slay or carry away children, which are on the eight day to be circumcised. *Elias Lenita* writeth, that he hath read that a hundred and twentie yeares *Adam* contained himselfe from his wife *Eue*, and in that space there came to him Diuels which conceiued of him, whence were ingendred Diuels and Spirits, Fairies and Goblins; and that there were foure mothers or dammes of the Diuels, *Lilish, Nasmah, Ogereth, and Maabalath*. Thus is it read in *Ben Sira*, When God had made *Adam*, and saw it was not good for him to be alone, he made him a woman of the earth, like vnto him, and called her *Lilis*. These disagreed for superiority, not suffering *Cesarne priorem, Pompeiusu parem*: *Lilis* (made of the same mould) would not be vnderling; and *Adam* would not endure her his equall. *Lilis* seeing no hope of agreement, vntured that sacred word *IEHOVAH*, with the Cabalisticall interpretation thereof, and presently did flie into the Ayre. *Adam* playning his case, God sent three Angels after her, viz. *Senoi, Sensenoi, Sanmangeleph*, eyther to bring her backe, or to denounce unto her, That a hundred of her children should die in a day. These ouertooke her ouer the troublesome Sea (where one day the Egyptians should

*Buxdorf. Syn. Iud. c. 3. Elias. Tbis. rad. Lilis.*

*1 Is. 34: 14.*

*Ben Sirah. quest. 60. u Lucan. lib. 1.*

should be drowned) and did their message to her: she refusing to obey, they threatened her drowning: but she besought them to let her alone, because she was created to vex and kill children on the eight day, if they were men; if women children, on the twentieth day. They nevertheless forcing her to goe, *Lilis* swore to them, That whensoever she should finde the name or figure of those Angels, written or painted on Schedule, Parchment, or any thing, she would do infants no harme, and that she would not refuse that punishment, to loose a hundred children in a day. And accordingly a hundred of her children or young diuels, died in a day. And for this cause doe they write these names on a Scroll of Parchment, and hang them on their infants neckes. Thus saith *Ben. Sira*.

Their exposition of Scripture is so absurd, that we haue hence a manifest argument, that as they denied the Son that *Eternall Word and Truth*, whose written word this is; so that spirit which inspired the same, the *Spirit of Truth* hath put a *vase* on their hearts, and iustly suffered the spirit of errour to blinde their eyes, *that seeing they should see and not understand*. This will appeare generally in our ensuing Discourse; but for a taste let vs begin with the beginning of *Moses*, whereon *R. Iacob Baal Hatturim* hath left to the world these smokie speculations. The Bible beginneth with *Beith*, the second letter in the Alphabet, and not with *Aleph* the first, because that is the first letter of *Barach*, which signifieth blessing, this of *Arou*, that is, a curse. Secondly, *Beith* signifieth two, insinuating the two-fold Law, written and unwritten: for *Bereishith* hath the letters of *Barasheetes*; first, hee made; secondly, Lawes; thirdly, *Bereishith* (the first word of *Genesis*) hath as many letters as *Aleph* be *Tishrei*, that is, the first of *Tishrei* or *Tisri*, on which the Jewes say the world began: fourthly, *Bereishith* hath the letters of *Baijthroshe*. i. the first Temple, which he knew the Jewes would build, and therefore created the world: fifthly, it hath the letters of *Iare Shabbath*. i. to keepe the Sabbath; for God created the world for the Israelites which keepe the Sabbath: sixthly also, of *Bereishith*, which signifieth the covenant of fire, to wit, Circumcision and the Law, another cause of the creation: seventhly, likewise it hath the letters of *Baraiesh*, that is, he created as many worlds as are in the number *iesh* (that is, three hundred and ten) that the Saints might reioyce therein. Now if I should follow them from these letters and spelling, to their mysticall sententious exposition of greater parts of the sentence, you should heare *Moses* tell you out of his first words that the world was created for the *Talmudists*, for the *six hundred and thirtene precepts*, because *hee loved the Israelites more then the other people*: Again, that *he foresaw the Israelites would receive the Law* (but he is now an *Ass*, saith he, which beareth wine and drinketh water). There are in the first verse seven words, which signifie the seven dayes of the weeke, *seventh year* of rest, seven times seventh the *Iubilee*, seven times seven *Iubilees*, seven heavens, seven lands of promise, and seven Orbes or Planets, which caused *David* to say, *I will praise thee seven times a day*. There are 28. letters in it, which shew the 28. times of the world, of which *Salomon* speaketh, *Eccles.* 3. 1. There are in it 6. *Alephs*, and therefore the world shall last 6000. yeares. So in the second verse, *The earth was without forme and voyde*, are 2. *Alephs*, which shew the world should be 2000. places voyd: now in the third verse are 4. *Alephs*, which shew other 4000. yeare, two of which should be vnder the Law, and two vnder *Messias*.

Now for the first man, his body (saith *R. Osa* in the 4<sup>th</sup> Talmud) was made of the earth of Babylon, his head of the land of Israel, his other members of other partes of the world. So *R. Meir* thought he was compact of the earth, gathered out of the whole earth, as it is written, *Thine eyes did see my substance*, now it is elsewhere written, *The eyes of the Lord are ouer all the earth*. There are 12. houres of the day, saith *R. Aba*, in the first whereof the earth of *Adam*, or earthly matter was gathered: in the second, the trunk of his body fashioned: in the third, his members stretched forth: in the fourth, his soule infused: in the fift, he stood vpon his feet: in the sixth, he gaue names to the creatures: in the seventh, *Eue* was given him in marriage: in the eighth, they ascended the bedde two, and descended foure: in the ninth he receiued the precept, which in the tenth he brake, and therefore was iudged in the eleventh; and in the twelfth was cast out of Paradise: as it is written, *Man continued not one night in honour*. The stature of

*Adam*

*R. Jac. B. H. in Gen. 1. vid. Ph. Ferd.*

a Two worlds are hence gathered by the Cabalists, materiall and immateriall. *vid. Reuclm. l. 1. I might haue added other as strange conceits of the Cabalists on these words, out of P. Rich. de cal. agr. l. 4. We finde the father in Beith, the sonne in Bereishith, Bara Elohim, the spirit & wisdom, &c.*

b *Ad possidendum iesh. pro. 8. 21.*

c *Let there be light*: Thus is the light darkned.

d *Tract. Sanhedrin. Psal. 139. 16.*

*Adam* was from one end of the world to the other, and for his transgression, the Creator by laying on his hand lessened him: for before, saith *R. Eleazar*, with his head hee reached (a reacher indeede) the very firmament. His language was Syriake or Aramitish, saith *R. Iuda*, and as *Roseblakis* addeth, the Creator shewed him all generations, and the wise-men in them. His sinne, after *R. Iehuda*, was heretic; *R. Isaac* thinketh, the nourishing his fore-skinne.

He knew or vsed\* carnall fithinesse with all the beasts which God brought vnto him before *Eue* was made, as some interpret *R. Eleazar*, and *R. Salomon*; but *Reuchlin* laboureth to purge them of that sense: who affirmeth, that hee had an Angell for his Master or Instructor: and when he was exceedingly dejected with remorse of his sinne, God sent the Angell *Raziel* to tell him that there should be one of his progenie which should haue the foure letters of *Iehonah* in his name, and should expiate originall sinne. And here was the beginning of their Cabala: and also presently hereupon did hee and *Eue* build an Altar and offer sacrifice. The like offices of other Angels they mention\* to other Patriarchs and tell that every three moneths are set new watches of these watchmen, yea every three houres, yea and every houre is some change of them. And therefore we may haue more fauour of them in one houre then another: for they follow the disposition of the stars; so said the Angell *Samael* (which wrestled with him) vnto *Isaac*<sup>b</sup> *Let me goe for the day breaketh*: for his power was in the night. But let me returne to *Adam*: of whom they further tell<sup>c</sup> that he was an Hermaphrodite, a man-woman, hauing both Sexes & a double body, the female part ioyned at the shoulders and back parts to the male, their countenances turned from each other. This is proued by *Moses* his wordes, *So God created man in his Image, male and female created he them. And he called their name Adam*: yet after this is mention of *Adams* solitarinesse, and forming of *Eue* out of his side, that is, cutting the female part from the male, and so fitting them to generation. Thus doth *Leo Hebrans* reconcile the fable of *Platos Androgynus* with *Moses* narration, out of which he thinketh it borrowed. For as hee telleth that *Iupiter* in the first forming of mankind, made them such Androgyni, with two bodies of two sexes ioyned in the breast, diuided for their pride, the nauill still remayning as a skarre of the wound then made: so with little difference is this their interpretation of *Moses*. But let vs looke to our present Iewes and the historie of their life.

In their chambers alwaies is found such as Picture; and the names of the Angels of Health (this office they ascribe to them) are written ouer the chamber dore. In their Booke<sup>d</sup> *Brandspiegel*, printed at Cracouia, 1597. is shewed the authoritie of this Historie, collected by their Wise-men out of those wordes; *e Male and Female created he them*, compared with the forming of *Eue* of a Ribbe in the next Chapter, saying, That *Lillith* the former was diuorced from *Adam* for her pride, which shee conceived, because she was made of earth, as well as he; and God gaue him another, *Flesh of his flesh*. And concerning her, *R. Moses*<sup>e</sup> tells, that *Samael* the Deuill came riding vpon a Serpent, which was as bigge as a Camell, and cast water ypon her, and deceived her.

When this Iewesse is in trauell, shee must not send for a Christian Mid-wife, except she Iewish can bee gotten: and then the Iewish women must be very thick about her for feare of negligence or iniurie. And if shee be happily deliuered of a sonne, there is exceeding ioy through all the house, and the father presently makes festiuall prouision against the Circumcision on the eighth day. In the meane time ten persons are invited, neither more nor fewer, which are all past thirteene yeares of age. The night after her deliuerie, seuen of the invited parties, and some others sometimes, meete at the Child-houise, and make there great cheare and sport all night, Dicing, Drinking, Fabling, so to solace the Mother, that she should not grieve too much for the childes Circumcision. The Circumciser is called *Mohel*, who must be a Iew, and a Man, and well exercised in that facultie: and he that will performe this office, at the beginning giueth monie to some poore Iew, to be admitted hereunto in his children, that after his better experience he may be vsed of the richer. And this *Mohel* may thence-forwards be knowne by his thumbes, on which he weareth the nailes long and *e* sharpe, and narrow-pointed. The circumcising Instrument is of stone, glasse, yron, or any matter that will cut: commonly sharpe kniues like Rasors; amongst the rich Iewes closed in siluer, and set

\* *Reuchlin de Arte Cabal.* l. 1.

a So (say they) *Iophiel* another Angell instructed *Shem*, *Zachiel*, *Abraham*, *Raphael*, *Isaac*, *Peliel*, *Isac*, *Gabriel*, *Ioseph*, &c. *vid. Reuch.* l. 1. & *Archangelis Comment. in Cabalist. Dogm.* b *Gen.* 32. 26. c *Yllar. de Carben.* l. 1. 4. to *Gen.* 1. 27. & 5. 1. 3. *Leo Hebr. Dial.* 3. de *Amore*. *Rambam Mor.* l. 2. 3.

d *Brandsp.* c *Gen.* 1. 27.

e *Morab. Neb.* l. 2. 31.

g *In arclum de cuminatus v. gues. Buxd.*

with



<sup>a</sup> Exod. 15. 1.  
<sup>a</sup> Mal. 3. 1.

<sup>b</sup> 1. Reg. 19. 10.

<sup>c</sup> Nam vulgus

credidit esse adhuc

vivere: Doctores

opinantur animam

eius reuerſurum

in aliud corpus

ſimile. Nam corp.

eius prius ait R.

David, Malach.

23. redijt ad ter-

ram ſuam, cum

aſcenderet ipſe,

videlicet omne

elementum ad e-

lementum ſuum,

poſtquam vero

reuiſerit in cor-

pore illo mittet

eum Deus ad iſ-

rael ante diem

iudicii. Druf. prat

ad 10. 1.

The Rabbines

haue another

as ſenſleſſe a

dream that

Phineas was E-

lias, and there-

fore Elias in

his Thiſſi ga-

thereth that

Elias liued whē

Iabes Gilead

was deſtroyed

Jud. 21. & was

one of the In-

habitants

thercof, which

eſcaped and

after returned.

Rad. Thiſſi.

<sup>d</sup> The eaſtern

Jewes circum-

ciſe ouer water

the Inhabitants

of the Citie

called Mattha,

Mabaſia, and

Sura vſe water

wherin is boi-

led myrtle, and

ſome kindes of

ſpices, Alzare

aureū ap. Druf.

<sup>e</sup> If the Cir-

cumciſer doe

not ſuck in this

faſhion hee is

degraded from

his office, and

with ſtones. Before the Infant bee circumciſed, hee muſt bee waſhed and wrapped in clouts, that in the time of the circumciſion he may lie cleane: for otherwiſe they might vſe no prayers ouer him. And if in the time of Circumciſion (for paine) hee deſileth himſelfe, the *Mobel* muſt ſuſpend his praying, till he be waſhed and laid cleane againe. This is performed commonly in the morning, while the child is faſting; to prevent much fluxe of blood.

In the morning therefore of the eight day all things are made readie. Firſt are two ſeates placed, or one ſo framed, that two may ſit in the ſame apart, adorned coſtly with Carpets, and that either in the Synagogue, or ſome priuate Parlor: if it be in the Synagogue, then the ſeat is placed neare the *holy Arke*, or *Cheſt*, where the Booke of the Law is kept. Then comes the Suretie or God-father for the child, and placeth himſelfe at the ſaid ſeat, and neare him the *Mobel*, or Circumciſer. Other Jewes follow them, one of which cryeth with a loud voice, That they ſhould bring preſently whatſoeuer is needfull for this buſineſſe. Then come other children, whereof one bringeth a great Torch, in which are lighted twelue Waxe-candles, to repreſent the twelue Tribes of Iſrael: after him two other Boyes, carrying cups full of red wine. After them another carrieth the circumciſing knife: another brings a diſh with ſand; another brings another diſh with oile; in which are cleane and fine clouts, which after the *Mobel* applyeth to the wounds of the child. Theſe ſtand in a ring about the *Mobel*, the better to mark and learn: and theſe their offices are bought with monie by thoſe children. Some come thither alſo with ſpices, Cloues, Cinnamon, ſtrong Wine to reſreſh, if any happen to ſwonne. Theſe being thus aſſembled, the God-father ſitteth downe vpon one of theſe two ſeats: right againſt him the *Mobel* placeth himſelfe, and ſings the ſong of the Iſraelites, and others. Then the women bring the child to the dore, all the Congregation preſently riſing vp. The God-father goeth to the dore, taketh the child, ſitteth downe on his ſeat, and crieth out, *Baruch habba, i.* Bleſſed be he that commeth; in their Cabiliſticall ſenſe, *habba*, being applied either to the eight day, which is the day of Circumciſion, or the coming of *Elias*, whom they call the *Angel of the covenant*, (ſo they interpret the Prophet) and ſay, that *Elias* commeth with the Infant, and ſits downe at that other emptie ſeat. For when the Iſraelites were prohibited circumciſion, and *Elias* complained thus, *The children of Iſrael haue forſaken the covenant, i.* Circumciſion, God promiſed him, That from thence-forwards he ſhould be preſent at circumciſion, to ſee it rightly performed. And when they make ready that ſeat for *Elias*, then they are bound in ſer words to ſay, *This ſeat is for the Prophet Elias*, & otherwiſe (as an vnbidden gueſt) he commeth not. This ſeat remaineth for him three whole daies together.

Then when the God-father holdeth the child in his lap, the *Mobel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne*, putteth back the toppe thereof, and rubbeth the *fore-skinne*, ſo to make it haue the leſſe ſenſe of paine. Then hee taketh from the Boy the circumciſing-knife, and ſaith with a loud voice; *Bleſſed bee thou, O God our Lord, King of the World, which haſt ſanctified vs with thy Commandments, and giuen vs the Covenant of Circumciſion*; and while hee thus ſpeaketh, cuts off the fore-part of the ſkinne, that the head of the yard may bee ſcene, and preſently hurleth it into the <sup>d</sup> San-diſh, and reſtoreth his knife to the Boy againe: taketh from another a cup of Red Wine, and drinketh his mouth full, which he preſently ſpitteth out on the Infant, and therewith waſheth away the blood; and if hee ſee the child beginne to faint, he ſpitteth out ſome thereof on his face. Preſently he taketh the member of the child in his mouth, and ſucketh out the blood, ſo make it ſtay from bleeding the ſooner, and ſpitteth out that blood ſo ſucked into the other cup full of Wine, or into the diſh of Sand. This hee doth at leaſt thrice. After the blood is ſtayed, the *Mobel* with his ſharpe-pointed thinne nailes rendreth the ſkinne of the yard, and putteth it back ſo farre, that the head thereof is bare, Hee is more painefull to the Infant, with this rending of the remainyng ſkinne, which action is called *Prinab*, then with the former. This being done, hee layeth the clouts (dipped in oyle aforeſaid) to the wound, and bindeth them three or ſoure times about; and then wrappeth vp the Infant againe in his clouts. Then ſaith the Father of

if he doe not rend the ſkinne of the yard, it is as no circumciſion. Druf. prat. 1. 7.

the child; *Blessed be thou, O God our Lord, King of the World, which hast sanctified vs in thy Commandments; and hast commanded vs to succede into the Covenant of our Father ABRAHAM.* To which all the Congregation answereth, *As this Infant hath happily succeded into the Covenant of our Father ABRAHAM; so happily shall he succede into the possession of the Law of MOSES, into Marriage also; and other good workes.* Then doth the *Mohel* wash his bloudie mouth and his hands. The God-father riseth with him, and standeth ouer-against him; who taking the other cup of wine; saith a certaine prayer, and prayeth also ouer the Infant, saying; *O our God, God of our Fathers, strengthen and keepe this Infant to his Father and Mother, and make that his name, in the people of Israel, may bee named* (here he first nameth the Childe, calling him *Isaac*) *Isaac, which was the sonne of Abraham. Let his Father reioyce in him that hath come out of his loynes; Let his Mother reioyce in the fruit of her wombe, as it is written, \* Make glad thy Father and Mother, and her that bare thee to reioyce. And God saith by the Prophet, \* I passed by thee, and saw thee troden in thy blood, and I said vnto thee in thy blood, thou shalt liue; yea, I said vnto thee, in thy blood, thou shalt liue.* Here the *Mohel* puts his finger into the other cup of Wine, wherein hee had set the blood, and moisteneth the childes lips three times with that wine, hoping, that according to the former sentence of the Prophet, hee shall liue longer in the blood of his Circumcision, then otherwise he should. *Dauid* also saith, *b He is mindfull of his marvellous acts which he hath done, and of his wonders, and the iudgements of his mouth, &c.* Then he continueth his prayer for the present assembly, and that God would giue long life to the Father and Mother of the Boy, and blesse the child. This done, hee offers the blessed Cup to all the yong men, and bids them drinke. Then with the Childe (who is thus made a Jew) they returne to the Fathers house, and restore him to his Mothers armes. This last prayer hee makes neare the Arke, and some of the deuouter Jewes, before and after Circumcision, take the Childe; and lay him vpon *Elia* pillow, that *Elia* may touch him. *c The skinne cast into the sand, is in memorie of that promise, d I will make thy seede as the sand of the Sea; and of Balams saying, e Who can number the dust of ACOB, i. his posteritie, whose fore-skinne is cast in the Sand or Dust, and because the Curse f on the Serpent is thus fulfilled, Dust thou shalt eate, i. this skinne in the dust: thus to their enemye the Serpent fulfilling also that precept, g If thine enemye hunger, feede him. And by this meanes the Serpent*

*Pro. 13. 25. Ezck. 16. 6.*

*Psal. 105. 9.*

*Glos. Talmud. Gen. 32. 12.*

*Num. 13. 10.*

*Gen. 3. 14.*

*Prov. 25. 21.*

can no more seduce this man.

If a child bee sick on the eight day, they deferre Circumcision till his recouerie; they hold also the blowing of the North winde necessarie to this action; and therefore thinke that their Fathers forbare circumcision those fortie years in the wilderness, because the North winde blew not all that time, lest it should haue blowne away the pillar of smoke and fire: and besides this winde is holseome for wounds, which else are dangerous. But least they should stay beyond the eighth day expecting this Northerne breath, their Talmud tells that euery day there blow foure windes, and that the North is mixed with them all, and therefore they may circumcise euery day. If the child die before the eight day, he is circumcised at the graue without any prayers; but a signe is erected in memorie of him, that God may haue mercie vpon him, and raise him at the day of the Resurrection. In some places all the people stand, except the God-father, because it is written, *All the people stood in the Covenant.* But to pursue the rest of their niceties, grounded vpon such interpretations, would be endlesse. We will follow the child home, if you be not already wearie, and see what rout is there kept.

Ten must be the number (you haue heard) of the inuited guests, and one or two of these learned Rabbins, who must make a long praier and sermon at the table, although others mean while are more busied in tossing the cups of wine. I was once present (saith *Buxdorsius*) at one of their circumcision-feasts, and one of their Rabbins preached on *Pro. 3. 18. Wisdom is a tree of life;* but more wooden or ridiculous stuffe I neuer heard in all my life. This feast they obserue by example of *Abraham*, who *made a great feast when the child was weaned;* their *Kabal* peruerits it, *when he was circumcised.* The Circumciser abideth some time with the mother, lest the blood should again issue from the child. The mother keepeth within, six weeks, whether it be a male or female: all which

*li Cap. 2. pag. 94*

*i Gen. 21. 8.*

*Ph. Ferdinand. p. 104.*

time

z. The Jewes make small account of women because they are not circumcised, and because it is written, *Pro. 8. O men I call unto you, they thinke women are not worthy of life eternal. Yet are they more eagerly zealous of their superstition then the men.* *Vid. Carib. l. 1. c. 15.*

\* The redeeming of the first borne.  
a There is none of them now so impudent that dare sweare he is a true Priest or Levite: and therefore this is but a shadow of that which it selfe was but a shadow, and now is nothing: as appeareth by their owne doubtfull ift that follow. *Vid. Scal. Diatrib. de dec.*

b In the booke *Medrajch.*

c *Psal. 121. 6.*

time her husband must not so much as touch her, or eat meat in the same dish with her. If a female child be borne, there is small solemnitie; only at sixe weeks age, some yong wenches stand about the cradle, and lift it vp with the child in it, and name it; she which stands at the head, being God-mother: and after this they iunket together.

When the fortie daies are accomplished, before the wife may accompanie or haue any fellowship with her husband, shee must be purified in cold water, and put on white and clean garments. Their washing is, with great scrupulositie, in a common watering, or in priuate Cesternes, or Fountaines; which must be so deepe, that they must stand vp to the neck in water: and if it be muddie in the bottome, they must haue a square stone to stand on, that their whole feet may stand in cleare water, and that the water may passe betwixt their toes: for the least part not couered with water, would frustrate the whole action: and for this cause they lay aside all their haire-laces, neck-laces, rings: they diue vnder the water, so that no part may bee free from the same. Some Iewesse must stand by for witness hereof, which is twelue yeares old and a day at least.

\* They redeeme their first-borne in this sort; when the child is one and thirtie daies old his father sendeth for the Priest with other friends, and sets the child on a table before him; adding so much monie, or monies-worth, as amounteth to two florents of gold, or two Dolars and a halfe: my wife (saith he) hath brought me forth my first-borne, and the Law bids me giue him to thee. Doeft thou then giue me him: saith the Priest? he answereth, yea. The Priest asketh the mother, if she euer before had a child, or abortion? if shee answer, No: then the Priest asketh the father, Whether the child or the monie be dearer to him? hee answereth, the child: then doth the Priest take the monie and lay it on the head of the Infant, saying: This is a first begotten child, which God commanded should be redeemed, and now, saith he to the child, thou art in my power, but thy parents desire to redeeme thee; now this monie shall bee giuen to the Priest for thy redemption: and if I haue redeemed thee, as is right, thou shalt be redeemed: if not, yet thou being redeemed according to the Law and custome of the Jewes, shalt grow vp to the feare of God, to marriage and good workes, Amen. If the father die, before the child be one and thirtie dayes old, the mother hangeth a scroll about his neck, wherein is written, This is the first-borne, and not redeemed: and this child when he cometh of age must redeeme himselfe.

The Iewish *Chasbamim*, or Wise-men, haue left no part of life vnprovidid of their superstitious care: as we haue seen concerning the birth and circumcision of their children, with the *Purification* of the mother, and *Redemption* of the first-borne. To proceede with them: they enioyne the mother, while shee giueth suck, to eate holeisome foode of easie digestion, that the Infant may suck good milke; so that the heart and stomack be not stopped, but may come so much more easily to obaine wisdome and vertue. For God hath great care of children, and hath therefore giuen a woman two breasts, and placed them next her heart; yea in the dangerous persecution vnder *Pharaoh*, *Exod. 1.* he<sup>b</sup> caused the earth to open it selfe, and receiue their Mase children, and created therein two stones, from one of which the Infant sucked milke, and from the other honie, till they were growne, and might goe to their Parents: yea, and if you beleue their *Gemara* (can you choose?) a poore Iew hauing buried his wife, and not able to hire a nurse for his child, had his owne breasts miraculously filled with milke, and became nurse himselfe. Yea, *Mardocheus* (saith their *Medrajch*) sucked the breasts of *Hester*, and for this cause did shee, after her exaltation, so preferre him. The conclusion is, if shee giue grosse foode to her Infants, shee shall bee cast into hell. Shee must not goe naked breasted, nor too long fasting in a morning, nor carrie her Infants; or suffer them to goe or be naked, lest the *Sunne* hurt them, if it bee in the day, or the *Moon* in the night: and that they may soone learne that the earth is filled with the Maestic of diuine glorie: and for this cause must they beware, that they neuer goe bare-headed: for this were a signe of impudencie, and ill disposition. And as religiously they must prouide, that they be alway girded with a girdle: for the girdle distinguisheth betwixt the heart and the priuities; and in his morning prayer he saith, *Blessed be thou, O God, which girdest Israel with the girdle of strength*: which, if he should not haue a girdle on, would be in vaine. Their Mothers theretore sow their girdles to their

coats:



coats: with great care they auoid going bare-foot, especially in Ianuarie and Februarie.

When they can speake, they are taught sentences out of Scripture, and to salute their parents with good-morrow, good-Sabbath, &c. and after seuen yeares they adde the name of God, God giue you good-morrow, &c. but they must not name the name of God but in a pure place. These teach them the names of things in the vulgar, and some Hebrew names among, that so they may not commonly be vnderstood: for pure Hebrew they cannot speake, except their most learned Rabbines only. Their children must not conuerse with children of Christians, and their parents make all things in Christians odious to them, that they may season them from their child-hood with hatred of them. When they are seuen yeares old they learne to write and read: and when they can read, they learne to construe the Text of *Moses* in their vulgar tongue: When the Mother carryeth him first to the schoole to the Rabbi, she maketh him cakes seasoned with honie and sugar, and as this cake, so (saith shee) let the Law be sweet to thy heart. Speake not vaine trifling words in the schoole, but only the words of God. For if they so doe, then the glorious Maiestie of God dwelleth in them, and delighteth it selfe with the aire of their breath. For their breathing is yet holy, not yet polluted with sinne: neither is he *bar-mitznab*, bound to obey the Commandements, till hee be thirteene yeares old.

When he is ten yeares old, and hath now some smattering in *Moses*, he proceedeth to learne the Talmud: at thirteene yeares, his father calleth ten Iewes, and testifieth in their presence, that this his sonne is now of iust age, and hath beene brought vp in their manners and customes, their daily manner of praying and blessing, and hee will not further stand charged with the *sinnes of his sonne*, who is now *bar-mitznab*, and must himselfe beare this burthen.

Then in their presence he thanketh God, that hee hath discharged him from the punishment of his sonne, desiring, that his sonne by diuine grace may be long safe, and endeavour to good workes. At the fifteenth yeare of their life, they are compelled to learne their *Gemara*, or the complement of their Talmud Disputations and subtile Decisions about the Text of their Talmud. And in these they spend the greatest part of their liues, seldome reading any of the Prophets, and some not in the whole space of a long life reading one Prophet through, and therefore know so little of the Messiah.

At eighteene yeares their male children marrie, according to their Talmud-constitution, and sometimes sooner, to auoide fornication. Their maidens may marrie, when they are twelue yeares old and a day. At twentie yeares they may traffike, buy, sell, and circumsent all they can: for their neighbour in the Law, is (in their sense) such a Iew as you haue heard described.

\* *Filius mandatorum,*

a Postquam produxerit pilos vocatur puerus vlted sex menses integros (R. David postquam genuerint duo pueri. A primo lipio autem diei quo sex illi menses consummati sunt & deinceps, vocatur adultus, nec sunt amplius quam sex menses inter puellam כְּנִיָּה & adultam בְּתוּלָה. Drus. ex R. Mos. de Cot. fi.

## CHAP. XV.

*Of their morning Prayer, with their Fringes, Phylacteries, and other Ceremonies thereof.*

**T**He good-wife is to waken her husband, and the parents to awaken their children, when after thirteene yeares they are subiect to the Iewish Precepts: before their Pentecost, they rise before it is light, and after, the nights being shorter, when it is now day. They are to awaken the day, not to tarry till it awaken them. For their Morning-prayer must be made whiles the Sunne is rising; and not later: for then is the time of *hearing*, as they interpret, *Lament. 2. 19.* And he which is deuout ought at that time to be sad for *Ierusalem*, and to pray euery morning for the reedifying of the Temple, and Cite: if in the night-time any sheddeth teares for their long captiuitie, God will heare his prayer, for then the Starres and Planets moune with him: and if hee suffer the teares to trickle downe his cheekes, God will arise and gather them into his bottle, and if any decree be by their enemies enacted against them, with those teares hee will blot out the same, *Wittnes David, Put my teares in thy bottle, are they not in thy booke?*

S

And

*Buxdorf. Syn. Iud. c. 5. Orant ter in die, & mane, & hora quarta pomeridiana, & ante cubitum. Pro Anathemate habent qui opus &c. sine oratione aggreditur. Ph. Ferd. prec. 89. P. Ric. prec. affirm. 19.*

b *Psal. 56. 9.*

And if any rubbe his forehead with his teares, it is good to blot out certaine finnes that are there written. In the beginning of the night God causeth all the gates of heauen to be shut, and the Angels stay at them in silence, and sendeth euill spirits into the world, which hurt all they meet: but after mid-night, they are commanded to open the same. This command and call is heard of the Cocks, and therefore they clap their wings and crow, to awaken men: and then the euill spirits loose their power of hurting: and in this respect the *Wise-men* haue ordained them a thanksgiving to be said at cock-crow-  
ing. *Blessed art thou, O God, Lord of the whole world, who hast given understanding to the Cocks.*

*Qui pudenda  
sua inspexerit,  
arcus seu nervi  
eius robur pro-  
flernetur. Ric.  
Epist. T. Prohibet  
etiam inspicere  
quadrupedes  
cocuntes: erigere  
membrum vel  
motu vel alio  
facto; & cum  
acciderit inuito,  
conuertere cogi-  
tationem, &c.  
Rambam. lib. 3.  
cap. 50. M. N.  
Lingua hebraea  
tam sancta est  
ait ille, cap. 9. ut  
proprium nomen  
fornicationis aut  
membris quo  
committitur,  
non habeat.  
\* Amos 4. 12.  
a Psal 103. 1.*

They must not rise vp in their beds naked, nor put on their shirts sitting, but put their heads and armes into the same as they lie, lest the walls and beames should see their nakednesse. It is a brag of *Rabbi Iosef*, that, in all his life, hee had not herein faulted. But to goe or stand naked in the chamber, were more then piacular: and much more, to make water standing naked before his bed, although it be night. He must not put on his garments wrong: nor his left shooe before the right, and yet hee must put off the left-foot shooe first; When he is clothed, with his head inclined to the earth, and a deuout minde (in remembrance of the destruction of the Temple) hee goeth out of the chamber, with his head, feet, and all couered, because of the holy *Schechinam* (diuine glorie) ouer his head. Then he goeth to stoole in some priuie place; for so hath *Amos* commanded, \* *Prepare thy selfe (O Israel) to meet thy God: and DAVID; a All that is within me praise his holy name:* that is, all within the body emptie and cleane: For else must not God bee named; and therefore his garments must not be spotted and fouled. To restraîne nature too long, were a sinne, and would cause the soule to stinke: and (suing your reuerence) he must wipe with the left hand, for with the right he writeth the name of God, and the Angels. And in this place and businesse he must take heede, hee thinke not of God or his Word; much lesse name him, for God will shorten the daies of such a one. *R. Sira* told his Scholers, that the cause of his long life was, that in an impure place he neuer thought of the Word, nor named the name of God. Besides, he must turne his face, and not his hinder-parts toward the Temple of Ierusalem. He ought not to touch his body with vnwashed hands; in regard of the euill spirits which thereon till they be washed, and if he should touch his eyes hee would bee blinde, his eares deafe, his nose dropping, his mouth stinking, his hand scabbed with these washed, and therefore venemous hands: and when hee washeth hee must powre water three times on his right hand, and as oft on the left, before one hand may touch the other: he must not be sparing in his water, for *store of water, store of health*: after the hands, the mouth and face must be washed, because they were created after the Image of God: and how should the name of God be vttered out of a foule mouth? hee must wash ouer a basen, not ouer the ground: he must drie his face very well, for feare of wheales and wrinkles: and that with a cleane Towel, not with his shirt, for this would make them blockish and forgetfull. After all this followeth his *Brachab*, or blessing, *Blessed be thou, O God, our God, King of the whole world, who hast commanded vs to wash our hands.* Their hands they must alwaies wash on these occasions: in the morning; at their returne from the stoole; from bathing; when they haue cut their nailes; haue scratched their naked bodie; haue pulled off their shoes with their hands; haue touched a dead body; haue gone amongst the dead; haue companied with their wiues, or haue killed a louse; If he respect washing after these, if he be learned, he shall forget his learning; if vnlearned, he shall lose his sense.

b Of the Iewes  
Arba-canphos,  
and Ziqqs: they  
call this gar-  
ment Talith.  
vid. El. Thib.  
vid. Talith.  
vid. R. Mos. M.  
N. 13. f. 33.

They haue a foure-cornered garment, which some put on with the rest, when they rise; others then, when they will pray. The foure-cornered parts thereof are made of linnen or silke, tyed together with two winding-bands, of such length that they may draw through their head betwixt them, so that those two quadrangular peeces may hang down, one on his breast, the other on his back. In euery of these four corners hangeth a labell, made of white woollen threads, by a litle knot, downwards to the ground, and the same is foure, or eight, or twelue fingers broad. These labells they call *Ziqqs*. Those which are deuout weare this garment euery day, vnder a long outward coat, in such sort that those labells may appeare out a litle, so that they may alwaies see them,

as monitories of the *Commandements of God*. When they put them on, they praise God that hath commanded them to wear these *Zizis*. He (say they) that keepeth duly this Precept of *Zizis*, doth as much as if he kept the whole Law: for there are in all five knots, compared to the five bookes of *Moses*: eight threds added to them, make thirtieen. And the word *Zizis*, maketh six hundred, all together amounting to six hundred and thirtieen, the number (as you haue heard) of Gods Commandements. They ascribe the continencie of *Ioseph* in *Potiphars* house; and of *Boaz*, when *Ruth* slept by him, to these *Zizis*. May it please your patience, a storie out of the Talmud. One *Rabbi Iochanan* saw a boxe full of jewels, which one of his Scholers, *Bar-Emorai* purposed to steale, but was forbidden by a voice sounding out of the aire, let it alone *Bar-Emorai*, for it belongeth to *R. Chanina*s wife, which in the other world, shall put into the same violet wooll, to make threed for *Zizis*, that of them, the iust men there may haue their fringed garments sewed. Once, hee which weareth this garment without intermission, is fortified against the Deuill, and all euill Spirits.

Besides this memorable Vestiment, they weare a certaine knot neare their nose, out of *Deut. 6. 8.* they shall be frontlets betwene thine eyes. They make it thus. They take a little black foure-square calfe-skin, which they fold eight times, that it may haue foure double folds and distinct breadths. They put into these, distinct Scriptures, the same being foure-fold of parchment. These Scriptures are taken out of *Exod. 13.* and *Deut. 6.* Then take they haire out of a cow or calues taile, and wash them cleane, and binde them about those writings of Scripture, so that any one may see, that they are good by the ends of them appearing out of the skin. This skin they sew with cleane and fine strings, taken out of Calues or Kines bodies, or made of Bulls sinewes, or if such strings cannot be had, with strings of Calue-skin-parchment. Then doe they sew a long and black thong to that thick hide or skin, and knit a knot about it. This peece of worke they call *Tephillim*, to put them in minde of often prayer: and tie it so about their heads, that the thick knot, wherein the Scriptures are, may hang betwixt the eies. After this, they take another foure-cornered skin, which they fold as the former, and write certaine verses out of *Exodus* in parchment, and put it into a little hollowed skin, and sew it vpon the thick folded skin; to which they adde a long thong, and call it the *Tephillim of the hand*. This they tie to the bare skin, about the elbow of the left arme, that so that which is written may be ouer against the heart, which may hereby bee the more enflamed to prayer. That long string is so fastned that it commeth to the fore-part of the hand, thus fulfilling that Commandement, *2 Tie wordes which I command thee this day, shall be on thine heart, and thou shalt tie them for a signe in thy hand.* They tie on first this *Tephillim* of the hand, and then that of the head, and make their brachab or prayer, saying, *Blessed be thou, O God, our Lord, who hast sanctified vs in thy Commandements, and hast commanded vs to put on Tephillim*; looking while he speaketh, diligently on the knot on his fore-head. In folding, sewing, knitting, and tying them, they very subtilly frame the name of God *Schaddai*: Other their manifold ceremonies about these *Tephillim*, I willingly omit. Their sanctitie is such, that hee which weareth them must be pure within and without: and if he lets them fall on the ground, all that shall see them so lying, must fast with him one whole day: they must not bee hanged vp bare, but in a bagge: nor may they bee left in a chamber, where a man and his wife lie together, except in triple chest or bagge. A man must not sleepe while he hath them on, nor may he breake winde; and if he haue list to the stoole, he must lay them foure ells from the place of his easement, or lay them against his heart in a double bag. Their women seruants, and sick folkes are free from wearing them. It is sufficient for women to say *Amen* to their prayers. And all this *Moses* learned in Mount Sinai.

We haue bene tedious in furnishing our Iew to his Mattins; at Sun-rising is their houre, as you haue heard: but their Rabbins haue enlarged and lengthened that time to about nine of the clock. Where many of the Iewes liue together, they resort at a set houre to their Synagogue. Thither they must goe chearefully: before their Synagogue they haue an yron fastened, to make cleane their shooes, according to *Salomons* counsell, *h Keepe thy foot when thou goest into the house of God.* Hee that hath Pantofles, must put them off, as it is written, *i For the place where thou standest is holy ground.*

d *Num. 15. 38.*  
Fringes and  
Phylacteries,

e Of these  
*Tephillim.*

f The four-  
teene first ver-  
ses in *Exod. 13.*  
Or 4. 5. 6 7. 8. 9.  
of *Deut. 6.* Page.

g *Deut. 6. 8. 8.*

h *Eccles. 4. 17.*  
i *Exod. 3. 5.*



k Num. 24. 5.

l Psal. 5. 7.

m Psal. 26. 8.

It seemeth  
1. Cor. 11. 4. that  
they praised  
bare-headed:  
but in the  
booke *Musar*  
cap. 4. it is said,  
a man ought  
to couer his  
head when he  
prayeth, be-  
cause hee stan-  
deth before  
God with fear  
& trembling,  
and cap. 6. hee  
giueth a reason  
why a man is  
bare, a woman  
couered, be-  
cause, saith he,  
Eue first sin-  
ned.

n Grounded  
on Deut. 10. 12.  
Now Israel  
what doth  
God require  
of thee? they  
reade not *Mah*  
*f. boe*! but  
*Meah* schoel, he  
requireth an  
hundred. And  
in the Treatise  
*Porta lucis*, is  
hereof a Caba-  
listicall specu-  
lation, that he  
which any day  
shall misse any  
of his hundred  
benedictions  
he shall not  
haue one ble-  
sing to his  
minde, &c. See  
P. Ric. de Celest.  
Agric. 4.  
o Zephani. 3. 20

At the entrance in at the doore, he pronounceth some things out of *Dauid's* Psalmes: they must enter with feare and trembling, considering whose presence it is; and for a while suspend their praying for the better attention. And euery Iew must cast in a halpennie at least into the Treasure, as it is written; *I will see thy face in righteousness*, that is, in almes, as they interpret it. In this attention they bow themselves towards the Arke, in which is the booke of the Law, and say, *k How faire are thy Tents, O IACOB? and thy dwellings, O Israel?* And *l I will enter into thy house in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, *m O Lord I haue loved the habitation of thy house, and the place of the Tabernacle of thy glorie:* and diuers other verses out of the Psal. After these things they begin to pray, as is contained in their common prayer booke: and because these prayers are very many, therefore they run them ouer: he that cannot reade, must attend, and say *Amen*, to all their prayers. These prayers are in Hebrew rimmes. Their first prayer is, *The Lord of the World*, which reigned before any thing was created, at that time, when according to his will they were created, was called King, and then when all shalbe brought againe into nothing, shall remaine King, to whom shall be giuen feare and honor. He alway hath bene, is, and shall remaine in his beautie for euer. He is *One*, and besides him there is none other, which may be compared or associated to him, without beginning and end; with him is rule and strength. He is my God and my deliuerer which liueth. Hee is my Rock in my neede, and time of my trouble, my Banner, my Refuge, my Hereditarie portion, in that day, when I implore his helpe. *Into his hands I commend my spirit.* Whether I wake or sleepe, he is with me, therefore I will not be afraid.

This done, they say then their hundredth<sup>a</sup> benedictions one after another, which are short and twice a day repeated. First for the washing of their hands, that if he then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that he was made full of holes, whereof, if one should be stopped he should die: then, a confession of the Resurrection: then for vnderstanding, giuen to the Cock (as you haue heard) to discerne day and night asunder; and with his crowing to awaken them; and in order, *Blessed, &c.* That he hath made me an Israelite or Iew, *Blessed, &c.* That he hath not made me a seruant, *Blessed, &c.* That he hath not made me a woman (The women here say, that he hath made me according to his will) *Blessed, &c.* That exalteth the lowly, *Blessed, &c.* That maketh the blind to see; which they should say at their first wakening, *Blessed, &c.* That raiseth the crooked; at his rising, *Blessed, &c.* That clotheth the naked; at his apparelling, *Blessed, &c.* That raiseth vp them that fall, *Blessed, &c.* That bringeth the prisoners out of prison, *Blessed, &c.* That stretcheth the world vpon the waters; when he setteth his feet on the ground, *Blessed, &c.* That prepareth and ordereth the goings of man; when he goeth out of his chamber, *Blessed, &c.* That hath created all things necessarie to life; when he puts on his shooes, *Blessed, &c.* That girdeth Israel with strength; his girdle, *Blessed, &c.* That crowneth Israel with comelineffe; when he puts on his hat, *Blessed, &c.* That giueth strength to the wearie, *Blessed, &c.* *be thou God our Lord, King of the world*, who takest sleepe from mine eies, and slumber from mine eie-lids. Then adde they two prayers to be preserued against sinnes, euill spirits, and men, and all euill. After this, humbling themselves before God, they confesse their sins, and againe comfort themselves in the covenant made to *Abraham*, *We are thy people, and the children of thy covenant, &c.* O happy we! how good is our portion? how sweet is our lot? how faire is our heritage? Oh happy we, who euery morning and euening may say, *Heare Israel, The Lord our Lord is one God.* Gather vs that hope in thee from the foure ends of all the earth, that all the Inhabitants of the earth may know that thou art our God, &c. Our Father which art in heauen, bee mercifull vnto vs for thy names sake, which is called vpon vs: and confirme in vs that which is written, *o At that time will I bring you, and gather you, and make you for a name and praise among all the people of the earth, when I shall turne your captiuities, saith the Lord.*

Then follow two short prayers for the Law giuen them. And then they goe onto the Sacrifices, which, because they cannot execute in action out of the Temple, they redeeme with wordes, reading the precepts concerning sacrifices, according to their times, comforting themselves with the saying of *H O S E E*, *We will sacrifice the calves*

d Hos. 14. 3.

of our lippes. Then repeate they an Historie of Sacrifice, and a Prayer of the vse of the Law, and how many wayes it may be expounded. This done, they (with a still voice that none can heare) pray for the reedifying of the Temple, in these words; *Let thy will bee before thy face*, O God our Lord, Lord of our Fathers, that the holy house of thy Temple may be restored to our dayes, and grant vs thy will in thy Law. After, rising with great ioy and clamour, they sing a prayer of prayse in hope hereof; and sitting downe againe, they reade a long prayer, gathered heere and there out of the Psalmes: and some whole Psalmes, and part of 1. *Chronic.* 30. and lastly, the last words of *Obadia*, 9 *The Sanitours shall ascend into Mount Sion, to indge the Mount of Esau, and the Kingdome shall be the Lords.* Which they speake in hope of the destruction of the Christians, whom they call Edomites, and of their owne restitution. (In some of their close Writings, which they will not suffer to come into the hands of Christians, they say that the ioule of *Edom* entered into the bodie of Christ, and that both hee and wee are no better then *Esau*.) The proceed \* singing, *And God shall bee King over all the earth*: in that day God shall be one, and his name one, as it is written in thy Law, O G O D, *Heare Israel, G O D O U R G O D I S O N E G O D*: And these words in their next prayer they repeat, resounding that last word: *One* by the halfe or whole houre together, looking vp to Heauen: and when they come to the last letter thereof, *Daleth*, d, they all turne their heads to the foure corners and windes of the World, signifying that God is *King of the whole world*: hauing in the word, *echad*, many superfluous subtilties: that the letter *Daleth* in regard of his place in the Alphabet, signifieth foure, and the word *echad* two hundred forty and five, whereunto adding *haselebechem emes*, *God your Lord is true*, they take vp the number of three hundred fortie and eight, and so many members there are in mans bodie: for euery member, a prayer secures them all. And this verse thrice recited, secureth against the ill spirit. They esteeme it a holy prayer, by which miracles may be wrought, and therefore vse it morning and euening. They haue another prayer called *Schone esre*, that is, eightene, because it containeth so many thanksgiuings, which they say twice a day, and the chiefe chanter of the Synagogue singeth it twice by himselfe. They thinke by this prayer to obtaine remission of their finnes. They must pray it standing so, that one foot must not stand more on the ground then the other, like the Angell, \* *And their foot was a right foot*. When they come to those words in it, *holy, holy, holy, Lord God of hosts*; they leape vp three times aloft. And he (say their *bachamin*) which speaketh a word during this prayer, shall haue burning coales giuen him to eate after his death. These eightene thanksgiuings, are for the eightene bones in the chine or backebone, which must in saying hereof be bended.

After this followeth a prayer against the Iewes revolted to Christianitie, and against all Christians, saying; *Those which are blotted out* (that is, revolters) shall haue no more hope, and all vnbeleeuers shall perish in the twinkling of an eye, and all thine enemies which hate thee, O God, shall be destroyed, and the proud and presumptuous Kingdome shall quickly be rooted out, broken, laid euen with the ground, and at last shall utterly perish, and thou shalt make them presently in our dayes obedient to vs. *Blessed art thou God*, which breakest and subduest them which are rebellious. They call the Turkish Empire the Kingdome of *Ismael*; the Roman, Edomiticall, proud, &c. They are \* themselves indeed exceeding proud, impatient, and desirous of reuenge. The Talmud saith, That the lying spirit in the mouth of *Achab's* Prophets, which perswaded him to go and fall at Ramoth Gilead, was none other but the spirit of \* *Naboth*, whom he had before slaine. And \* *Vilior Carbenus*, a Christian Jew, testifieth, That there are not vnder Heauen a more quarrellsome people, themselves acknowledging the Christians far meeke then themselves: when they haue this prouerb, that the modestie of the Christians, the wisdome and industrie of the Heathens, and faith of the Iewes, are the three pillars which sustaine the world.

But to reture to their deuotions: After those other before mentioned, followeth a prayer for the good sort, for proselytes, reedifying of the Temple, for sending the Messias, and restauration of their Kingdome. In the end they pray God to keepe them in peace, and when they come to these words, *He that make peace aboue, shall make peace onet*

q *Obad ver. 11*\* *Munster, præcept. Musæum expof. Rab.*r *Echad.*f They may not say it within foure cubits of a graue; nor in sight of an vnclean place, where dung or vrine is, except they be hardened and dried vp, or else couered. They must not stirre their eyes or fingers: It is a preleruation against Diuels. *Munster.*t *Ezek. 1.7.*u *Traff. Saabedrin.*x 1. *King. 22. 28*y *Vil. de Carben. lib. 1. cont. Iud. cap. 8.*

ouer all Israel, Amen: they goe backe three paces, bow themselves downe-wards, bend their head on the right-hand, then on the left (if some Christian be there with an Image, they must not bow, but lift vp their heart) This they doe for honour sake, not to turne their hinder parts on the Arke: and thus they go (like crabbes) out of the Synagogue, vsing certaine prayers; not running, but with a slow pace, lest they should seeme glad, that their Martins were done.

P Ric. prect as-  
format. 19.

u Psal. 72. 19.

Other their niceties in praying, as laying the right-hand on the left ouer the heart; not spetting nor breaking winde vp or downe; not (interrupted by a King) to rease prayer; to shake his bodie this way and that way; not to touch his naked bodie; and to say *Amen*, with all his heart: for they that say *Amen*, are worthy to say it in the world to come. And therefore *David* endeth a Psalm with *Amen*, *Amen*: signifying, that one is to be said heere, and the other in the other world: also in a plaine eminent place, purged from all filth, freed from the sight of women, his face to the East, standing, his feete close together, fixing his eyes on the ground, eleuating the heart to heauen, &c. I hold it enough thus to mention.

Mor. Neb. 1. 3.  
cap. 46.

Their praying to the East must be vnderstood from our Westerne parts, because Ierusalem standeth that way: for otherwise *Romans* sheweth that *Abraham* prayed in Mount Moriah toward the West; and the *Sanctum Sanctorum* was in the West, which place also *Abraham* set forth and determined. And because the Gentiles worshipped the Sunne toward the rising, therefore *Abraham* worshipped Westward, and appointed the Sanctuarie so to stand. The Talmud saith, Praying to the South bringeth wisdom; toward the North, riches.

I might here also adde their Letanie and Commemoration of their Saints almost after the Popish fashion. As thus for a taste. We haue sinned before thee, haue mercie on vs. O Lord doe it for thy names sake, and spare Israel thy people. Lord doe it for (*Abraham*) thy perfect one, and spare Israel thy people. Lord, doe it for him which was bound in thy porches (to wit, in Mount Moriah, where the Temple was afterward builded) and spare Israel thy people. Lord, doe it for him which was heard in the ladder (*Jacob*) from thy high place, and spare Israel thy people. Lord, doe it for the merit of *Ioseph* thy holy one, &c. Lord, doe it for him which was drawne out of the waters (*Moses*) and spare &c. Lord, doe it for (*Aaron*) the Priest, with *Urim* and *Thummim*. Lord, grant it for him that was zealous for thy name (*Phineas*). Lord, doe it for the sweet Singer (*David*). Lord, doe it for him which builded thine house. They name not any, but expresse him after this sort. And then proceed in like manner, with the titles, attributes, and workes of God. Doe it for thy name, Doe it for thy goodness, for thy couenant, thy law, thy glory, &c. in seuerall verses. And then to their Saints in a new passage. Doe it for *Abraham*, *Isaac* and, *Jacob*. Doe it for *Moses* and *Aaron*, for *David* and *Salomon* (as if their combined forces should effect more then single) Doe it for Ierusalem the holy Citie, for Sion, for the destruction of thy House, for the poore Israelites, for the bare Israelites, for the miserable Israelites, for the widowes and Orphans, for the sucking and wained; and if not for our sake, yet for thine owne sake. Then in another forme, Thou which hearest the poore, heare vs: thou which hearest the oppressed, heare vs: Thou which heardest *Abraham*, &c. With renewing a commemoration of their Saints larger then before: and (after some repeating the diuinites) in another tune they oppose their Saints and wicked ones together: as Remember not the lie of *Achan*, but remember *Iosua*, forgiving him, and remember *Heli* and *Samuel*, and so on in a tedious length.



## CHAP. XVI.

*Of their Ceremonies at home, after their returne, at their meales and otherwise: and of their Evening Prayer.*



Hus haue we seene the Iewish Mattins, which they chant (saith <sup>a</sup> another) in a strange wilde hallowing tune, imitating sometimes trumpets and one ecchoing to the other, and winding vp by degrees from a soft and silent whispering, to the highest and lowest Notes, that their voices will beare, with much varietie of gesture: kneeling they vse none, no more then do the Græcians: they burne Lampes: but for shew of Deuotion or Elevation of spirit, that yet in Iewes could I neuer discerne: for they are reuerend in their Synagogues, as Grammar boyes are at Schoole, when their Master is absent. In summe, their holinesse is the very outward worke it selfe, being a brainelasse head, and a soulelesse bodie. Meane-while, the good-wife at home, against her husbands returne, sweepeth the house that nothing may disturbe his holy cogitations, and layeth him a booke on the table, either the *Pentateuch of Moses*, or a booke of Manners, to read therein the space of an houre, before he goeth out of the house about his businesse. This studie is required of euery deuout Iew, either in his owne house, or else in their Schoole or Synagogue. And being thus come home, they lap vp their *Tephillin* in a Chest; first that of the head, then that of the hand.

They account it healthfull also to eate somewhat in the morning before they go to worke: for whereas there are threescore and three diseases of the gail, a bit of bread, or a draught of wine can cure them all. About eleuen of clocke his wife hath prepared his dinner, pure meats, purely dressed: but if she haue pullen or cattell, she must first feed them. For it is said, <sup>b</sup> *I will giue grasse in thy field for thy cattell, and thou shalt eate and be satisfied*: you see, the Cattell are first mentioned. And to keepe such Domesticall cattell, is good in respect of the disastorous motions of the Planets, which must some way fort to effect. But if they be studious of almes, and good workes, then *Saphyra Rabba* the great Chancellor (some Angell) according to his office, regiteth the same, and commendeth them vnto God saying, *Turne away that planetarie misfortune from such a one, for he hath done these and these good workes*. And then doth it befall some wicked man, or else some of the Cattell. Before they come to the table, they must make triall againe in the priuie what they can doe: for it is written, <sup>c</sup> *Thou shalt carry out the old, because of the new*. Especially let there be cleane water, wherein the household must first wash, then the wife, and lastly the good-man, who, presently without touching or speaking ought else, might more purely giue thanks. He (saith *R. Iose* in the <sup>d</sup> *Talmud*) that eateth with vnwasht hands, is, as he that lieth with an Harlot, for it is written: <sup>e</sup> *For the strange woman a man commeth to a morsell of bread*. They must wash before meat and after, so strictly, that they may not keep on a Ring on their finger, for feare of some vncleannesse remaining vnder it. I had rather (saith *R. Akiba*) die for thirst, then neglect this washing tradition of the Elders: when he had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne choise.

On the Table cleanly spread, must be set a whole loafe well baked; and the salt, and then the housholder or the chiefeest Rabbi at Table taketh the loafe into his hands, and in the cleaneft and best baked part thereof, maketh a cut into it, and then setting it downe, and spreading his hands on it, saith, *Blessed art thou Lord God, King of the world, who bringest bread out of the earth*: and then breaketh off that peece of bread which he had cut before, and dipping it into the salt or broth, eateth it, without speaking a word for if he speake, hee must say ouer his grace againe: After this, hee taketh the loafe, and cutteth for the rest. Then he taketh a cup of wine <sup>\*</sup> (if they haue any) with both hands, and with the right-hand holdeth it vp a handfull higher then the table, and looking stedfastly on the cup, saith, *Blessed &c. who hast made the fruit of the Vine*. Ouer water they pronounce no blessing: and if there be not three at least at the Table, each

*Buxdorf. c. 6. 7.*  
a Relation of  
Religion in  
the West.

<sup>b</sup> *Deut. 11. 13.*

<sup>c</sup> *Leu. 26. 10.*  
<sup>d</sup> *Talmud. tract. Sotah cap. 1.*

<sup>e</sup> *Prov. 6. 26.*  
<sup>\*</sup> They may not drinke any wine with the Gentiles, because it is doubtfull whether it hath beene offered to Idols or no: and though it be alleaged that the Gentiles now doe not serue idols, yet because it was determined by a certaine number of Rabbines, till by a council of so many that decree be disannulled, it must stand.  
*Elias Thif. vad. Nesech.*

man

f Robin-good-fellow, or the spirit of the buttery among the Iewes. Concerning Angels, it is thus written in the booke *Aboth*, fol. 83. frō the earth to the firmament all is full of troupes and rulers, and below are many hurt full and accusing creatures, which all haue their abode in the aire, no place being free: of which some are for peace, some for war, some prouoke to good, some to euil, to life and death, &c. *Drus. lib. 7. prat.* They say the Angell *Raziel* is Gods Secretarie, of which name are two Cabalisticall bookes. *El. Thil. Samael* is the diuel. Euerie one hath two Angels, one at his right hand, the other at his left. *Rambam. M. N. lib. 2. A.* \* Hee that leaues nothing on the table, shall not be prosperous. *Sanhed. C. helek. g. Psal. 39. 10. 11* h *Schole* pulsator among the Iewes, is as our Sexten. They will not admit of bells, because it is an inuentio of the Christians, and because (saith *Carbenus*) they are baptised: they vse this prouerb thereof, *H:* which ringeth a bell let him fall in the dunghill: and he which hangs on the bell-rope, may be hang in hell. *Ps. Carb. lib. 1. cap. 21. i. Psal. 44. 4. & 144. 15. & 145. 5.*

man must blesse for himselfe: if three or more, the rest say, Amen. Salt is religiously set on in remembrance of the sacrifices. If when they cut, they should cut off the peece of bread, it would offend God. Both hands they spread ouer the Loafe in memorie of the ten Commandements, which God hath published concerning Wheate, of which bread is made. The bread must be had in speciall honor, no vessell supported with it, or set vpon it: and a spirit called *Nabal* giueth attendance, as deputed to obserue such as (through negligence) treade it vnder soote, and to bring them into povertie: and another man (dogged by this spirit, which sought to bring him to povertie) eating victuals one day on the grasse in the field, the spirit hoped to effect his purpose: but this deuout Iew, after he had eaten, pared away the grasse, and threw it with the crummes scattered into it, into the Sea for the fishes, and presently heard a voice, saying, Woe is me foole, who haue attended to punish this man, & cannot haue occasion. They dreame that *Elias* and euery mans proper Angel attendeth at table; to heare what is said, if they talke of the Law: otherwise an ill Angell commeth and causeth bralles and diseases: and in respect of these spirituall attendants, they cast not their bones beside or behind them. They are curious not to eate flesh and fish together: but first flesh, and then scoure their teeth from the flesh, and eat a bit of bread, and drinke a draught of drinke, before they eat the fish. They must not vse the same knife to meats made of milk, which they vsed in eating flesh. Milke must not stand on the table with flesh, nor touch it.

Besides the 23. Psalme set before them in the meale time, they testifie their deuotion by multitudes of *new graces* or *thankesgivinges*, if any better wine or dainties be set before them, yea besides the particulars of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thankesgiving* is to vsurpe and steale it. Let this be spoken to the shame of many *profane Esau*s with vs, that will rather sell Gods blessings for their meat, then seeke them to their meate: although in them the painment of these by tale, and not by weight is no better then a *beast's supposition*. They make a religion of leauing some leauings of their bread on the table: but to leaue a knife there were dangerous, euer since that a Iew once in the rehearsing that part of their grace after meat, which concerneth the reedifying of Ierusalem, in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is long, containing a commemoration of the benefites vouchsafed their fore-fathers, & a prayer for regranting the same: to send *Elias*, and the *Messias*: & that they may not be brought to beg or borrow of the Christians: & for his blessing vpon all of that house, &c. wherunto is answered with a loud voice, Amen: and they say to themselves: *Fearre the Lord ye his Saints, for they that feare him haue no want: the Lions lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good:* and while this is said, there must not a crumme be left in their mouthes. The prayers must be in that place where they haue eaten: or else they shall lose the benefit of buriall: and a certaine deuout Iew in the field, remembering that he had forgotten his grace, returned backe to the house, and there performing his duty, had *maraculously* sent vnto him a doue of gold.

In cities where are Synagogues, about five in the afternoone their *h* Cleark (or some such office) goeth about, & with knocking at their dores, giues them notice of euening prayer: thither being come, they sit downe and say this prayer (of the first word, called *Afchre*.) *i. Blessed are they which dwell in thy house praying thee continually, Selah. Blessed are the people that are thus, blessed are the people whose God is the Lord, I will magnifie thee O God my King, &c.* all that 145. Psalme throughout: he which saith this Psalme thrice a day shall haue his portion in eternall life. Then the chiefe Chorister or Chanter, singeth halfe their prayer called *Kaddesch*: and then all say those eighreene praises mentioned in Morning Prayer. Then goeth their Chorister out of his pulpit, and kneeleth downe vpon the steps before the Arke, and falleth downe with his face on his left hand (all the people doing likewise) saying, *O mercifull and gracious God, I haue sinned in thy sight, but thou art full of mercy: be mercifull vnto me, and receiue my prayer proceeding from an humble heart. Reprone mee not O Lord in thy wrath, nor correct mee in thine anger,* and so proceedeth through that whole sixt Psalme: his countenance covered

and inclined to the ground. This is done in imitation<sup>k</sup> of *Ioshua*. Then the *Pracenor* or chiefe Chorister againe rising vp saith, And we know not what to doe, burth that we direct our eyes vnto thee. And then they say vp the other halfe of their *Kaddesch*, and so endeth their Euen-song.

Now should they goe home, and after supper returne to performe their Night deuotions: but because a full belly would rather be at rest, and might easily forget his duty, after some pawse and stay, they proceede before they goe to their other taske: and in that time of pawling between their *vespers* and *nocturnes*, if there be any strife between any, and reconciliation cannot be made, then he which cannot reconcile his neighbour, goeth to the common prayer-booke, and shutting it, knocketh thereon with his hand, saying *anikelao*, I conclude the businesse; as if he should say, I conclude praying till mine aduersarie be reconciled to me: vntill which thing be effected they may not pray further: and so sometimes their prayers are intermitted then and diners daies together, if one party will be stubborne. These prayers are for substance much like the former: as against the Christians, and for their owne restitution by their Messias. They depart out of the Synagogue with repetition of those sentences mentioned in the former Chapter.

At Supper they behaue themselves as at Dinner. Going to bed they put off the left shooe before the right; their shirt they put off, when they are colered in their beds, for feare of the walls beholding their nakednes. He that maketh water naked in his chamber shall be a poore man: and the prayer,<sup>l</sup> *Heare Israel*, must be his last words on his bed, and sleeping on the same, as in *Psal. 4. 5. Speake in your heart on your bed, and be silent. Selah*. If he cannot by and by sleepe, he must repeat it till he can; and so his sleep shall proue good to him. The bed must be pure: for how else should they think on the name of God? And it must be so placed, that they must lie with their heads to the South, their feet toward the North, for by this meanes they shall be fruitfull in male children. They haue also their Chamber Morals, instructing of duties betwixt the man and wife, vnto meet for sober and chaste eares. Tis time for our pen to sleepe with them, and end this Chapter.

## CHAP. XVII.

*Their weekly obseruation of Times, viz. Their Mundayes and Thursdayes, and Sabbath.*

**H**itherto haue we heard of their prayers euery day obserued. They haue also their times designed to the reading of the Law. In the<sup>m</sup> Talmud is reported, that *Ezra* in the Babylonian captiuitie was Authour vnto the Lewes of ten Commandements. First, that on the Sabbath: secondly on Munday and Thursday, with singular solemnitie, some part of the Law should be read: thirdly, that Thursday should be Court or law-day for deciding controuersies: fourthly, that it should be a day of washing, sweeping, and cleansing in honour of the Sabbath: fifthly, that men should then eate Leekes: the sixt, seuen<sup>th</sup>, eight, and ninth are of womens baking, clothing, combing, battering: the last is of cleansing after vnclane issues. Their learned men confirme this institution of *Ezra*, by authority of scripture,<sup>n</sup> *They went three daies in the desert, & found no waters. By waters* they vnderstand the Law. For so it is said, *Esay 55. 1. Come ye to the waters: that is, to the Law*: and therefore they ought not to let three daies passe without some solemn reading of the Law. Munday, and Thursday are chosen to be the daies, because on<sup>o</sup> Thursday *Moses* went the second time into the Mount, and returned with the two Tables on the Munday, on which day<sup>p</sup> also the Temple was destroyed, and the Law burnt.

This their deuotion is as ancient, as that Pharisee, *Luk. 18. I fast twice in the weeke*; that<sup>q</sup> which the most deuout amongst them doe to this day obserue. Yea it seemeth the deuouter sort fast foure daies, saith<sup>r</sup> another, on Munday, Tuseday, Wednesday and Thursday, the first for Mariners and traouellers by sea, the next for such as passe thorow desert places, the third for children which are troubled with the squinancie: (of this *Eliu Lenita*<sup>s</sup> testifieth, that after the beginning of the world it first assailed children, and

k *Iosh. 7. 6.*l *Deut. 6. 4.*m *Tract. Rabb. Kama. 7.*n *Exod. 15. 22.*o *Li. Musar. c. 4.*p *Princ. sap.*q *The deuout.*r *ter lewes fast*s *every Munday*t *and Thursday.*u *Vid Buxdor. syn.*v *c. 9. & Druf.*w *pret. in Luc. 1.*x *8. & 18. 2.*y *Li. Musar. 16.*z *In Thib. rad.*

after



after that men; so that sometimes when they neezed, their spirit fled away and they died, whence came that custome of saluting and praying well to men in neezing. The strangling of *Achitophel*, they also inteprete of this neezing farewell. The fourth dayes fast is for women which are with childe or giue sucke: but the Tuesday and Wednesday in likelihood were not ordinary, as the other. Sunday might not be thus honoured being the Christian Sabbath; and Friday was the preparatiue to their owne. Those two dayes are generally halfe holy dayes. Assembling early in their Synagogues, besides their ordinary prayers they annex many other. Among others they vse one Prayer called *Vebn rachû*, of miraculous effect, as appeared in *Vespasians* time, who committing three ships full of Iewes, without Oare or Marriner to the wide Seas, which arriued in three seuerall regions, Louanda, Arlado, Burdeli (worke for Geographers): Those which arined in this last port, by tyrannicall Edict of the King, were to be tryed whether they were true Iewes, as *Hananiah*, *Misael*, and *Azarias* made proofe of their Religion. Whereupon three dayes being required (as they said *Nabuchadnezzar* had granted them) wherein to betake themselves to fasting and prayer: in this time of despite three deuoute Iewes, *Ioseph*, *Beniamin*, and *Samuel*, inuented each of them a prayer, which they ioyned into one, and continued in praying, the same three dayes, at the end whereof they cast themselves into the fire, and there continued til it was consumed. Hence arose this ordinance euery Munday and Thursday to vse the same prayer, which is this; *And he is mercifull, and pardoning sinne doth not destroy the sinner*. He often turneth his anger from vs, and doth not kindle all his wrath. Thou, O my God, suffer me not to want thy mercy: let thy gentlenesse and truth keepe me alwayes. Helpe vs, O God, our God, and gather vs from the Gentiles, &c. for their restitution, as in other their prayers and destruction of their enemies, the Christians. After this they prostrate themselves on their faces (as beefore) with many other orisons to the like effect.

d The maner of the Law-Lecture.

Their solemne ceremonie of the Lawe-lecture followeth; In all<sup>d</sup> their Synagogues they haue the fise bookes of *Mosés*, written in great letters on Parchments of Calueskins, sowed together in length, which at both ends are fastened to pieces of wood, by which the book may be lifted and carried. This book is kept in an Arke or Chest set in som wall of the Synagogue. Before the doors of the Ark is a hanging of Tapestry, more or lesse precious, according to the qualitie of their Feasts, & for the most part wrought with Bird-worke. The booke is wrapped in a linnen cloth, wrought with Hebrew wordes: without that is hanged about some other cloth of Linnen, Silke, Veluet or Golde, to which is fastened a plate of Siluer by a chaine of Golde, vpon the which is written, *the crowne of the Law, or holinesse of the Lord*. Then goeth one about, crying, Who will buy *e Gellah et z chajm*. This is an office whereby they are authorized to handle those pieces of wood, and to open the book of the Law. He which giueth most for it, hath it: the money is reserued for the poore. The pieces of wood are called *et z chajm*, tree of life, according to *Salomon*: *Wisedome is a tree of life to them that lay holde thereon*. When the *chiefe chanter* hath taken out the booke, and goeth with it into the Pulpit, they all sing out of *Num. 10. 35*. *Arise O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee*: and out of *Esay 2. 3*. *Many people shall goe and say, Come, let vs ascend to the mount of the Lord, to the house of the God of Iacob, and he shall teach vs his wayes, and we will walke in his pathes; for the Law shall goe out of Sion, and the word of the Lord from Ierusalem*. When this *Pracantor* layeth the booke on his arme, he saith, *h Magnifie the Lord with me, and let vs exalt his name together*: to which all the people answer, *Exalt ye the Lord our God, and bow before his foot-stoole, for it is holy: exalt ye the Lord our God, and bow to the mountaine of his holinesse, for Iehonah our God is holy*. There, vpon a Table couered with silke, hee layeth downe the booke; and he which hath bought the Office, taketh from it the clothes wherein it is wrapped. Then these two call some one of the Congregation by his own and his fathers name, who commeth forth and kisseth the book, not on the bare Parchment (for that were a sinne) but on the clothes which couer it; and taking it by those pieces of wood, saith aloude, *Praise the Lord, &c. Blessed be thou O Lord, who hast chosen vs before any other people, and giuen vs thy Law. Blessed be thou, O God, the Law-giuer*. Then the *Pracantor* readeth a chapter out of the booke; and then he which

e The folding of the wood of Life.

f *Pro. 3. 18.*

g *Pracantor*.

h *Psal. 34. 4.*

i *Psal. 99. 9.*  
*I legem legebant,*  
*primùm Sacer-*  
*dos, deinde Le-*  
*uita, postremo*  
*Israel: nam*  
*tres erant qui*  
*eam legebant.*  
*Drus. ex li. Mu-*  
*lar.*

which was called forth, with like kissing and blessing returneth. Then another is called forth, and doth likewise. After him another, who had need be of strong armes: for he listeth vp and carrieth this booke that all may see it, all crying, *This is the Law which Moses gaue to the Israelites.* This Office is called *Hagbabah*, and is solde as the former. The women meane while contend amongst themselves in this Synagogue by some Lattice to haue a sight of the Law: for the women haue a Synagogue apart seuered with Lattices so, besides their pretence of modestie, to fulfill the saying of *Zacharie*,<sup>k</sup> *The family of David shall mourne apart, and their wines apart, &c.* If he which carrieth the booke should stumble or fall, it were ominous, and should portend much euill. These two Officers fould vp the booke as before; and then come all and kisse the same, and then it is carried to his place with singing. After this they end their Prayers as at other times, saying, *Lord leade me in thy righteousness, because of mine enemies, direct thy way before me:* and, *The Lord keepe my going out and coming in from henceforth for euer.* Which they also say when they goe forth on a journey or to worke.

Women haue  
a Synagogue  
apart from the  
men.  
k Zach. 12. 1.

They prepare<sup>\*</sup> themselves to the obseruation of their Sabbath, by diligent prouision on the Friday before night of the best meates well dressed; especially the women provide them good Cakes. They honour the Sabbath with three bankets: first, on the Friday night when their Sabbath beginneth, another on the Sabbath day at noone: the third before sunne-set. <sup>l</sup> *Eate ye it to day, to day is the Sabbath of the Lord, to day ye shall not finde it (Manna) in the field:* do you not see *To day* thrice mentioned, and therefore by *Moses* owne ordaining, that *Manna* must so often be eaten on the Sabbath? The richest Jewes and most learned Rabbins, disdain not some or other office, as chopping of hearbs, kindling the fire or somewhat toward this preparation. The table remaineth covered all that night and day. They wash, and if neede be, shauē their heads on the Friday, and very religiously cut their nailes, beginning with the fourth finger of the left hand, and next with the second, then with the fist, thence to the third, and last to the thumme, still leaping ouer one; in the right hand they begin with the second finger, and after proceede to the fourth, and so forth. These parings if they treade vnder foot, it is a greater sinne; but he which burieth them is a iust man, or which burneth them. Now must they also whet their kniues and put on their Sabbath-holy day-ayment to salute *Malebah* the Queene; so they terme the Sabbath. The Clarke goeth about and giueth warning of the Sabbath; and when the Sunne is now ready to set, the women light their Sabbath-Lampes in their dining roomes, and stretching out their handes toward it, say ouer a blessing. If they cannot see the Sunne, they take warning by the Hens flying to roost. The cause why the women now and at other feasts light the Lampes is *Magistrally* determined by the<sup>m</sup> Rabbins, because that *Eue* caused her husband to sin, yea, with a cudgell be-laboured him, and compelled him to eate, which they gather out of his wordes.<sup>n</sup> *The woman gaue me of the tree (to wit, a sound rib-roasting) and I did eate.* Now after they had eaten, the sunne which before shined, as it shall doe in the other life, diminished his light, and for dimming that light she lightens this. And for three causes (you shall beleue their<sup>o</sup> *Talmud*) women die in trauell; for forgetting their dough wherewith to make Cakes with Oyle, *Ex. 25.* for neglecting their termes; and not lighting the Sabbath-Lampes, which their Cabalists gather out of the three letters of the name of *Eue* or *Chanah*. These lights are two or more, according to the condition of the roomes.

\* This preparation of *Parasceue* they obserue before the Sabbath, and other feasts. *Tertullian* calls them *cena pura*.  
l *Exod. 16. 25.*

m *Orach chayim. cap. 3.*

n *Gen. 3. 12.*

o *De sab. c. 11.*

They begin their Sabbath thus soone, and end it also later, then the iust time, in commiseration of the purgatory-soules, which begin and end with them this Sabbath-rest, being the whole weeke besides tormented in that fire. *Indas* himselfe, in honour of the Christian Sabbath, from Saturday Euen-song obtained like priuiledge: witness *S. Brandon* in the legend (can you refuse him?) who found him cooling himselfe in the Sea, sitting vpon a stone which he had sometime remoued out of a place, where it was needlesse, into the high-way. (So meritorious euen in *Indas* is any the least good worke.) There did *Indas* acquaint *Brandon* with this Sunday-refreッシング of the hellish prisoners, and desired his holy company to scarre away the diuels, when they should after Sunday Euen-song come to fetch him againe, which for that time *Brandon* granted and performed.

p Like to this is the story of *Tyrinus* and *R. Akiba* in the *Talmud*.  
*Tract. sanhed. c. 7.*

The

q De Sab. c. 16.

\* Dicunt Ca-  
balifla quod qui  
uxorem suam  
cognoscit in me-  
dia nocte nollis  
veneris adveni-  
ente sabbato, &  
non aliter; pro-  
spera erit ei ge-  
neratio: tales n-  
nunquam care-  
bunt herede, &  
bonos procrea-  
bunt filios: &  
tales dicuntur  
Eunuchi quibus  
Deus etiam dat  
bona tempora-  
lia: quia sicut  
tunc Tipheret  
copulatur uxori  
Malchut, ratio-  
ne sabbati, sic  
vir tunc de in-  
fluxu tipheret  
participavit.  
Archang. in  
Cabal quem  
consule de Ti-  
pheret &  
Malchut pag. 769.  
r Esa. 58. 13.  
s Minagogim.  
Pag. 13.  
t Matth. 27. 17  
u This holy  
wine they  
sprinkle about  
their houses &  
themselves, as  
effectually a-  
gainst diseases  
and diuells,

The Jewes will not quite emptie any place of water, that on the Sabbath these fiery soules may finde where to coole them. Two Angels attend them home from the Synagogue, one good, and the other euill, which if they finde all things well, that is, lewisly prepared for the Sabbath honor, the good Angell saith it shall be for the next Sabbath, and the euill Angell (will he, will he) answereth, Amen. If otherwise, the good Angell is forced to say Amen to the euill Angels denunciation of the contrary. They feast it with much ceremonie, pronouncing their blessing on the wine: with looking on the Lamp, to repaire that fiftieth part of their eye-sight, which they say in the week time ordinarily is waisted: they couer the bread, meane-while, that it should not see the shame thereof, in that the Wine is blessed, for the Sabbath vsf before it. This good cheere on the Sabbath is of such consequence, that for this cause in their 9 Talmud is reported, that a Butcher in Cyprus, which still reserued his best meates for the Sabbath, grew by Diuine reward so rich, that his Table and all his Table-furniture were of gold. You may receiue with like credite the Legend of *Ioseph* following, who buying continually the best Fish, to honour the Sabbath with it, found in the belly of one of these Sabbath-fishes, a Hat-band of Pearles, worth no lesse then a Kingdome. The Table remaineth spread till the next night. The Lampes must not be put out, nor the light thereof applyed to the killing of fleas, to reading or writing, &c. The good man must honour that night with more kindnesse to his wife, then on other nights: therfore eate they Leekes before: therfore they marry on the Sabbath: and the children, then conceiued, must needes be \* wise and fortunate. If a Jew trauell, and on Friday euening be further from his home, then a Sabbath. dayes-journey, he must there abide, be it in the midst of a Wood or Wildernesse, till the Sabbath be past. They sleepe longer on the Sabbath morning; so with their greater pleasure to honour it. They then vsf more prayers in their Synagogues; and reade seuen Lectures of the Law. They now also reade the Prophets. They stay here till noone and no longer, least by longer fasting and praying they should breake the Prophetically commandement, *Thou shalt call my Sabbath a delight*. After dinner also they reade in their Law: for on a time, the Sabbath and the Law put vp their complaints to God for want of a companion and learner, and the Israelites were giuen as a companion to the Sabbath, and on the Sabbath a learner of the Law. But for all this they talke not more busily all the weeke through of Vsurie, buying and selling, then on the Sabbath, and haue their trickes to decoue God Almighty. Their Euen-song they haue soone done, that they might returne, and while the day yet lasteth, make an end of their third banquet, by which they are secured against hell and against *Gog* and *Magog*: They conclude it with blessings and singings, till it be late, to prolong the returne of the soules into Hell: for presently after they haue ended, there is proclamation through hell, to recall them to their dungeons. In these Songs they call vpon *Elias* to come; so iustly are they deluded, who scoffingly imputed vnto *Christ* the calling of *Elias*. But their *Elias* being busie (as he sometime said of *Ababs Baal*) and not comming, then they request him, to come the next Sabbath. But he (it seemeth) is loath to leaue his place vnder the *Tree of life* in Paradise; where he standeth (say they) enrolling their good workes in the keeping of the Sabbath. When this their deuotion is done, the women in haste run to draw water, because the Fountaine of *Miriam*, *Num. 20.* flowing into the Sea of *Tiberias*, doth from thence emptie it selfe in the end of the Sabbath into all Fountaines, and is very medicinal. After this doe the Jewes make a diuision betwene the Sabbath and the new weeke. The Housholder lighteth a great Candle, called *The Candle of Distinction*: whose light he vieweth his walls, a blessing a cup of Wine, and a little silver boxe full of sweet spices, poureth a little of the Wine on the ground, and applyeth the boxe to euery ones nose to smell to, thus to remedie the stinke, which is caused at the new opening of hell for the returne of the soules: or else to keepe them from swowning at the departure of one of their soules. For they are of opinion, that themselves haue a superfluous Sabbatharie soule, which on that day is plentifully sent in to them, to enlarge their heart, and to expell care and sorrow. *Antonius Margarita* affirmeth, that they dreame of three soules in each man, besides the Sabbatharie soule, two of which leaue him in his sleepe, one mounting to Heauen, where it learneth things to come; the other



ther called brutish, contemplating sinne and vanitie. The viewing of their nailes at the candle, is in remembrance of *Adams* nakednesse, all fauing where the nailes covered his fingers and toes ends. The wine they poure on the ground, to refresh *Corah* and his complices vnder the ground.

For their Sabbath-workes they are determined Rabbinically: a horse may haue a halter, or a bridle to leade, but not a saddle to lade him: and he that leadeh him, must not let it hang so loose, that it may seeme he rather carrieth it, then leadeh the horse: a Henne may not weare her hose sowed about her legge, but this marke must on friday be taken off. And if any cattell fall into a pit, yet may they not helpe it out on the Sabbath: so spitefully haue their Talmudicall Rabbins endeouored to make (where they could not finde) a falshood in the wordes of Christ, testifying the contrary; But from the beginning it was not thus. The Iew may not milke his cattell, nor eate of the milke when he hath procured a Christian to milke them, except he first buy it but at his owne price. A Taylor may not weare a needle sticking on his garment. The lame may vse a staffe: the blinde may not. Clogges or Pattens to keepe them out of the dirt they may not burden themselues with. It is lawfull to carrie a plaister on their sores, but if it fall off, they may not lay it on againe; nor may they binde vp a wound anew; nor carrie money in their purses or garments; nor rubbe their durtie shooes against the ground, though they may wipe it off against a wall; nor wipe their hands, fouled with dirt, on a Towell, but with a Cowes or Horse-raile they may doe it. If a flea bite, he may remoue it, but not kill it; a lowfebe may. But their Doctors disagree in this lowfe question: for *R. Eliezer* saith, One may as well kill a Camell. If a flie light on meate, or a spider run thereon, it may not be remoued: they will let men rake their money vpon pawnes, but not deliuer it themselues; as the Franciscan hath his boy to take your almes, which his vow will not suffer his holy fingers to touch. Hee must take heede of leauing more corne to fowles that day then they shall eate, if it be in an open place, lest it may there grow, and he be said to sowe corne on the Sabbath. To whistle tune with his mouth, or play it on an instrument, is vnlawfull; as also to knocke with the ring or hammer of a doore, and therefore the Clarke knocks with his hand when he calleth them to the Synagogue. To knocke on a Table to still a childe; to draw a Letter in dust or ashes, or a moistned Table, is vnlawfull; in the ayre not so. Of these Sabbath-labours they haue nine and thirtie chiefe Articles: whereto the smaller (as these) are referred, with much ridiculous nicetie, as the first Article is of tilling ground, wherein is reserued digging, filling vp ditches, &c. and to this, going ouer a fallow, rubbing his durtie shooe on the ground, &c. This time this ditch be now filled, and we proceed further.

a *Math. 23. 23*  
b *Ioh. 9.* they  
accused Christ  
for anointing  
the eyes of the  
blinde, &c. yet  
they except  
the danger of  
life. *Thancuema*  
8. 1. & *Ilnecaen*.  
fol. 47. *Aquiba*  
saith one may  
raie the dead  
by Nectoman-  
cie except on  
the Sabbath,  
and *Mi'noth*  
100. he deter-  
mineth a Sab-  
bath iourney  
out of towne  
(for within  
though as wide  
as *Niniue* it  
had none) at  
2000. cubites,  
which there is  
a measured  
mile.  
c *Vit. Carbenf.*  
41.

## CHAP. XVIII.

*The Iewish Passeouer, as they now obserue it, and other their Feasts and Fasts.*



For the Iewish Feasts, as they were celebrated before the comming of Christ, we haue already spoken. In these dayes they blindly and stubbornly persist in like *Observation of times*, though with some variation of ceremony. Their Talmud reckoneth foure New-yeares daies; besides the former<sup>d</sup> in March and September, whereof we haue spoken, the first of August beginneth their yeare of breeding cattell, accounting from thence their time of tything. In Ianuarie the first, or, as *R. Hillel* would haue it, the fifteenth began their new yeare for trees, in reckoning the time of lawfulness to eate or tythe their fruit. Their months and moueable feasts are guided by the Moon: of which they tell this storie; The Moone, say they, expostulated with God, because the Sunne shined with her, whereas no Kingdome could endure a partner: whereat God being angrie, darkned her light, that from the fourth day wherein she was created

*Buxdor. Syn.*  
*Iud.*

d Of their  
Tekuphas see  
*sup. c. 4.*

e *Seal. Em.*  
*Tem. 1. 7. p. 592.*

till man was made on the sixth, she shined not. Hence it comes to passe, that at the change in two dayes space she is neuer seene. This is the Rabbinicall custome, if they cannot vnyte the knot, they haue (not a cutting-sword, as *Alexander* for that *Gordian*) but some leaden Legend or fable Rabbinic-all-ly to determine it. *Hieronimus* à *Jude* (who about two hundred yeares since was the Popes Physitian, and turned from Iudaisme to Christianity) thus relateth it: The Moone, before equall with the Sunne, postulated with God for the reason aboue recited, and therefore was commanded to goe lessen her selfe. She (like some shrewish Iewesse) replied, she had wrong, and had spoken but reason; he to satisfie her, said, the Sunne should not shine by night, and yet should she appeare in the day. What, saith she, is a candle before the Sunne? He then promised that his people Israel should obserue their solemne festiuals, according to her designement. But when all this would not content her, as yeelding himselfe guiltie he enioyned a pecaliar meat-offering every New-Moone, for indulgence of that sinne. Thus doe they both dreame ridiculously, and blaspheme also beyond all names of impietie, in their Talmudicall Tract *Holyn*. And this they proue out of *Num.* 18. as truly, as in another place out of *Es.* 40. that God hauing polluted himselfe with burying of *Moses*, purged himselfe with fire; the water not being sufficient thereto.

f Their order of celebrating the Passconer at this day,

g Thus curious were the Roman women in the rites of *Bona Dea*, nor leauing a Mouse-hole vnsearched, lest some male mouse might marre the solemnity.

The richer Iewes prepare thirtie dayes before for their Passconer (*dentes mentem*) good Wheat for their vnleauened Cakes. The Sabbath before the Passconer is solemne and sacred, wherein they haue a Sermon concerning the *Paschall Lambe*. Two or three dayes before the Passconer, they scowre their housholde implements, of Wood and Mettall, with much curiositie and varietie of Rites. For he that in this Feast vseth an impure vessell, is as hee that hath laine by an vnleane woman. The night before the Feast, the goodman of the house with a Waxe Candle, a Dish, and Wing, beginneth his search for vnleauened bread; and with other men or boyes to helpe him, after their *Amen* to his blessing, with Waxe Candles in their handes, they leaue not a Mouse-hole vnsearched, and hide that bread which they meane to eat that night, lest they should finde that, and be forced to burne it. That which they finde, they curiously couer, lest some Mouse by carrying it, should make them haue new worke: and for this cause suppe also in a corner, with great care that nothing fall to the ground. When he hath ended his search, Whatsoeuer Leauen (saith he) is vnder mine handes, which I haue not seene, let it be tossed too and fro, *like the dust of the earth*. In the morning they make their vnleauened Cakes of meale, grownd three dayes at least. The kneading-trough must be lined with Linnen, lest some of the leauened Meale should cleaue thereto. The goodman himselfe must draw the liquor that it is kneaded with, and that at Sunne-setting. The Cakes are made with as much scruple, round, and pricked full of holes in a colde place, &c. to keepe them from leauening. They eat little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke. At the Euen-song they obserue much-what the same ceremonies, as at the Sabbath. They make at home the fairest shew of their plate and riches, and seate themselves on Chaires (as it were) of State, and account now of themselves as great Lords, triumphing ouer their late *Egyptian seruitude*; at their returne from the Synagogue they haue a Dish with three Cakes set before them, representing the high Priest, the Tribe of *Leui*, and the people of Israel: another Dish hath in it a loine of Lambe or Kidde, with a hard egge: another containeth a Gallimawfrey of Apples, Nuts, Figges, Almonds, &c. dressed with Wine in Bricke-fashion (with Cinnamon strewed on it, in remembrance of the *Egyptian Fornace*). They haue also a *Sallet of hearbes* and a Sawcer of Vineger set on the Table. Then sit they down, and euery one (to the child in the Cradle) hath his cup filled with wine. And here with a carowse after a blessing begins the feast, with a scrupulous vse of these things mentioned: then followeth the supper it selfe, with much riot til midnight, with such cheere as they haue, with diuers ceremonies, cursing their enemies, calling for *Elias*, praying for the redifying of the Temple; vsing many Diuine Attributes, as, *Mercifull God, Great God, Bountifull God, High God, Faire God, Sweet God, Mightie God, and God of the Iewes*, now build thy Temple shortly, very soone, very soone, in our dayes, very soone, very soone. Now build, now build, now build, now build, now build thy Temple quickly;

quickly; *Strong God, living God, &c.* ouer and ouer with such battologies. This night they thinke themselves secure against men and Diuels; they leaue their doores open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linnen garment. Each man drinketh foure cups full of the blessed wine, in regard of foure deliuerances, which the Rabbins finde in *Exod. 6. ver. 6. 7.* The ceremonies of *Moses* they are not ryed to (forsooth) because they are not in *Canaan*.

In the morning they visite the Synagogue with their Sabbath-rites. They bring two Bookes out of the Arke, and call forth fise men (and if this feast be on the Sabbath, seuen) to reade out of the same. Nice are their determinations what workes they may doe on this day, and what not: they may dresse no more meat then is this day eaten. If they beate spice, the mortar must lie side-wise, for distinctions sake of the day, &c. fasting and weeping must be auoided; if any farse a Henne, the needle must be threaded the day before, and the threed must be burned, not bitten or broken asunder. In such trifles the Schoole of *Schammai* licenseth to eate the same day an egge laide on a festiual day. *Hillel* denies it, and betwixt them they haue set the Rabbins by the eares, in this and such profane questions. Their Euen-song hath a short dispatch: and then the next day they reiterate the same ceremonies, and that for certainty, because they doubt of the first day of the moneth, and therefore obserue two. The foure daies following are halfe-holy daies. Some workes may be done in them, and not some, and what they doe (to make a difference) must be done otherwise, as writing crooked, &c. and that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more compleate holinesse, and the eight too, for the reason before alleadged, to be more secure of the true day. After the feast ended, they satisfie with fasting their feasting-riots, & that on two Mundaies and one Thursday: vnto the three and thirtieth day after, they are sad and heauie in remembrance of *R. Akiba*, of whose Disciples foure and twentie thousand died in that space, and were buried by women in the night, and therefore after sunne set, all this while the women lay aside their worke; on the three and thirtieth day the men bathe them and shauie their beards, and are merry, because then his Disciples ceased dying.

From the second night of their *Pesach* they number to their Pentecost fifty daies inclusively, and say, *Blessed be thou, &c.* which hast commanded vs to number the daies before haruest, of which this is the first or second, &c. they number the same standing, praying withall for the restitution of Ierusalem. They let not bloud on the euen of the Pentecost, because of a supposed winde *Tabach*, which should haue slaine all the Israelites, if they had refused next day to accept of the Laws. They keepe it two daies, for the former doubt. They take the Booke twice out of the Arke, and reade thereout the precepts concerning this Feasts sacrifices, now that they cannot performe the things. In remembrance of receiuing the Law, they strew the pauement of their houses, streets and Synagogues with grasse. They eate meates made of milke and cakes. One cake they make seuen times folded in thickenes in remembrance of the seuen heauens, by which God descended to *Mount Sinai*. Now they must haue good cheere, because at this time the King married his daughter, that is, the *Law* vnto them.

The Feast of Tabernacles is obserued eight daies; the two first, and two last more solemnely: the middle foure are halfe-holy. They mutter ouer their prayers with such haste, that he is the perfectest who speaks most with a breath. They make them Tabernacles with boughs of foure kinds of trees (more scrupulous then the Law) in which they sup, but doe not lodge. The Precentor in the Synagogue taketh a bundle of boughs, and blesteth and shaketh them, for it is written, *The trees shall clap their hands*, and moueth them three times to the East, and as often to the West, and to the N, and S, and then vp and downe like a Fencer, and then shaketh them againe, as hauing now put the Diuell to flight. Then one taketh out the Booke, and layeth it on the Pulpit, which they all with their boughs compassie seuen times a day, during the Feast; in hope of like destruction to the Christians as befell Iericho, and then renew the shaking of their boughs. The seuenth day is most solemne, called by them *Hoschana rabba*, the great *Hosanna*; as if one should say, the great feast of saluation or helpe, because then they pray for the saluation of al the people, & for a prosperous new year: and al the praiers of this

\* *Hac nocte pas. legunt historiam de exitu Aeg. & bibant 4 Cyathos vini, & post cenam frangunt panem, & dant patresfamilias unicuique in mensa cum tanta sanctitate ac si ipsum pascha masticassent.* Phil. Ferdinand. *Præc. 19.*

d *Abundans cautela non nocet.*

e Pentecost.  
f Tabernacles.  
g The last day they may kindle fire from another, nor strike fire with stone or metall, nor quench it, although to save their goods: nor blow it with bellows, but with a reede they may: with many trifling obseruations else, mentioned by *Munß.*  
Præcept. Mos. cum expof. Rab.  
\* *Palme and Willow and Pome-citron and Myrtle; the cause hereof Rabbam deliueus.* *Morch. p. 3.*  
c 44.  
h *Ps. 96. 12.*  
i *Bux. de abl. re-nat. heb.*



feast haue in them the words of *sauing*, as, *O God save vs*, and *O God of our saluation* and as thou hast *saued* the Israelites, and such like: the prayers are therefore called *Hofan-nah*. Then they produce seuen books, & in euery of their seuen compassings lay vp one again. This night they know their fortunes by the Moon: for stretching out their arms, if they see not the shadow of their head by Moone-light, they must die that yeare; if a finger wanteth, he looseth a friend; if the shadow yeeld him not a hand, he looseth a sonne; the want of the left hand portendeth losse of a daughter; if no shadow, no life shall abide with him, for it is written, *Their shadow is departed from them*. Some Iewes goe yearly into Spaine, to prouide Pome-citrons and other necessities, for the furnishing this feast; which they sell in Germanie, and other places to the Iewes at excessive prices. They keepe their Tabernacles in all weathers, except a very vehement storme driue them with a heauie countenance into their houses. Their wiues and seruants are not so strictly tyed hereto.

g Num. 14. 9.  
They say also  
that on that  
day God fore-  
sheweth how  
much it shall  
raigne all the  
yeare follow-  
ing: of plenty  
also & dearth,  
&c. and direct  
their prayers  
accordingly.  
h New Moon-  
day.

The new Moones are at this day but halfe festiuall to the Iewes, accounting themselves free to worke, or not in them; but the women keepe it intirely festiuall, because they denied their Eare-rings to the molten Calfe, which after they bestowed willingly on their Tabernacle. The deuouter Iewes fast the day before. Their Mattins is with more prayers, their dinner with more cheere then on other dayes; and a great part of the day after they sit at Cardes, or telling of Tales. That day when the Moone is eclipsed, they fast. When they may first see the new Moone, they assemble, and the chief Rabbi pronounceth a long prayer, the rest saying after him.

i New yeares  
day.  
vii. de Carben.  
l. 1. c. 16. Where  
he rehearseth  
these ceremo-  
nies, saith som  
R. beleuee  
the world be-  
gan in March.

The Iewes beleueing that God created the world, in September or *Tisri*, conceit also, that at the reuolution of the same time yearly, he sitteth in iudgement, and out of the bookes taketh reckoning of euery mans life, and pronounceth sentence accordingly. That day which their great *Sanhedrim* ordained the New-yeares festiuall, God receiuing thereof intelligence by his Angels, sent thither to know the same, causeth the same day a Senate of Angels to be assembled, as it is written, *Daniel 12*. All things prouided in the solemnest manner, the three bookes are opened; one, of the most wicked, who are presently registred into the *Bookes of Death*: the second, of the iust, who are inrolled into the *Bookes of Life*; and the third, of the meane sort, whose iudgement is demurred vntill the day of *Reconciliation* (the tenth of *Tisri*), that if in the meane time they seriously repent them so, that their good may exceede their euill, then are they entered into the *Bookes of Life*; if otherwise, they are recorded in the *Blacke Bill of Death*. Their Scripture is produced by R. *Aben*: *Let them be blotted out of the Bookes of the lining, and not be written with the iust*. Blotting points you to the Booke of Death: *Linig*, that of Life; and *not writing with the iust*, is the third Booke of Indifferents. All the workes which a man hath done through the yeare, are this day examined: The good workes are put in one balance, the bad in the other (what helpe a siluer Chalice or such heauie mettall could afford in this case, you may finde by experience in Saint *Francis* Legend, who, when the bad deedes of a great man, lately dead out-weighed the good, at a dead life cast in a siluer Chalice, which the dead partie had sometime bestowed on Franciscan deuotion, and weighed vp the other side, and so the Diuels lost their prey: ) God (say they) pronounceth sentence of punishment or reward, sometime in this life to be executed, sometime in the other. In respect hereof, their Rabbins ordaine the moneth before to be spent in penance, and morning and euening to sound a Trumpet of a Rams horne, as an *Aue Mary-Bell*, to warne them of this iudgement, that they may thinke of their sinnes; and besides to befoole the Diuell, that with this often sounding being perplexed, he may not know when this New-yeares day shall be, to come into the Court to giue euidence against them. The day before they rise sooner in the morning, to mutter ouer their prayers for remission: and when they haue done in the Synagogue, they go to the graues in the Church-yard, testifying, that if God doe not pardon them, they are like to the dead, and praying, that for the good workes of the Saints (the iust Iewes there buried) he will pittie them, and there they giue large almes. After noone, they shauie, adorne, and bathe themselves, that they may be pure the next day; (for some Angels, soiled with impurity here below, are saine to purge themselves in the fiery brooke *Dinor*, before they can

k Psal. 59. 28.

prait

praise God; how much more they?) and in the water they make confession of their finnes; the confession containeth two and twentie wordes; the number of their Alphabet; and at the pronouncing of every word, giue a knock on their breast; and then dive wholly vnder water. The feast it selfe they beginne with a cup of wine, and New-year Salutations; and on their Table have a Rammes head, in remembrance of *\* that Rammes which was offered in Isaacks stead*: and for this cause are their Trumpets of Rammes horne: Fish they eate, to signifie the multiplication of their good workes: they eate sweet fruits of all sorts, and make themselves merrie, as assured of forgiveness of their finnes; and after meat, all of all sorts, resort to some bridge to hurle their finnes into the water: as it is written, *\* He shall cast all our finnes into the bottome of the Sea*. And if they there espie any fish, they leape for joy, these serving to them as the scape-goate, to carrie away their finnes. At night they renew their cheare, and end this feast.

From this day to the tenth day<sup>b</sup>, is a time of Penance or Lent, wherein they fast and pray for the cause aforesaid; and that if they haue bene written in the *booke of Death*, yet God seeing their good workes, may repent, and write them in the *Life-booke*. Thrice a day very early they confesse three houres before day, and surcease suites at Law, &c. And on the ninth day very early<sup>c</sup> they resort to the Synagogue; and at their meeting, every male taketh a Cock, and every female a Hen; if shee bee with child, both: and the houtholder, saying out of the hundred and fift Psalme, verses 17, 18, 19, 20, 21, 22, and out of *Iob* chapter 23. vers. 23, 24, 25. swingeth the Cock three times about his head, every time saying, *This Cock shall make an exchange for me: bee shall doe for me: and I shall goe into life with all the people of Israel, Amen*. He doth it three times, for himselfe, for his children, for the strangers that are with him. Then hee killeth him, and cutteth his throat, and hurleth him with all his force to the ground, and roasterh him: signifying that he himselfe deserueth death, the sword, stoning, and fire: the inwards they hurle on the top of the house, that the Crowes may, with it, carrie away their finnes. A white Cock for this purpose is principall; a red Cock they vse not, for they are full of sinne themselves by *Esaia*s authoritie, *\* If your finnes were red as scarlet, &c.* *Antiphus Margaria* saith, That this propitiatorie creature should beare Ape, as most like to a man; but they vse a Cock for the names sake: a man in Hebrew is *Geaher*: which is the Talmudicall or Babylonish name of a Cock. Thus those that with a Rammes horne beguiled the Deuill, and with a Cock beguiled God, iustly beguiled themselves, who refuse that sacrifice of Christ, *in whose stripes they might bee healed*. They haue another fable of a Cock mentioned by *Victor Carbenis*, thinking that as often as a Cock stands on one legge and his combe lookes pale, that God is angrie: which hapneth, they say, every day, and only in the day time, and that but the twinkling of an eye. And therefore they praise God which hath giuen such vnderstanding to a Cock.

After the performance of this Cock-sacrifice, they goe to the buriall-place, vsing like ceremonies there, as on New-yeares euen: and after noone, bathe them likewise. After Euen-song, he which hath offended others, askes them forgiveness, which if he obtaine not at first, then the offender taketh with him three other, and asketh the second and third time: if all this be in vaine, he taketh ten others and reneweth his suite; if he obtaine, it is well; if not, God will hold him excused, and the other partie shall be guiltie<sup>d</sup>; if the partie offended be dead, the offender, with ten other goeth to the graue, and there confesseth his<sup>e</sup> faulkes. They confesse one to another also, and that in a secret place of their Synagogue, where each receiueh mutually at his fellowes hand with a leather belt nine and thirtie blowes: at each blow the partie beaten beareth himselfe on the breast, and saith one word of his Confession, taken out of the seuentie and eight Psalme, and eight and thirtieth<sup>f</sup> Verse, being in the Hebrew fifteen words, which he thrice repeareth: then the striker lyeth downe and receiueh like penance at the hands of the former, you may iudge with what rigour. This done, they runne home, and make merrie with the Cocks and Hens before mentioned, supping largely, because of the next dayes fast. Their supper must be ended before Sunne-set: for then

*P. Ric. de Celest. Agricult. l. 3. Reuchlin. l. 1. c. 1. de verbo Mirifica. \* Gen. 22. 13.*

*\* Mich. 7. 19.*

<sup>b</sup> Reconciliation.

<sup>c</sup> *Hosian ex Lombardo. d. Buxdorf. c. 20. Vict. Carben. l. 1. c. 17.* Addeth that the men and women that morning curse the first Christian they meete: and therefore will wait two or three houres for some to whom they owe some speciall grudge, to bestow their curse vpon him in these words, *God make thee my Cock this yeare.*

<sup>e</sup> *Ela. 1. 18.*  
<sup>f</sup> *Ant. Margaria. g. Vict. Carben. l. 1. c. 17. l. 2. c. 11*  
<sup>h</sup> Shall bee called a *finner*.  
*li. Musar. fol. 18.*  
<sup>i</sup> Saying, I haue sinned against God and this my Brother, and done thus and thus: if hee oweth him monie bee paieth it to his heires; if he knoweth none he confesseth it and leaues it in the Court. *Ibid.*  
<sup>k</sup> Yet he being mercifull, &c.

beginne their fast. They put on their cleaneſt rayment, and ouer the ſame, a great and large ſhirt downe to the ſhoes, to teſtifie their puritie. They reſort to their Synagogues with waxe candles (in Germanie they haue for euerie man one) and then light them. The women alſo light Candles at home, as on the Sabbath. It is ominous, if the Candles burne not clearly. They ſpread the floore with Carpets, for ſoiling their pureſt clothes.

Their ſixe humiliations at the feaſt of Reconciliation.

Their humiliations at this Feaſt are ſixe: firſt, ſoure and twentie, or ſeuē and twentie houres faſt, whereunto children are ſubiect: the Males after twelue yeares, the females after eleuen. Secondly, they weare no ſhoes. Thirdly, they muſt not anoint them. Fourthly, nor bathe them, nor put a finger into the water. Fifthly, nor companie with, nor touch their wiues. Before they beginne prayers, thirteene of the principall Rabbies, walking in the Temple, giue licence to all, both good and badde, to pray. And the *Præcentor* or *Reader* fetcheth the Booke out of the Arke, and openeth it, ſinging a long prayer, beginning all compacts, vowes, and oathes, &c, inſinuating, that all the vowes, promiſes, oathes, and covenants, which euery Iew had that yeare broken, be diſannulled and pardoned: and that, becauſe now all haue power to pray and praiſe God. They continue ſinging till late in the night. Some remaine all night in the Synagogue: yea the deuouter ſome ſtand vpright ſinging and praying without intermiſſion all that feaſt, the ſpace of ſeuē and twentie houres in the ſame place. Thoſe that departed the Synagogue, returne in the morning before day, and there ſtay all that day. Often they proſtrate themſelues with their face covered, according word of their Confeſſions knocking their breaſt. When it beginneth to bee night, the Prieſt draweth his *Talles* (a large cloth made of haire) before his eyes, and pronounceth the bleſſing, *Numb. 6.* holding his hand towards the people, who muſt while couer their faces with their hands: for they may not looke on the Prieſts hand, becauſe the ſpirit of God reſteth thereon. Then he ſingeth a prayer ſeuē times together, ſometimes higher, ſometimes lower with his voice: becauſe that God now aſcendeth from them into the ſeuenth Heauen: and they with their ſweet melodie bring him on the way. Then they make a long and ſhrill ſound with their *Rammes* home-trumpet: and there followeth preſently a voice from Heauen, *Goe eat thy bread with ioy and gladneſſe, &c.* After this they returne home, ſome carrying home their lights, to diſtinguiſh the holy Times (as you haue heard) from the prophane: ſome leaue them in the Synagogue all the yeare, at certayne times lighting them. Some *Saints* provide to haue a wax-light continually burning all the year long in the Synagogue, when their returne they wiſh to each other a good yeare. For the Bookes, before mentioned, are now cloſed; nor may they expect any alteration. They ſup largely, and betimes the next morning returne to the Synagogue, leſt Sathan ſhould complayne at ſo ſoone a cooling of their zeale. But the Deuill may be quiet; for when the Law was giuen, *a Sammael* the euill ſpirit complained, that he had power ouer all people, but the Iſraelites: God answered; That he ſhould haue power ouer them, if on the *Reconciliation-day* he found any ſinne in them: But he finding them pure, ſaid, That this his people were like the Angels, living in vnitie, without eating or drinking. The Iewes haue a ceremonie to giue the Deuill gifts on this day, either not to hinder them: or elſe, becauſe *b Gifts blinde the Wiſe.*

a *Pirke c. 46.*

b *Exod. 23. 8.*

c The feaſt of the Lawe finiſhed.

The Iewes diuide the Law into two and fiftie parts, and reading euery Sabbath one, the laſt falleth on the next day after the feaſt of Tabernacles, about the three and twentieth day of September. In this c day they leape, dance, and make much ioy. They aſſemble in their Synagogue, and take all the bookes of the Law out of the Arke (leaving in it meane-while, that it be not left emptie, a burning light) they reade the firſt Lecture and the laſt thereof, and leape about the Arke with the Bookes; and they hurle Peares, Nuts, and ſuch fruits among the youth, which in their ſcrambling ſometimes fall together by the eares, and marre the ſport. On this day they ſell their Synagogue-offices, the Clarke making proclamation: who will giue moſt at the third time, obtayneth firſt the office of lighting the Lights all the yeare, then that of providing the Wine, which they uſe to beginne the Feaſts with, in reſpect of the poore, which haue



have no wine to hallow at home. Thirdly, Is set to sale the office *Gelilah*, of folding vp, and vnfoldng the Law. Fourthly, *Hagbobab*, of lifting vp the Law, and carrying it in Procession. Fifthly, The office *Eitz-chajm*, of touching those turned peeces of wood, whereto the Law is fastened: which the yong men are forward to buy, in hope of holinesse and longer life. Sixthly, *Acheron*, to bee called forth last on the festiuall dayes, to reade soniewhat of the Law. Seuently, *Schetrin*, to be deputed, or substituted in place of the negligent officer, &c. The monie, hence arising, is for the vie of the poore, and reparations of their Synagogue: but in these sale-offices, wealth hath more honour then worthinesse.

Their feast of *Dedication*, wee cannot say much more of; then that which already hath beene said: much nicenesse herein is obserued, about the lights wherewith they solemnize this darknesse, which I willingly omit: these lights they vse in their houses all the space of these eight daies burning.

Their feast of *Lots* they keepe with all riot two dayes, as with some at Shroue-tide: the men disguising themselves in womens habite; the women in mens: they quaffe and drinke (it is, saith *Rabbi Isaac*, Turne, a good worke) till they finde no difference betweene *Avir Haman*, and *Baruch Mordecai*: cursed bee *HAMAN*, blessed bee *MORDECAI*; vociferations that day obserued.

They obserue festiuall the Equinoctials and Solstices; and a certaine *Regation day*: they vie the fasts before mentioned out of *Zach. 7.* with other superstitions. Some of them fast also, as is said, on Mondayes and Thursdayes; and some on the tenth of March for the death of *Miriam*: at whose departure; a certayne fountaine dried vp, and the people were left without water: but in this moneth the most Rabbins will not allow fasting, because of their deliuerance therein out of Egypt. Some fast for the death of *Samuel*, Aprill 28. and for the taking of the Arke, Aprill 10. and at other times for other Prophets. Some fast on the new-moones euen: some, when they haue had an infortunate dreame; and all that day in which their Father died; through their whole life. Their fasting is an abstinence from all eating and drinking till night. But of these fasts and other their solemnities, is said before in the abstract of their Kalender, taken out of *Ioseph Scaliger*. Their fast on the 17. of the fourth Moneth for the destruction of their Citie is rigorously kept, and from thence to the ninth day of the moneth following, are holden vnluckie dayes; in which schoole masters may not beat their scholars, nor any man will sue at the laye. And for the burning of the Temple in the ninth day of the fifth moneth they goe bare-foot, reade heauie stories, and *Ieremies* Lamentations, and moune among the graues of the dead, and are sad all that moneth: from the first to the tenth they eate no flesh nor drinke wine, nor bathe, nor marrie, nor cut their haire; the sue not at the law; for *Hosee* saith, *The moneth shall deuoure their portion*: and *they shall be taken*, saith *Ieremie*, *in their moneth*. On the eight day they eate only Lentils: for they may not eate Pease or Beanes, because they haue black spots like mounthes, which Lentils want, and therefore more fitly represent a heauie man which wanteth his mouth for sorrow: egges they may eate in the night for their roundnesse: for sorrow as if it were round rolleth from one to another. They haue their fasts also on speciall occasions, as they tell of one *Chone Hammagal*, which in a great drought, put himselfe into a pie made fit for his body, and prayed, saying, *Lord of the World, the eyes of thy children are upon me, as one whom they thinke familiar with thee: I sweare by thy holy name that I will not come hence till thou shew mercie*. And then it rained presently, for how could it choofe. They tell the same pie-tale of *Moses* likewise, and of *Habacuc*, expounding that *Hab. 2. 1.* *I will stand on my watch*, I will stand in my Pie. Their manner is, saith *Viſlor Carbenſis*, to curse *Tisue*, and say he was of the generation of *Agag* the *Amalechite*, and such a blasphemers as neuer was any, and that for his blasphemies he was stricken with madnesse.

## CHAP. XIX.

*Of their Cookerie, Butcherie, Marriages, Punishments, Funerals.*

Buxdorf. Syn.  
Jud. c. 26. & d.



Ye why doe we interrayne you so long in Feasts and Fasts? both almost violent to humane nature, howsoever the Glutton is neuer glutted with the one, and the superstitious rather kill the flesh, then the vices of the flesh, with the other? *Medio tutissimus ibis.* We will soberly recreate your spirits with a walke into the Cooke-roume, and thence to the butchery, and then to the Bride-chamber, to take view of their Espousals, Marriages, Diuorces, and thence diuorce your eyes from these spectacles; and direct them to their Beggars, Penances, and to that fatall diuorce, ending your walke where the walkes of all flesh end, at Death and the Graue. They haue Kitchen-vessells of two sorts, one for flesh, another for whit-meats. Their milke vessels of wood are marked with three cuts, because that sentence, *Thou shalt not see the a Kid in his mothers milke*, is three times in the Law repeated. Every Jew carrieth two kniues with him, one for flesh; the other for cheefe and fish, and these also are marked with three cuts. And if these vessels should be intermingled, our Jew might not care that which is dressed therein: yea the innocent vessels are broken if of earth, most accurately washed if of wood, and purged in the fire if they be of yron. They see the not milke and flesh at one time, and ouer one fire, ouer against each other: nor set them together on the Table, but separate them with somewhat set betweene. One cloth is laid for flesh, and another for whit-meate. Hee which eatech flesh, or broth thereof, may not eate whit-meates an houre after, yea the most religious will abstaine sixe houres after. Yet may they eate a Hen together with Almond-milke. If any haue not the gift of such abstinence, very carefully must he cleanse his teeth and wash his mouth, and with a peece of drie bread take away the taste of the flesh. If any suet fall into their whit-meats, they may not be eaten, except there be sixtie times as much of the meat as of the suet. An egge may not be poched in a flesh-vessell: they breake it also, and diligently obserue that none of that bloudie resemblance in the top of the egge remaine. If in cutting vp of a Hen they finde egges, they may not eate them till they bee washed and softened in water and salt. Flesh and fish may not be dressed, or set on the table, or eaten, together for this (they write) would bring the leprosie. In their diet difficulties they consult with their Rabbines. Glasses, kniues, and all their kitchen vessels new-bought, must be curiously washed, and if they will beare it, purged with the fire.

Butcherie is with the Jew exalted aboue the *liberall sciences*, and must be learned by much bookishnes and long experience. They haue a booke of shamble-constitutions, and in harder cases they aduise with some learned Rabbi. Neither may any practise this Arte without licence from the Rabbi, whereby he signifieth that he had taken examination and prooffe of the partie, and found him expert therein both in word & deed, and therefore hath permitted him to kill, and others to eate the meate by him killed: prouided that he diligently reade every weeke for one yeare, and every month the next yeare, and once a quarter during his life, the Constitutions abouesaid. They haue their especiall kniues, for this businesse, great ones for greater cattell, and small for the smaller: the greater haue blunter and broader points: if they haue any rifts in them they may not vse them. The greater beasts feet must be bound in remembrance of *Abrahams* binding *Isaac*, and then with one cut or thrust he cutteth the Wesand asunder; which done he lookes on his knife if there be any rift in it, for that would terrifie the beast, and cause the bloud to recoil back to the heart, whereby the beast would not be fit for vse as retayning some of the bloud. After this, hee hangs vp the beast, takes out the inwards, and cutting a hole on both sides of the heart, thrusteth his hand through the same into the bodie of the beast, to search if there bee any bloud; and if there bee any fault in the beast it is not for their diet, applying that which the law saith of a carkasse found torne in the fields. They cut the throat of a bird in like manner, if it be a Foule which hath quills in the wings, in remembrance of an office performed by the fowles sometimes,

\* They ground these absurdities on *Moses* his wordes.  
Exod. 23. 19.

a The knife may not after be vsed, except heated red hot in the fire three houres, and three daies hidden in the earth, and three times put into water. *Vit. Carb. l. 1. c. 12.*

b Nine houres saith *Carbenf*. This they gather out of *Num* 31. 23.

Exod. 22. 31.  
Leuit. 22.

sometimes, \* as they say to *Rebecca*, when she descended from her Camel at the sight of *Isaac*; and therefore they let the fowle bleed into a heap of ashes, and therein couer the blood. They couer the bloud also of oither creatures in the ground, because the Earth opened her mouth to drinke in the bloud of *Abel*: and because *Satan* should not accuse men of iniustice for slaying the innocent beasts, seeing so much blood-shed by them. When they haue killed a great beast, they cut out all the veines and sinewes (of which subiect they haue written speciall Treatises) and likewise all the Suet: which done, they diue them in water to mollifie them, and wash them throughly to rinse away all the blood; and then lay them on a bord, that all the water may passe from them: after which they salt them in a vessell full of holes, that the salt may draine out all whatsoeuer bloudiness yet remaining. They eat not the hinder parts in remembrance of *Laban's* thigh.

But in Italy they haue inuented a new anatomizing trick, by taking away the veines and sinewes to make them lawfull. Pitle they cannot doe the like for swine and other forbidden meats: but you see they haue some trickes to cousin God, as before to cousin the Diuell: but the most coufinage (saue that in the former they coufin themselves) is to Christians which buy those hinder parts of them, in polluting those meats, before they sell them, with filth, and with vrine of their children, adding curses and imprecations to the eaters. Thus you see the Jew-butcher had need be no botcher, but halfe a Physician in Anatomizing, and halfe a Rabbin in cases of conscience. And who knoweth whether so many Iewish Physicians come not from (and perhaps also carrie to) the Shambles?

But weary of this bloudie spectacle, let vs take a more pleasant view, of their Virgins and Espousals. These were made, saith \* *Moses de Kósi*, either with money, or with an instrument, or with copulation. It seemeth this last is vnderstood of such as had lien with a maide, and therefore must by the <sup>d</sup> Law marrie her (if the father denied him not his daughter) whereas otherwise they might not haue carnall companie before the marriage were solemnized, this being forbidden no \* lesse then to lie with a woman in her disease. Their Prayer-booke <sup>f</sup> saith thus, He which shall espouse a woman, bringeth witnesses, and before them doth betroth her with money, or somewhat money-worth, which he giueth her saying, Be thou espoused to me according to the Law of *Moses* and *Israel*. If there be no witnesses it is nothing, notwithstanding they both confesse it. If one shall affiance a woman to another, he saith, Be thou espoused to *N.* with this Ring, according to the Law of *Moses* and *Israel*. <sup>g</sup> *Buxdorsius* (to whom I am most beholding in many of these reports) writeth that when promise hath passed betweene two, many Jewes are called together into a great chamber: where euerie of the youtnes holdeth a pot in his hand. Then comes one, and reades the letters of contract, that *N.* sonne of *N.* and *N.* daughter of *N.* haue promised marriage to each other, each giuing so much in dower, which marriage is to be solemnized on such a day: and the partie which faileth in the promises, shall giue the other fiftie Florens. This done, they wish ioy to each other: and the Jewlings presently breake their earthen pots, whereby they signifie to the parties prosperitie and abundance. At parting, every one hath a cup of wine given them. Eight dayes after neither partie goeth out of the house: and many youtnes come and make merrie with the Bridegrome, imitating (they thinke) *Sampson* herein. Some say <sup>h</sup> that the man taketh the espoused Bride home to his house, to be both witness and keeper of her virginie till the marriage solemnitie. The day before the marriage, the Bride must wash her in that absolute manner <sup>i</sup> before described, certaine women ringing with somewhat when she goeth in and out of the water, some of them also leaping and dancing. The Bridegrome sends the bride a wedding girdle embossed with <sup>k</sup> gold, and she him another with siluer studs. On the wedding day the Bride adorne her selfe in the best Iewish dresse, with her marriage attire, and by women singing their sweetest *Epithalamia* is conveyed into a chamber, and there placing her on a faire seate, braid her haire into goodly curlles, and put a vail over her eyes (in imitation of *Rebecca's* modestie) hanging meanwhile, dancing, and expressing the greatest signes of ioy, thinking they therein please God, as being taught by their Rabbines, that God vsed the like curling, singing and dancing, when

a *Tunc temporis*  
(aiunt) in firmis  
tas mulieris  
am in vasis: &  
cum surrexisset  
de terra, volu-  
eres adularunt,  
sanguinemq;  
Verginitatis ei-  
us in terram  
occulerunt;  
ideoq; deus man-  
dauit, sangui-  
nem animum ma-  
flatarum trgere.  
b *Gen. 31.*

c *Lib. Præcep.*  
124. vid. *Druſ.*  
præf. pag. 2.  
d *Exod. 22. 17.*  
e *Druſ. 22. 29.*  
f *Lib. Misar.*  
cap. 6.  
g *Fol. 364.*

g *Syn Iudæ. 28.*

h. *Druſ. ubi sup.*

i *Cap. 14.*

k *784. (diebat*  
*Iudæaster) quia*  
*simen virial-*  
*bum, mulieris*  
*rubrum.*



1 *Pirke sine cap.*  
R. *Eliuzer. c. 11.*  
Brandspigel. c. 34  
in Gen. 2. 22.

h *Vid. El. Thif.*  
rad. Chapbs.  
o In token  
that they shall  
multiply like  
the Starres in  
number.

p *Jerem. 31. 22.*  
q *Psal. 147. 14.*

r *Psal. 45. 10.*

t *Ruth. 3. 9. &*  
*Ezek. 16. 8.*

Some super-  
stitiously en-  
grave therein,  
Good fortune  
commeth, or the  
Planet Jupiter,  
which they  
would borrow  
from Leahs  
words, Gen. 30.  
11. *vid. Munster.*  
ibid. The R.  
saith *Vid. R.*  
*Carbenf.* mar-  
keth diligently  
whether the  
put forth her  
fore-finger; for  
the Virgin Ma-  
ry, say they,  
ware the Ring  
on her middle-  
finger, and  
therefore all  
Iewesses refuse  
that, and vse  
the forefinger,

when he presented *Eue* to *Adam*; <sup>1</sup> yea refused not to serue that new couple, and with his owne hands made the canopie vnder which they were to receiue their marriage blessing, the Angels with pipes and trumpets making musicke to leade the dance. That which *Moses* saith <sup>m</sup>, *God built a woman*, the Talmud interpreteth, *He made curls*, and he brought her to *Adam*, to wit, with leaping and dancing. When the marriage benediction is to be solemnized: foure boyes beare a <sup>n</sup> canopie on foure poles into the place appointed, which is some street or garden <sup>o</sup> abroad in the open aire, the people sounding their acclamations, *Blessed be he which commeth*. The Bride (being led by others) goeth three times about the Bridegrome, as a cocke goeth about a hen, and that forsooth to fulfill that Prophecie, <sup>p</sup> *A woman shall compass a man*: he also must fetch one compass about her. The people also besprinkle the Bride with wheat, crying out, *Increase and multiply*, according to that of the Psalmist, <sup>q</sup> *He filleth thee with the fat of wheat*. In some places they mingle money with the wheat, which the poore Iewes gather vp. The Bride stands on the right hand, for it is written, <sup>r</sup> *Thy wife standeth at thy right hand*: with her face also to the South, for then she shall be fruitfull. The Rabbi which marrieth them, taketh the end of the Vestment about the Bridegromes necke, (they call it *Talles*) and puts it on the Brides head, after the example of <sup>s</sup> *Boaz* and *Ruth*: and then takes a glasse filled with wine, ouer which hee vttereth the marriage blessing praying God by whose instinct these persons were espoused: and so reacheth the glasse to them, and bids them drinke. This glasse, if she be a Virgin, hath but a narrow mouth, at Wormes they vse an earthen pot. Now the Rabbi receiuing a Ring of pure gold, without any <sup>t</sup> Jewell in it, and sheweth it to some witnesses, asking them if it be good and worth the money it cost; and then puts it on the brides finger, and with a loud voice pronounceth the spousall letters. After this he takes another glasse of wine, and blesteth God that the Bridegrome and Bride haue accepted of each other, and giues it them to taste. This done, the Bridegrome breaketh the former glasse against the wall or ground, in remembrance of the destruction of Ierusalem: in which respect, in some places they put ashes on the Bridegromes head. Hee weareth for this cause a black hood on his head like a mourner: and the bride likewise weareth a black cloth, fit to terrifie children with the deformitie. Thus doe they mixe mirth and mourning, as *David* warneth, *Reioyce vnto him in trembling*. This ended, they sit downe at tables, and then must the Bridegrome make triall of his breast in singing a long prayer: others in the meane time call to make readie the hens. Then is there a hen and an egge set before the Bride: of that the Bridegrome carueth her a peece, and then presently all the company, men and woman, teare the hen amongst them like hungry hounds, snatching out of each others hands and mouthes, and all to glad the new married couple. The egge is not fodde, but in another scene of mirth, one casteth it in the face of another, of some Christian especially, if any be present at the nuptials. In the same is a mysterie included for the Bride, that she shall haue as easie trauell in child-birth, as the hen layeth her egges. After this they fall to their cheere, and dances; one they call the *Mitzuah* or commandment-dance, as if God had enioyned it. The chiefe guest takes the bridegrome by the hand, another him, and so on through the company: likewise the chiefe woman takes the Bride, another her, and so one another: then do they dance in a long row with a tumultuous noise, and so end the nuptiall sports. Among all their other blessings, the Bridegrome is to say one, *ubi perspexeris sanguinem virginum*, to vse the words of *Genebrard*, who expresth it, being borrowed from some words of the Canticles, fleshly abused by such application.

The mariage commonly lasteth eight daies: and on the Sabbath they dance the lustiest of all, doing the Sabbath herein a singular honor, because that also is called a Bride. It is prohibited to bid any vncircumcised guest to this banquet: for <sup>u</sup> *Salomon* saith, *The stranger doth not intermeddle with his ioy*. Yea the good Angels seeing such there, will depart; and the euill will come and raise strifes and contentions. For they thinke no <sup>x</sup> place emptie from the earth to the skie, but all full of good or bad Angels flying or standing in the same. The mariage <sup>y</sup> is in publike, lest whoredome should bee couered vnder that pretext, pretending themselves married when they were not.

x *Com. sup. A.*  
both. fol. 83. ap.  
Drus.  
y *Rambam. M.*  
*N. lib. 3. cap. 50.*

Let it not grieue you to heare somewhat of the duties betwixt man and wife. The husband oweth ten things to the wife: <sup>a</sup> three according to the Law; her nourishment, her cloathing, and her time; namely, of due beneuolence to be performed: and seuenthings according to the words of the Scribes: the first whereof is the fundation of dowrie, viz. two hundred denarij, if she be a virgin, otherwise an hundred. The other concerne the condition of the dowrie. The woman which rendereth not her husband his due, is rebellious and refractarie; and he is bidden to expell her without a dowrie. The conditions of the dowrie were: first, to cure her in sicknesse: secondly, to redeeme her being captiue: thirdly, to burie her, being dead: fourthly, to nourish her out of his owne goods, and that she dwell in his house in her widow-hood: fifthly, to keepe her daughters till mariage: sixthly, that her sonnes inherit. They appoint not only loue, but honor to the wife (as *Peter* also enioyneth to this weaker vessell) which honor, they say, is in meat and drinke, and goodly garments, for which he shall (this was a womans friend) haue fauour with God. The Author of *Arban Turim*, addeth, That a man should loue his wife as his owne bodie, and honor her aboue his bodie, and keepe her as one of his members. For the wife is the other halfe of man, and a man without a wife, is but halfe a man. And let him take heed of striking his wife, said *ban- other*, or to be virulent in termes against her. For, for her teares (how pitifully easie are they to some?) his punishment is neere. And howsoeuer since the destruction of the Temple, the *dores of Prayers* hath beene shut, yet the *dores of teares* hath not bin shut, as saith *Dauid*, *Be not thou silent at my teares*. And should not a man honor his wife? Yes, saith *R. Hanina*, for a man hath no blessing but for his wife, as it is written, *He blessed Abraham for her*. Let a man cloath himselfe (I would not haue women heare it) beneath his abilitie, his children according to his abilitie, and his wife aboue his abilitie. Let the wife honor her husband as her father, and feare to displease him, and let him spare her in his anger, remembring that she was taken out of his ribbes. But for the wiues choice, A man ought, saith <sup>d</sup> one, to sell all that he hath and buy a wife, the daughter of a wise Disciple: if he finde not such an one, let him take a daughter of the great men of his time: if not such, the daughter of a Synagogue-Ruler; in that defect, let him take the daughter of one which gathereth almes: if not, then of a Schoole-master, and not the daughter of the people of the Land, of whom the Scripture saith, *Cursed be he that lieth with a beast*.

They say that a man ought <sup>f</sup> not to lodge in the same chamber, no not with his sister, daughter, or daughter in law: yea, their wise-men forbid conference with a woman altogether.

The bill of diuorce is still practised among the Iewes: it must be written in twelue lines (it is therefore called *8 Get*) neither more nor lesse, and deliuered to the woman before three credible witnesses, vnder their hands and seales. Then doth the husband deliuer it to her, saying, *Lo woman, the bill of thy diuorce, take it of me, by it being diuorced from, be thou free to another husband*. The tenor of this bill is this: The second day of the weeke, the eight and twentieth of the moneth, *N.* in the yeare of the world 3363. as we heere at Mentz vpon Rhene vse to reckon, I *Isaak*, sir-named *Eckendorf*, sonne of *R. Abr.* now dwelling at Mentz: of my free will, without constraint, thee *Sara*, sir-named *Trummerle*, daughter of *R. Lewi*, which hitherto hast beene my wife, haue determined to free, forsake, and diuorce. And now to forsake, free, and put thee from me, that thou mayest be thine owne, and at thine owne free will and pleasure mayest depart whither thou wilt, and none from hence forth for euer shall prohibite thee: And thou art so freed, that thou mayest marry to any other man.

This diuorce may not be done in euery place, but they haue some speciall place appointed, noted, and knowne, situate on some knowne Riuer: whereto certaine chiefe Rabbines are called by writing, if there be none there dwelling, which consummate the businesse. By the old <sup>h</sup> Law, a woman might be reconciled to her husband before the Bill of diuorce giuen, not after.

The obseruation of the brother, to marrie the wife of his brother deceased without issue, or else to lose the inheritance, which was testified by pulling off his shooe, and spetting in his face; is now thus ruled by the Rabbines, that none shall marrie such a widow;

<sup>a</sup> Vid. *Draf.*  
*prat. lib. 6. in*  
*1. Cor. 7. 2.*  
*Idem uid. Kap.*  
*R. Ab. ben Kat-*  
*lan. pr. 550. P.*  
*Ric. in prat. neg.*  
*81. horam non*  
*minuet, id est,*  
*debitum coniu-*  
*gale, idq. secun-*  
*dum vetustam*  
*Talmud. tradi-*  
*tionem otio va-*  
*cantis quotidie*  
*mechanicus ope-*  
*rarius bis in heb-*  
*domade; Asina-*  
*rius, qui sacrum*  
*las necilat, semel;*  
*qui portas per*  
*camelos semel in*  
*mensa: nauta*  
*semel in dimidio*  
*anni.*  
*Com. sup. Abotb.*  
*10. Draf. prat.*  
*pag. 185.*  
<sup>b</sup> *Musar. cap. 6.*  
<sup>c</sup> *Vid. Draf. pag.*  
*376.*  
<sup>d</sup> *Musar. 74.*

<sup>e</sup> *Vid. sup. c. 8.*  
<sup>f</sup> *Draf. prat. l. 7.*

<sup>g</sup> *Vid. Eli. Tibi.*  
*rad. get. & Draf.*  
*prat. pag. 13. &*  
*Buxd. Syn. c. 28.*

<sup>h</sup> *Draf. prat.*  
*pag. 221.*

*Eux. Syn. ca. 30.*

widow, but rather suffer the premised ignominie; which is performed in this sort. She comes before the chiefe Rabbi with five witnesses, where the Rabbi demands, if she haue been three months a widow, if her husband had a brother vnmarried, if the partie conuerted be he, &c. and lastly, if she be fasting (for otherwise) she might not spee in her brothers face. Of him also the Rabbi asketh like questions, and receiuing a deniall of marriage, there is brought a shooe of singular fashion for that purpose, which he pinneth on his right foot bare, and then setteth himselfe against a wall. The woman comes, and disclaiming his affinitie, stoupeth, and with her right hand (for if she want a right hand, it putteth the Rabbines out of their right wits to skanne, whether with her teeth, or how else it may be done) vnlooseth the shooe and taking it off, spets in his face, so that the five witnesses may see it, saying, Thus it shall be done with him which will not build the house of his brother.

For this they  
allege, *Leuit.*  
11.4.

In the time of her vncleannesse, a woman may not enter into the Synagogue, nor pray, nor name the Name of God, nor handle any holy booke; which if they obserue, the Rabbines promise them longer life. As soone as she knoweth of her vncleannesse, she presently separateth her selfe from her husband the space of seuen dayes, not touching him, nor sitting on the same seate, nor eating in the same dish, or on the same cloth, nor may drinke out of the same cup, nor stand against him, nor speake in his face. If one will giue any thing to the other, one layeth it on a bench or table, and goeth away, and the other cometh and taketh it. They say it procureth the Leprosie in the children which are then gotten, which they obiect to Christians.

i *Adhuc hebdo-*  
*mada cursu ad*  
*eam accedere,*  
*imo iuxta iunio-*  
*rum Talmudeo-*  
*rum decreta,*  
*tangere non per-*  
*mititur. P. Ric.*  
*ad prac. neg. 111*  
*k Sup. cap. 14.*

When shee hath numbered seuen<sup>i</sup> dayes of her vncleannesse, shee proceedeth to number as many of her purification: after which time finding her selfe pure she clotheth her selfe in white, and taking a woman with her, washeth her selfe in cold water (some in winter put in warme water to it, which others in the coldest season refuse) and leaues not a haire of her head vnwashed, as before is described. Some<sup>k</sup> fast till they haue done it, lest the flesh in the teeth should hinder the water from comming to them; for mouth and eyes must be open, and they must stoope, that the pappe keep not away the water from the breast: and if they haue a plaister on a sore, it must off, and their nailes must be pared.

1 *Phil. Ferdi-*  
*nandus pr. 11.*

They<sup>l</sup> write, that if any shall exceed twentie yeares and not marry, or if he shall marrie a wife which is barren, he sinneth as much as if he had slaine a man, and deserueth the punishment of *Onan*, whom God slew. Prouided, if hee addiect himselfe to the studie of the Law, and findeth no need of a wife: but if he finde concupiscence preuaile, he ought to marrie notwithstanding. And this necessitie remaineth<sup>m</sup> till he hath begotten a sonne and a daughter.

m *P. Ricinus ad*  
*pr. affir. 49.*

The poorer Iewes on the Friday night, and euery Festiuall, entering into the houses of the richer, beg prouision for the Feast. And if any be exceeding poore, the Rabbines make him a lence to beg, therein testifying of his honestie and Iewish faith; where-with he wandereth through the Countrey, visiting all the Iewes he can finde. And if he come to a place where are many Iewes, he sheweth his licence to the chiefe Rabbi; or to the Clarke which calls men to the Synagogue, or to the Elders, or Ruler of the Synagogue, which is as their Consul, or to the Ouerseers of the poore, and craueth their fauour: which granted, he standeth with two others at the dore of the Synagogue, and beggeth; or else those two go from house to house and beg for him. The like is done when a poore Iew hath a daughter marriageable, to beg for her dowrie. When poore Iewes trauell, they may turne in to another Iewes house, where (their prouerb is) the first day he is a guest, the second a burthen, the third a fugitiue.

Cap. 34.  
Diseases of the  
Iewes.

The falling sicknesse is vsuall among the Iewes, and they vse to imprecate it to each other in their anger, as they also doe the plague. In a generall pestilence they write in their chamber strange characters and wonderfull names, which (they say) are the names of the Pest-angels. And I once saw (saith our Author) *Adiridon*, *Bediridon*, and soon, the word *Diridon* riding on quite through the Alphabet, written with great letters in their houses, as a present remedie for the Plague. The Leprie they haue seldome, which may be attributed to their diet.

Cap. 35.  
Iewish penan-  
cies.

Now the Sword and Scepter is taken from them, in stead of other penalties, they inflict



inflict sharpe penances according to the nature of the crime. Thus the Adulterer satisfieth for his hot lust in cold water, wherein he is enioyned to sit some winter dayes; and if the water be frozen, the ice is cut, and he set therein vp to his chinne, as long as an egge is roasting. In summer time he is set naked in an Ant-hill, his nose and eares stopped, and after washeth himselfe in cold water. If the season be neither cold nor hot, he is enioyned a certaine kind of fasting, in which he may not eat any thing till night, and then only a little bread and water is allowed him, and yet he must after endure the Ant or water-penance. In *Medrasch* is written, that *Adam* sate vp to the nose in water an hundred and thirtie yeares, till he begate *Seth*, for eating the forbidden fruit. If the penance seeme lighter, they enioyne him further to runne thorow a swarme of Bees, and when the swelling of his bodie through their stinging is abated, he must do it againe and againe, according to the measure of his offence. If he hath often that way offended, he is bound to endure that penance many yeares, yea sometimes a three yeares fast together, eating bread and water at supper, otherwise nothing, except he rather chuse to redeeme this, with fasting three whole daies together in each yeare, without tasting any refection at all, as *Queene Esther* did. When any hath lien with a woman in her vncleanness, he incurth the penance of fortie daies fast, and twice or thrice euery of those dayes to receiue on his bare back with a leather thong or girdle nine blowes: to eat no flesh or hot meat, nor drinke any wine, but on the Sabbath. If a man kisse or embrace his menstruous wife, the case is alike. A robber is adiudged three yeares banishment, to wander three yeares thorow the Cities where Iewes dwell, crying aloud, I am a robber, and suffer himselfe to be beaten in manner aforesaid. He may not eate flesh, nor drinke wine; nor cut the haire off his head or beard: hee must put on his change of garments, and shirts vnwashed. He may not wash himselfe: euery month once he must couer his head: he must weare his arme, wherewith he committed murder, fastened to his necke with a chaine. Some are enioyned that where they sleepe one night they may not sleepe the next, that they may wander ouer the world like *Cain*. Some are constrained to weare an iron breast-plate next their skinne: and some to throw themselues downe before the dore of the Synagogue, that they which go in may treade on him. That Iew which accuseth another before a Christian Magistrate, is accounted a Traytor, and neuer made reckoning of after.

But why doe I tire the Reader, to whom I feare I haue beene ouer tedious? But in this matter of Religion, of whom is it fitter to protract discourse, then of them, whom the old world yelded the onely example of Truth, and the present age, a principall example of falsehood and superstition? Let it not grieue the Reader, to performe the last office of humanitie to our *Iew*, and as he hath seene his birth, his Synagogue-Rites, and home-superstitions, so to visit him on his death-bed, and help lay him in his graue: and examine his hope of the Resurrection, and of their *Messias*, and we will end our Pilgrimage in this Holy Land.

When <sup>a</sup> a man lieth sicke, the Rabbines visit him; and if he be rich, order is taken for his Will, and then they exhort him to perseuere constantly in their Faith. They aske him if he beleue that the *Messias* is yet to come. He maketh his confession on his bed, saying; I confesse before thee my God and Lord, God of my parents, Lord of all Creatures, that my health and death is in thy hand, I pray thee grant me recouerie of my former health, and heare my prayer, as thou diddest heare *Hezekiah* in his sickness. And if the time of my death be come, then grant that death may be my remission of all my sinne, which of ignorance or knowledge I haue committed, euer since I was a man: grant that I may haue my part in Paradise, and the world to come, which is reserved for the iust: grant that I may know the way of everlasting life. fill me with the joy of thy excellent countenance by thy right hand for ever. Blessed be thou O God, which hearest my prayer.

Thus they which refuse the merits of Christs death, ascribe remission of sinnes to their owne. When he <sup>b</sup> giueth vp the ghost, all the standers by rend their garments, but in a certaine place of the same, where they doe no great harme, about a hand-breadth. They lament the dead seuen dayes. They presently after his death powre out all the water in the house into the streete: they couer his face that it may no more

<sup>a</sup> Ceremonies about the sick.

<sup>b</sup> And about the dead in the house,

c At the graue.  
They may not  
bury the corps  
in silke or nee-  
dle-worke  
(Iuch. f. 54.) no  
nor a Prince,  
for this were  
waste, and a  
worke of the  
Gentiles.  
Officium luga-  
tium ex lib. pre-  
cationum heb.  
Mahzor, vid.  
Gemeirad.

d After the  
buriall,

e Esay 58.

be seene: they bow his thumbe in his hand, framing a resemblance of the Hebrew name *Schaddai*: his other fingers are stretched out, to testifie a forsaking of the world: they wash him with horte water, and hauing annointed his head with wine and the yolke of an egge mixed together, they put on him a white vestment, which he vied to weare on the Feast of Reconciliation. When they carrie him out of the house, they hurle after him a broken sherd, signifying, that with him all heaviness should be expelled and broken. When they are come to the place <sup>c</sup> of buriall, they say, *Blessed be God, which hath formed you with Iudgement and Iustice, hath created, fed, sustained, and at last hath deprived you of life* (speaking to the dead.) *He knoweth the number of you all, and will quicken you againe in his time. Blessed be God, which doth to die, and maketh alme. Let thy dead liue, with my carkasse let them rise againe. Awake and reioyce that lie in dust, because thy dew is the dew of light, and the earth shall cast forth the dead.* This the Minister saith alone: then he goeth on with a long prayer, of three and twentie sentences, which the people say after him, going about the sepulchre. They call this prayer *Taiduck haddin*, the subiect whereof is the iustice of God; calling for pardon in the name of *Abraham, Isaac, and Iacob*: acknowledging that by three things the foundations of the world are founded, the Law, worship, and pietie to the dead: calling for deliuerance for the blood of his seruants shed in the 856. yeare, for the confession of his holy Name, and for the merit of the only-begotten, which was seuen and thirtie yeares old, in whose place a Ramme was taken; concluding with the mention of their Captaines slaine in the 136. yeare. Heere they take downe the corpe, and then the Minister singeth, the people following. *This is the way of all the world, let him sleepe in peace, &c. Tee Fathers of the world which sleepe in Hebron, open vnto him, the gates of the garden of Eden, and say, his comming bee in peace. Tee everlasting hills of the double cause, open vnto him the gates of the garden of Eden, and bid him welcome. Tee Angels of peace go forth to meete him, vnlooke to him the gates of Paradise. Tee keepers of the treasures of the garden of Eden, open the gates and let N. enter, and enioy the fruits of Paradise; good things be at his right hand, pleasant things at his left. Heare this O Lord, and let his comming be in peace.* Then they lay him into the ground, and his neereft kinsmen cast in the first earth: after which they turne to the East with diuers other blessings. When <sup>d</sup> they returne, they bow themselves backwardes three times, and throw grasse ouer their heads, signifying their hope of the Resurrection, according to that, *Es. 66. 14. and your bones shall bud as the grasse*: saying also, *Dust thou art, and to Dust thou shalt returne.* Then doth euery one mutter a prayer to himselfe, as he goeth out of the buriall place. In the porch of the Synagogue, *God <sup>e</sup> shall destroy death for ever* (say they) *and wipe away all teares from their eyes, and will take away their sorrow from all the earth, for the Lord hath spoken it.* Then enter they into the Synagogue, and leape vp and downe, and change their Seates seuen times, and there say ouer their Purgatorie prayer *Kaddisch*. The Mourners goe bare-foote seuen dayes, and eate not Flesh, nor drinke Wine, except on the Sabbathes and Festiualls. They bathe not in three and thirtie dayes after, cut not their nailes, worke not, make a pitifull howling, &c. The first night the Mourner eateth nothing of his owne, but maketh sent him from his friends. The childe mourneth for his father a yeare. The sonne, euen monethes, saith ouer his *Kaddisch*; for meane sinners are freed sooner; but the wicked stay the whole twelue monethes: and therefore to persist the twelfth moneth in his prayer, should be to acknowledge his father a wicked man. And for this effect hereof, Rabbi *Akibba* met once in the way a man, with an Asse-like burthen of sticks, which vpon examination confessed, That hee was a Purgatorie-ghost, carrying to burne himselfe, such bundles euery day. Rabbi *Akibba* enquired if he had a sonne or wife, and where; and finding out his sonne, taught him this prayer, which was so effectually, that in a dreame this ghost returned to the Rabbi with thanks, for his deliuerance, and said hee was now in *Gan Eden*, or Paradise. Rabbi *Akibba* signified this to the Iewish Synagogues, with iniunction to teach their children this prayer.

But to returne to our Funeralls: when they are come backe to the mourning-house they wash their hands, but obserue not the Mosaicall Rites, because the Temple is not standing. Then doe they power out a long blessing ouer a cuppe of Wine, and ano-

ther ouer their meat exceeding much longer. Their Purgatorie-prayer, or (as *Gene-  
brard* calleth it, their) *Requiem, vel libera*, is this. It is better to goe into the house of  
mourning, then into the house of feasting, in which is the end of all men? which let  
the living remember. Let vs heare the end: Feare God, and keepe his Commande-  
ments: this is the duty of euery man. A sure rest in the high habitation vnder the wings  
of God, in the degree of the Saints, shining as the brightnes of the skie. The change of  
boade, pardon of sins, grans of saluation, indulgence and mercy from the sight of him  
which dwells in heauen, and a portion in the life to come: there let the portion be, and  
the dwelling of the soule of the wise Master N. The Spirit of the Lord make him to rest  
in Gan Eden, and giue him peace, as it is written in *Esay*, Let peace come, and let him  
rest in beds, walking before it, he and all the deceased of Israel, through his mercy. A-  
men. They write also on the Tombe, *Let his soule be in the garden of Eden, Amen.* Or,  
*let his soule be bound in the bundle of life.* And sometimes, Thou art the Tombe of N,  
which departed into Eden, such a day of such a month and yeare. Thus poore Purga-  
torie with Iewes and Rōmists is preached by walking ghosts. They haue a light burn-  
ing for the dead seven daies. They powre the water out of the dorts, because the *An-  
gell of Death* washeth his sword (lately vsed) in water, and enuenuometh it. This his  
sword he holdeth in his hand at the beds head, hauing on the end thereof three drops of  
gall: The sick man spying this *Deadly angell*, openeth his mouth with feare, and then  
those drops fall in, of which one killeth him, the second maketh him pale, the third rot-  
teth and putrifieth, *Elias Lewis* \* addeth, that after a man is dead the Angell of Death  
cometh and sitteth on his graue, and presently the soule entreteth into his body, and he  
maketh him stand on his feet, hauing to that purpose, in his hand a chaine, halfe of iron  
and halfe of fire, wherewith he striketh him. At the first blow his members are dissol-  
ued, at the second his bones are scattered; then come the Angels and gather them: at  
the third he is brought to dust and ashes, and returneth into his graue. And this, saith  
R. *Adair*, is more grieuous then the iudgement of hell, for the iust, and the sonnes of  
the Princes, and abortiues are iudged therewith, except they which die on the euen of  
the Sabbath, and in the land of Israel: of which you haue heard their rolling opinion  
before; neither will we roll this stone to our Reader againe.

\* In rad. Chi-  
but Hakebar.

Sup. cap. 13.

## CHAP. XX.

*The Iewes faith and hope touching their Messias.*

He Iewes generally beleeue, hope, and pray for a *Messias*; but such a  
one, whose kingdome shall be of this world, and who shall (so vsē the  
Apostles \* phrase, who were also, euen after Christs death and resur-  
rection, partakers of this dreame) *Restore the Kingdome to Israel*. And  
because the Scripture speaketh somewhat of the poore, contemptible,  
and dejected state, of the *promised Messias*, sometimes of the puissance, renowne, and  
glorie of his kingdome: they therefore frame to their conceits, two *Messiahs*, one  
poore and simple, but a mightie warrior, whom they call *Messias Ben-Ioseph*, the o-  
ther, *Messias Ben-David*; after the other in time, but before him in glory, and the *true  
Messias*: howfoeuer euen this also be in their opinions but a meere man, and one which  
shall marie and leaue behind him a remaining and reigning posteritie.

The ancient Iewes looked for this *Messias* to be sent them about this time, when  
Iesus came in the Flesh: as that Prophecie which is fathered on *Elias* testifieth to wit,  
that the world should be two thousand yeares *Tebu*, emptie and without Law, two  
thousand vnder the Law, two thousand vnder the *Messias*: and accordingly Christ  
Iesus came into the world about the yeare after the Creation, 3963. The Iewes reckon  
402. yeares fewer in all their computations, then the Christians. Vpon this occasion,  
and in regard of the generall expectation of the *Messias*, about that time rose so many  
sects, and especially that rebellion of *Ben-Cochab*, before spoken of, to whom R. *A-  
kiba* (famous for his foure and twentie thousand disciples) gaue testimonie, and called  
him

a *Al. 1. 6.*



- him *Messias the King*. But this *Ben-Cochab*, the sonne of the Starre, *Numb. 23.* was by *Adrian* (as you haue seene) besieged, taken, and executed, and was called after *Ben-Cochab*, the sonne of lying. They therefore, when as they found no *Messias*, said, that the time was deferred, because of their finnes: and after renounced *Ananias* to him, that should set downe the time of his coming. And being conuincid in their consciences, that the *Prophecies* of this time were already past and accomplished, they affirmed in their writings, that he was then borne, but did not yet reueale himselfe, because of their finnes. R. *Salomon Iarcho* writeth, that the ancient Jewes thought he was borne on that day in which Ierusalem was last destroyed; but vncertaine where he hath lien hid. Some say that he abideth in Paradise tied by the haire of a womans head: so interpreting that of the *Canticles*, *The haire of thy head is as purple*; *The King is tied in the rascals*; by *rascals* meaning Paradise. The Talmudists write, that he lay in the gates of Rome among the Lazars and Leapers, according to *Esay 53*.
- Before he cometh, they write, that ten notable miracles shall happen to waite them thereof. First, God shall raise vp three Kings, which shall make profession of the true Faith, but shall indeed betray it, and seduce men, and cause them to deny God. The Iouers of the Truth shall flee and hide themselves in caves, and holes of the earth, and these Tyrants shall pursue and slay them. Then shall there be no King in Israel (as it is written) no Pastor, no holy men. The heauens shall be shut vp, the people shall be made few: for these Tyrants, (which yet by diuine dispensation shall raigne but three moneths) shall impose ten times as much, as was before exacted, and they which haue not to pay shall lose their heads. And from the ends of the earth, shall come men, black and loathsome; the dread of whose countenance shall kill men: for they shall haue two heads and seuen eyes, sparkling like fire.
- The second Miracle shall be a great heate of the Sunne, causing Feuers, Pestilence, and other diseases, so that the Gentiles shall digge themselves graues, and there lie and with for death. But the Israelites shall haue this heate to be as a wholesome medicine to them: so interpreting the *Prophet*.
- God shall make a bloody dew fall on the earth, of which the people, and the wicked of the Israelites shall drinke, thinking it to be good water, and shall die: it shall not hurt *the iust, who shall shine*, &c.
- Fourthly, God shall make a wholesome dew to fall, whereof the indifferent meane sinners, sicke of the former dew, shall drinke and liue, *Hos. 14.6*.
- Fifthly, *The Sunne shall be darkened* thirtie dayes, and then receiue againe his light, whereby many shall embrace *Judaisme*.
- Sixthly, God, shall permit the Edomites (or Romans) to rule ouer all the world: but one especially at Rome shall raigne nine monethes ouer all the world, wasting large countries, laying heauie tributes vpon the Israelites. Then shall the Israelites haue no helper (as saith *Esay 49.16*.) But after nine months God shall send *Messias Ben-Ioseph* of the children of *Ioseph*, whose name shall be *Nehemias*, the sonne of *Husiel*. He shall come with the race of *Ephraim*, *Manasse*, *Beniamin* and *Gad*, and the Israelites hearing of it, shall flocke to him, as *Jeremie* sheweth, *Conuert ye to the Lord, ye rebellious children, I will take ye, one of a Citie, and two of a Tribe*, &c. This *Messias* shall ouerthrow the Edomites, and slay their King, and destroying the Empire, shall carrie to Ierusalem holy vessels, reserued in the house of *Alian* for a treasure. The King of Egypt also shall make peace with the Israelites, and shall kill the men about Ierusalem, *Damascus*, and *Ascalon*; the same whereof shall affright all the inhabitants of the earth.
- Seuenthly, There is at Rome a marble Image of a Virgin, not made by mans hand, to which shall resort all the wicked of the world, and shall incestuously conuerse therewith. Hence shall God frame an Infant in the same, which shall with breach of the marble come forth. This shall be named *Armillus* the wicked, the same which the Christians call Antichrist, of ten elles quantitie of breadth and length; a span-breadth betwene his eyes, which shall be red and deepe in his head; his haire yellow, the soles of his feet greene, deformed with two heads. Hee shall professe himselfe the Roman *Messias* and God, and shall be accepted of them. He shall bid them bring him the lath which he hath giuen them, which they shall bring with their Prayer-booke: he shall

cause them to beleue in him; and shall send Embassadors to *Nehemias* the sonne of *Hufiel*, and to the people of Israel, commanding them also to bring him their Lawe, and to acknowledge him for God. Then shall *Nehemias* goe vnto *Armillus* with three hundred thousand Ephramites, carrying with him the booke of the Law; and when he comes at him, he shall reade out of the same this sentence, *I am the Lord thy God, thou shalt haue none other Gods in my sight.* *Armillus* shall reply, that there is no such sentence in their Law, and therefore they should acknowledge him for God, as well as the Gentiles. Then shall *Nehemias* ouerthrow two hundred thousand of *Armillus* his Armie; whereat *Armillus* shall be so wrathfull, that he shall assemble all his forces into a deepe valley, and there shall destroy (with many other Israelites) this *Nehemias*. But the Angels shall take and hide him, that *Armillus* may not know of his death, lest he should not leaue one of Israel liuing. All Nations shall then expell the Israelites, and such affliction shall befall them, as neuer since the beginning of the world. At this time shall the *Angell Michael* come forth, and separate the wicked from Israel, as writeth *Daniel*. They which remaine shall flie into the desert, and for fise and forty dayes space, liue with grasse, and leaues, and hearbes; but all the wicked Israelites shall die. *Armillus* shall after subdue Egypt, and shall turne thence against Ierusalem, and seeke againe to waste it. These things after their manner they fable out of the eleuenth and twelfth of *Daniel*.

a Cap. 12. v. 1.

The eighth Miracle is the arising of *Michael*, who three times shall winde his great horn, *Es. 27. 13.* and *Zach. 9. 14.* At the first sound, the true *Messias Ben David*, and *Elias* the Prophet, shall shew themselues to those deuout Israelites in the deserts of Iuda, who shall then gather courage: and all the Jews in the world shall heare this sound, and shall confesse Gods deliuerance, and all that haue beene led captiue into Assyria shall assemble together. The same horn shall strike feare and diseases into the Christians and other people. Now shall the Iewes make great iourneyes towards Ierusalem, and together with *Elias* and *Messias* shall come thither with ioy. *Armillus* hearing this, in his proude furie shall re-assemble his Christians against the *Messias* and Ierusalem. But God not suffering his people to fall out of one trouble into another, shall say to the *Messias*, Come place thy selfe at my right hand; and to the Israelites, *Be still and waite for the great succour of the Lord this day.* And then shall God raine fire and brimstone from heauen, as *Ezekiel* reporteth, wherewith *Armillus* and his armie shall die, and the house of *Iacob* shall be as fire, and the house of *Ioseph* as a flame, and the house of *Esa* (the Idumzean Atheists which destroyed Gods house) as stubble.

b Eze. 38. 22.  
c Obad. 18.

At the second sound or blast of this horn of *Michael*, the graues at Ierusalem shall open, and the dead arise, and *Messias Ben David* with *Elias* shall reuoke into life that *Messias Ben Ioseph*; and the Israelites shall send *Messias Ben David* into all countries of the Iewes dispersion, to cause them to come to Ierusalem; and the Nations with whom they are, shall bring them in their Chariots, and on their shoulders.

9

The last Miracle, is the third time of *Michaels* winding his horn, when God shall bring forth all the Iewes, which are by the Riuer *Gosan*, *Lachbach*, *Chabor*, and in the Cities of Iuda, and they without number or measure, shall with their infants enter into the Paradise of *Moses*; and the ground before them and behinde them shall be meere fire, which shall leaue no sustenance to the Christians. And when the ten Tribes shall depart out of the Nations, then the pillar of the cloude of Diuine glory shall compass them, and God shall goe before them, and shall open to them the fountaines flowing from the tree of life, *Esa. 49. 10.* I might adde to these miracles that of the *Assie*, which *Abraham* rode on when he went to sacrifice his sonne; which *Moses* also vsed when he returned into Egypt (and some say *Balaams Assie* was the same) this shall the *Messias* ride on according to *Zacharies* Prophecie, *Zach. 9. 5.*

d Vlt. Carb. 1. 1.  
c. 15.

Against these ten miraculous signes, fore-shewing *Messias* his comming, the most being full of troubles, they haue ten consolations: first, The certaintie of *Messias* comming: secondly, That he shall gather them from all places of the dispersion, *Ierem. 31. 8.* but the same there mentioned shall be so cured, that they shall leape as *Harts*, &c. thirdly, God will raise up the dead: fourthly, God will erect a third Temple, according to the figure of that in *Ezekiel 41.* fifthly, That the Israelites shall then raigne o-

e Esa. 35. 6.

uer all the earth, *Esa.* 60. 1 2. yea, all the world shall be subiect to the Law, *Soph.* 3. 9. sixtly, God will destroy all their enemies, *Ezech.* 25. 14. seuenthly, God will take from them all diseases, *Esa.* 23. 24. eightly, God will prolong their liues, that they shall live as long as an Oake, *Esa.* 65. 2 2. and as in the times from *Adam* to *Noe*: ninthly, They shall see God face to face, *Esa.* 40. 5. and they shall al prophesie, *Isa.* 2. 2 8. tenthly, God shall take away from them all euill concupiscence, and inclination to euill, *Ezech.* 36. 26. Thus farre out of the booke *Abbkas Rochel*.

Their cheere in these dayes shall be the greatest beasts, birds, and fishes, which God euer created; and no other wine then what grew in Paradise, and was kept in *Adam* Celler till that time: the great Oxe *Behemoth* mentioned in *Job*, and *Psal.* 50. 10. All the beasts of the wood are mine, and the beasts feeding on a thousand hills, that is, *Behemoth* which euery day feedeth on a thousand hills. But lest this deuouring beast should consume all the hills in the world, they tell you that he is a stalled Oxe, still abiding in the same place, and what he eateth in the day, groweth againe in the night. The huge Whale *Leuiathan*, or, as they pronounce it, *Lipiasan*, must honour also this Feast: of this they write in the *Talmud*; that to preuent filling the world with these huge monsters, God gelded the male *Leuiathan*, and the female is slaine, and preserued in pickle, for the iust, to be eaten in the times of the *Messias*, *Esa.* 27. The male *Behemoth* was gelded also, and the female was stored vp for this feast. *Eliu Lenita* reporteth of a huge huge bird, also called *Barinuchne*, to be roasted at this feast; of which the *Talmud* saith, that an egge sometime falling out of her nest, did ouerthrow and breake downe three hundred tall Cedars; with which fall the egge being broken, ouerflowed and carried away sixtie Villages. We will haue the Whetstone before we part. *R. Barabananab* saw a Frogge as big as *Akra*, a Village of sixtie households: then came a huger Serpent and swallowed that huge Frogge. Lastly, the hugest hugest Crow that euer the Rabbin saw, flew and deuoured these both; and flying away, sate on a tree, which tree sure could not be lesse then the three hundred Cedars before mentioned, if this Crow were but as bigge as that egge. *R. Papa* answereth, that he would neuer haue beleueed it, but that he saw it (I hope they will pardon vs if we be of the same mind). But would you not faine heare of a man, holding like proportion? then let *R. Sam* tell you of his adventures in the burying of a dead corps, where hee encountered with a bone of a man, into which there flew a Rauens, and the Rabbi would needes follow after, to see what became of her: and so, he went and he went, three leagues in the hollow of the same bone, and could finde no end thereof, and therefore returned: so he perceiued it was one of the bones of *Og* the Giant, whom *Moses* had slaine. Perhaps you will maruell how *Moses* could atchieue such an explot. Forsooth you must vnderstand that *Moses* was tenne cubits high, and had an Axe tenne cubits long, and leaped other ten cubits in the ayre, and so gaue the deadly blow to *Og* (who it seemes was laid along in some deepe Trench, or else you will thinke the Rabbin lied. Tush, your incredulitie makes you vnworthy to heare their storie of *R. Osua*, who beguiled the Angell of Death, of whom (when he came to smite him) he would in kindnesse needes learne his future place in Paradise; wherewith the deadly Angell was content; and went with him, yea, for his security, at his request resigned his deadly weapon into his hands. Thus at last they came at Paradise, where he shewed him his place: which he desirous to take better view of, required his helpe to lift him higher, and then with a quicke deliugre leapt into Paradise. Thus did the poore coufused Angel misse his prey, and was glad with much a-doo to recouer his sword from the Rabbin. And that you might see their skill, no lesse in Cosmographie then Theologie, another was carried to the place where heaven and earth meet, and kisse each other; where, whiles he might take the more diligent view in obseruing those parts (which the Frier of Oxford neuer saw, nor *Faustus* with his *Mephosphiles*) he hanged his Cloke on a window in beauen; and suddenly it was conueyed out of sight. Hereat amazed that there should be theues in beauen, a voyce tolde him it was the heauens motion, and at such an houre the next day he might attend, and againe obtaine his Cloke; which he did accordingly. But to take view of other strange creatures, make roome, I pray, for another Rabbi with his Bird; and a great deale of roome you will say is requisite: Rabbi *Kimebi* on the 50. Psalm

auerreth

g *Iob* 40. 10.  
Of these huge  
creatures, see  
the same huge  
reports and  
hideous vani-  
ties. 4 *Esdra*  
6. 49.  
h *Baua Basra*,  
cap. 5.

i *Rad. iustina*.  
k *Bechoros*  
cap. ult.

Vid. Hieron. a  
sancta Fide con-  
tra Iudeos l. 2.

Homers Poly-  
phemus, and  
Quids iourney  
of Phaeton  
were pettie  
matters: the  
Jewes scoine  
such pedling.



auerreth out of Rabbi *Iehudab*, that *Ziz* is a bird so great, that with spreading abroad his wings, he hideth the Sunne, and darkeneth all the world. And (to leape back into the Talmud) a certaine Rabbi sayling on the Sea, saw a bird in the middle of the Sea, so high, that the water reached but to her knees; whereupon he wished his companions there to wash because it was so shallow; *Doe it not* (saith a voyce from heauen) for it is seuen yeares space since a Hatchet, by chance falling out of a mans hand in this place, and alwayes descending, is not yet come at the bottome. I perceiue by your incredulous smiles, you will scarce beleue<sup>m</sup> that a Lion in the wood *Ela*, roared so dernelly, that all the women in Rome (foure hundred miles from thence) for very horror proued abortiue; and when he came an hundred miles neerer, his terrible noyse shooke the teeth out of all the Romans heads; and the Emperour himselfe, that caused the Rabbi to obtaine of God by his prayer to make this triall of the Lion, fell downe from his Throne halfe dead: and with much importunity requested his helpe, to caute him retire to his den. But this roaring hath almost marred our feast.

Our wine you haue heard of, fetched out of *Adams Celler*, *Esa.* 27. 2. 3. and *Psal.* 75. 9. Before the feast, *Messias* will cause these prettie creatures, *Behemoth* and *Leuiathan* to play together, and make them sport; but when they haue wearied themselves in the fight, *Messias* with his sword shall kill them both, *Esa.* 27. 1. Then followeth the feast, and afterwards his marriage; <sup>o</sup> *Kings daughters shall be among thine honourable women*: *A thy right hand standeth the Queene in the golde of Ophir*. Amongst the *Messias* his excellent women (Rabbi *Kimchi* expoundeth) shall be Kings daughters, for euerie King shall repute it his owne glory to bestow a daughter on the *Messias*: but the true Queene shall be one of the fairest Israelites daughters, and shall continually conuerse with him, whereas the others must come onely at call. He shall thus beget children, which shall raigne after him, *Esa.* 53. 10. when he is dead.

Now the state of the Iewes in his time shall be such, that the Christians shall freely build them houses and Cities, and till their grounds, and bestow on them their goods; yea Princes shall serue them, and they shall walke in faire garments, *Esa.* 60. 10, 11, 12. and *Esa.* 61. 5. 6. The ayre also shall be new and wholesome, *Esa.* 65. 17. by the benefite whereof, they shall abide sound, and liue long, and in their age be as fresh as if they were young, *Psal.* 92. 14. 15. The Wheat once sown shall alway grow vp of it selfe, no other wise then the Vines, *Hosea* 14. 8. And if any shall desire any raine for his field, or garden, or one hearbe by it selfe, he shall haue it, *Zach.* 10. 11. Then shall be peace among men and beasts, *Hos.* 2. 19. *Esa.* 11. 7. If there arise any war among the Gentiles, the *Messias* shall accord them, *Esa.* 2. 4. They shall liue in great felicitie, full of the knowledge and praise of God. The earth shall be ful hereof, &c. The Talmud also speaketh of a thousand yeares wherein the world shalle be renewed (somewhat like the opinion of some Ancients in the Primitive Church) in which time the iust shall haue wings giuen them like Eagles, whereby they may flie ouer the face of the waters. But the bodies of the iust which shall rise againe, shall neuer returne to dust. *Reiurs* in this and many other of their absurdities, seekes to giue an allegoricall interpretation: but which of the Heathen haue not so patronized their superstitions and idolatries? as appeareth in the Poets, Philosophers, Chaldean and Egyptian Priests, whose mysticall learning cannot free their religions from being *mysteries of iniquitie*. Sixe thousand yeares the world endureth, saith *R. Katina*, and a thousand yeares shall be a desolation, and God onely shall be exalted in that day (for one thousand yeares is one day of the Lord) as it is written, *A thousand years in thy sight are as yesterday*; and this is a Sabbath, wherein shall be the feasting aboue mentioned. And thus did *Elias* affirme; as is said two thousand yeares the world was empty, two thousand the Law, & a thousand *Messias*; but for the sins of men that is wanting which we see wanting. (This last clause *Reiurs* saith is added by the Talmudists, who shal expect their *Messias* eighty five hundred yeares after the world endure, & in the last, saith this *Elias* shall come the son of *Dauid*.

Thus haue we heard the infancie of the Church in the time of her nonage, and of those Hebrew Patriarchs: wee haue scene also their present Infancie in these Iewish fables; the iust reward of *Louing darknesse rather then light*. And so with our prayers to God, at last to take that *Veile of Moses* from their hearts, that there may bee

1 Like the fish in the Legend of S. Brandon.

m *Colm. sap.* 3

n Job 40. 15.  
Psal. 104. 26.  
o Psal. 45. 10.

Traff. Sanbed.  
c. Helek & Traff.  
de Idolot. & de  
Sabbato.

p This was not *Elias* the Prophet, mentioned in the Scripture, but a Talmudicall Rab. and therefore no sure ground to Schelte his positions in his Treatise of the end of the World, Englished by T. R. Vid. Genetrad. chron. in initia.  
q Job. 3. 13.

One

One proper Shepheard, and one sheepsfold, and that mean-while, we may learne preciously to esteeme, and reuerently to make vse of that light we haue; warned by the spectacle of Diuine Iustice in them, through so many ages blinded in so palpable fooleries; we will now leaue them and this Holy Land, and seeke further what aduentures we shall light on in the next neighbouring Nation, hoping and crauing for pardon of such prolixitie in this part of our Discourse, fittest, of all the other in this part of our worke, to be considered.

## CHAP. XXI.

## Of the hopes and hinderances of the Iewes Conuersion.



When I had now (as I thought) brought this *Jewish Relation* to an end, and euen wearied the Reader with that which might much more wearie the Writer: that Prophecie of *Paul*, *That all Israel shall be saved*, &c. which by most Interpreters is construed of the generall conuersion of that Nation, after the fulnesse of the Gentiles be come in (as in the beginning of this Worke is said) caused my straying penne (ready to wander from these, so farre wandering from their holy Progenitors) to vndertake this taske, also to declare, what future hopes, and what present feares and lets may be conceiued of their conuersion to Christianity. The hope (though it be yet tossed vpon surges of almost desperate Seas, yet) hath *Anchoram sacram*, a sure Anchor to relie on, and a kinde of obscure kenning of that wished-for Hauen, where it would be. For *Non ita perirunt ad unum Iudai, vt nulla super sit de illorum salute spes*. The destruction of the Iewes (saith *Peter Martyr*) is not so desperate, but that there is some hope left of their salvation. And a little after (alluding to the Apostles mysterie) (*cum enim plenitudo fuerit iam ad Christum conuersa ex Gentibus, tunc & Israelita accedent*: For when there shall haue been a full conuersion of the Gentiles vnto Christ, then shall the Iewes also come in. So *Chrysostome*; *Quia subintravit plenitudo Gentium, in nouissimo saluabitur uniuersa Israel*; because the fulnesse of the Gentiles hath come in, at last all Israel shall be saved. The same hope is generally cherished by the rest of the Fathers: yet doth indeed depend more vpon *Diuine goodnesse* then on humane probability; the stability of his Truth, which hath promised (as *Paul* also *Rom. II.* expoundeth the former Prophets) the vchangeablenesse of Gods Election; the bottomlesse Sea of his Mercies, the vsearchablenesse of his Iudgements, minister hope beyond hope. Heereunto also may be added the common grounds, both of Reason, which they holde with vs in Nature; and of the Scripture, the auncienter partes whereof, and especially the Lawe of *Moses*, they maintaine with equall acknowledgement, and (for the most part) with more forward industrie and zeale, then doe the commoner sort of Christians.

But the impediments which haue hitherto, and do yet with-hold them from Christianity, doe excede in number and power. For that fore-stalled preiudice of theirs, the glory of the Temple, the sacrifices and legall worships past, their hopes then and still of such a Monarch to their *Messias*, as you haue heard of, the splendour of their renowned Ancestors, the keeping of the Diuine Oracles, their peculiar title of being Gods people, haue bred in them such a swelling pride, that they naturally enuie and abhorre the very thought thereof, that the Gentiles should in these things eyther equall or succede them.

Sooner (saith *Martin Luther*) then they would endure that the Gentiles (which in their daily prayers they curse and reuile) should haue any part with them in their *Messias*, and be accounted co heires thereof, they would crucifie ten *Messias*: yea (if it were possible) would doe to death God himselfe, with all the Angels and creatures else, although they should therefore vndergoe a thousand helles.

Hence, in a great part, proceedeth their naturall and long continued obstinacie. And besides that preiudice, pride, and enuie, they are not a little scandalized from the Christians

a *Rom. II. 14.*  
16.

b *P. Mart. in*  
*Rom. c. II.*

c *Tom. 2. Hom.*  
12. in *Marc. de*  
*verbu Dom.*  
circa scum.

d Impedi-  
ments of the  
Iewes conuer-  
sion.

e *Luth in Mich.*

ftians themfelues, somewhat in regard of the mutuall differences and difagreements among Proteftants; which, though in it felfe bad, is made much worfe by the vnreaſonable and vnreaſonable exaggeration of their common aduerſarie, the Papiſt: but more, in reſpect of thoſe which call *themſelves Catholikes*, and are not, but even by theſe men are found to be manifeſt Idolaters. <sup>d</sup> A ſcandall it is to ſee *Gods Law* neglected, and manſ executed with rigour: a greater matter, at ſome times to eate fleſh, then the adulterous pollution of the fleſh at any time: the blaſphemies of ſome Nations; theſe being interiections to the vulgar, and phraſes of gallantrie to the Princes: the forging and packing of miracles; wherein the Friers and Iewes concur with equall diligence, the one in contriuing, the other in diſcouering them. A ſcandall are the alterations which they are forced by the Inquiſitors to make in their Authors and Monuments of Antiquitie: thinking, that theſe deuifes are our beſt euidences. A ſcandall is the vowing and praying to Angels and Saints, yea, more to the *Mother of Chriſt*, then to Chriſt himſelfe, or to God, to whom alone they repute this a due ſacrifice. But the greateſt ſcandall of all others, is the *worſhipping of Images*. Indee it ſeemed ſtrange to me, and doth to the reſt of my Brethren: according to the fleſh, (*Nathaniel* a Jew borne, baptiſed in London, before the Congregation at All-hallowes made this confeſſion) euen vnto this day, in whom this *blindneſſe and hardneſſe of heart* in part continued, through occaſion given by them that profeſſe the name of Ieſus: and not only in vs, which are of the houſe of Iſrael, but in others, as the Turkes and Mahumetanes, which are of the race of *Iſmael*. We and our Fathers and Elders ſay, and in our bookes call them by no other name, but *Baile abodazara*, Idolatrous Maſters: a thing ſo deteſtable vnto vs, as nothing more, &c. They ſay vnto vs oftentimes, that they doe not worſhip them as Gods, but God in them: Neither are the Heathen, we ſay, that are round about vs, ſo blinded, that they thinke the ſtocks and ſtones to be God, but they are perſwaded that God may be worſhipped in them. And yet they goe farther: for the Chriſtians in Spaine and Portugall haue it written in their Bookes, That the Virgin *Marie* is the Lords Treafure, and that ſhee beſtowes gifts and graces vpon her ſeruants: That her mercie pardoneth them, whom the Iuſtice of her Sonne might condemne, and that our ſaluation lyeth in her hands. But our Law teacheth, That God is All ſufficient, hee giueth to whom hee liſteth, *Hee will not give his glorie to another*, &c. The Reader may (if he pleaſe) from that Jew himſelfe, in his printed Confeſſion, be further informed of that *Partition-wall*, which ſeparateth the Jew and Catholike.

They are ſo much the more ſcandalized, when they ſee the Catechiſmes recite the *Decalogue*, with omiſſion of that ſecond Commandement; which they thinke (as one of their greateſt Rabbines conteſted with our <sup>e</sup> Author) was the Ordinance of Chriſt himſelfe. Yea, the Priests and Friers let paſſe in their Conferences with them for current, their Iewiſh vpbraidings, That Chriſt, a *Carpenters Sonne*, was an Image-maker, or at leaſt an Author of their worſhipping. As for thoſe ſpeculative plaſters of *σωαία* and *αγαπία*, of intention instrumentall and finall in worſhip, of Images of the true, and Idols of the falſe Gods, they are (as euen now you heard) the vnſauoureſt dregs to the Jew in the world.

The poore Idiot, among the Chriſtians, can as little diſtinguiſh as the Pagan, and both amongſt the Chriſtians is like honour done to Gods Image, and to that of Saints, and to them both, in like forme of worſhip, as amongſt the Pagans. They are forced to be at ſome Sermons, and there are well edified by their hearing, when they ſee the Preacher direct his prayer to a Crucifixe, calling it his *Lord and Saniour*. Their *Tranſubſtantiation* is a monſter as hideous as the former.

The meanes vſed to their conuerſion are weak; eſpecially in ſome places, where they haue not the New Teſtament in ſuch Language as they can vnderſtand: and the Inquiſitors haue inhibited and taken from them all bookes written on that Theame, in defence of *Chriſtian Religion*, or againſt it, alledging, they will haue no diſputing in matters of Religion either way, like the Ieſuites Ediſt at Dola, forbidding all talke of God, either in good ſort or in bad.

But of all other this is a good furtherance, that when in their Baptiſme they denie

<sup>d</sup> Religion of the Weſt parts

<sup>e</sup> Apr. 1577.

<sup>f</sup> Rel. Weſt.

<sup>g</sup> Ibid.



the Devil and all his works; they must renounce their right and propertie in all their goods and possessions; the shamefull covetousnesse of hypocriticall Christians having brought these *irritamenta malorum* within the compasse of the Devils works: presuming (forsooth) that either the converted Jew, or his corrupt ancestors, have scraped together such heaps of wealth by vsurie, or oppression, or some unlawfull meanes or other. Therefore for the good of his soule, his body shall bee left to begge or starue; while, with the leauing of his Jewish superstition, hee must likewise leaue all that he hath: and his new-receiued Religion must be a meanes to strip him of his riches, and to weane him from his well-beloued Mammon, which that Nation is naturally so fast in loue with. This alone, to the world-bewitched Jew, is such a partition-wall to keepe him from Christianitie, that he will venture soule and all, rather then thus betray himselfe, his wife and children, to extreme beggerie and want. And so much the worse, saith *Victor Carbenus*, one of these conuerts, because in their Jewish estate they had not learned any arte which now might minister vnto them substance: Thus are they driuen to begge from dore to dore for their foode, exposed not only to this extremity of want, but to the opprobries also of vnchristian Christians, who Jewishly hate the name of a Jew, nor can the Jew be washed from it with the sacred tincture of Baptisme, scumme of the irreligious religious vulgar, which scoffe and point at them, saying there goes a baptised Jew (a name best fitting themselves) while on the other side their owne Countrey-men hate and abhorre them as Apostataes, Renegadoes, and Legitiues. And if any shew them kinder intertainment, yet (as a nine-dayes wonder) it lasteth but a little while, whereof the Jewes haue this prouerbe, *A new conuert is as a new or cleane cloth*: which at first is pleasant, but after a little wearing groweth soke and loathsome. Especially since the fairest of his preferment (to welcome him to our Religion) is to turne Frier: then which profession, nothing can be more hatefull to him, who accounteth it a course against Nature; and a breach of that Ordinance of God, (*Crescite & multiplicamini*) of multiplying the world by a holy propagation in the honorable estate of Marriage, which that doctrine of Devils hath made the Frier vncapable of. As for the example of Elias, and some other holy Men (whom our Popish Votaries would make Patrones of their disorderly Orders;) the Jew (hence more truly-Christian then the Papist) holdeth it a course extraordinarie, and ordinarily preferreth holy Marriage farre before that seeming-holy Vow of Virginity.

Thus wee see what outward scandalls, besides their generall preiudice against Christianitie, doe hinder them from it: which offences, in behalfe of the Christians, together with that preiudice, Pride, and Enuie, and aboue all, that *Veile* which Diuine Iustice hath left vpon their hearts, God in his good time remoue, and grant, according to that Prophecie,  
*That all Israel may  
 be saved.*

\* *Vict. de Carbenf cont. Iud.*  
 l. 1. c. 4. 5.

Rel West.

a Gen. 1. 28.

b Heb. 13. 4.

c 1. Tim. 4. 1. 4.



# OF THE ARABIANS, SARACENS, TVRKES, AND OF THE ANCIENT INHABITANTS OF ASIA MINOR, AND OF THEIR RELIGIONS.

## THE THIRD BOOKE.

### CHAP. I.

Of ARABIA, and of the ancient Religions, Rites, and  
Customes thereof.



ARABIA is a very large Region, <sup>a</sup> lying between two Bayes or Gulfses of the Sea, the Persian on the East, and that which hereof is called the Arabian, on the West : On the South is the Ocean ; on the North is Syria and Euphrates. <sup>b</sup> *Plinie* sets downe the Northerne Limits, the Hill Amanus, ouer against Cilicia and Commagena ; many Colonies of them being there planted by *Tigranes* the Great : it thence (saith he) declineth to our Sea and the Egyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workmanship of Nature it much resembleth the forme and site of Italie.

<sup>a</sup> *Maginus.*

<sup>b</sup> *Plin. l. 6. c. 18. Orofus. l. 1.*

<sup>c</sup> *Arabia* signifieth *Holy*. The Nations of this wide

<sup>c</sup> *Solin. 36.*

Tract of Land are many. It is the next to be spoken of in this our Discourse, according to our Geographickall methode, as confining vpon Iudæa, whence we last departed.

<sup>d</sup> Some deriue the name from *Arabus*, the sonne of *Apollo* and *Babylonia*. And the forged *Berosus* of *Annins* telleth, That *Iannus Pater* sent one *Sabus* into Arabia *Fælix*; *Arabus* into Arabia *Deserta*; and *Petereus* into *Petræa*, all Nephewes of *Cham*; all indeede the Sonnes of *Annins* his braine. True it is, that Arabia is commonly diuided into those three parts, *Petræa*, *Deserta*, and *Fælix*. Of the Nations in Arabia, *Plinie* writeth largely, amongst the rest naming the *Saracens*, whom *St. Hierome* often, *Epiphanius* also, and other of the ancient Fathers mention, of which wee are anon to speake at large. But long before *Plinie*, the Scripture speaketh of the people of this Region (not only those which are said to descend of *Cush*, the Sonne of *Cham*, but of many others, which descended of *Abraham*, as *Ishmael* the sonne of *Abraham*, by *Hagar*; and <sup>e</sup> *Zimran*, and *Iokshan*, and *Medan*, and *Midian*, <sup>e</sup> *Gen. 25. 2.*

<sup>d</sup> *Drauidius in Solim. Berof. l. 4.*

and

and *Ishbak* and *Shuah*, with their posteritie, the issue of *Abraham* by *Keturah*: who, after that *Seba* and *Sabbetha*, and *Rama* and *Sabibeca*, had peopled some parts of Arabia, were sent away with their portions Eastward to the East Countrey, that is, into Arabia; where it is likely they mingled their Seede and Generations with those former of the posteritie of *Cham*: for therefore it seemeth *Moses* wife, *Zipporah*, was called a *Cushite*, or (as some read) an *Ethiopian*, not that shee was of the Countrey *Ethiopia* in Africa, but a *Midianite* of Arabia, of *Abrahams* race: which Countrey, because the posteritie of *Cush* had first inhabited, and happily had mingled themselves in marriages with them, shee is called a *Cushite*, which some wrongly expound an *Ethiopian*, if they vnderstand it properly; although *Cush* were also the Father of the *Ethiopians*. But of this name *Ethiopia* sometimes taken more largely, otherwhiles more straitned, you shall see more in our seventh Booke, the first Chapter. This posteritie of *Abraham* are, in Scripture, often called the children of the East. The many names of the Arabian Nations, they which will may read in *Plinie* and others.

The name *Felix*, or *Happie*, is giuen to the Southerly parts of Arabia, for the fertility thereof: the name *Petraa* to a second part, of *Petra* the seat Royall, after called *Arach*, of *Aretas* an Arabian King.

The Desert Arabia hath a name answerable to the nature thereof; being, in great part, without Inhabitants, for the barrenesse of the soile: as is also a great part of that which is called *Petraa*. This Desert Arabia is also called *Astera*, *Inferior*, *Cana*, and of the Hebrewes *Cedar*. It is bounded on the East with *Babylonia*, and part of the Persian Gulfe; on the North with *Mesopotamia*, neare to *Euphrates*; on the West, with *Syria* and Arabia *Petraa*; on the South, are the Mountaines of Arabia *Felix*. Neare to them and to *Euphrates* it hath some Townes, and is frequented with Merchants, otherwhere partly vnpeopled, partly (*Strabo* therefore termeth it *Scenitis*) fed with such Roving Arabians, as haue no dwelling-houses, but remoue to and fro, seeking where to finde pasture for their Beasts, and lodge in Tents.

*David* accounteth himselfe *miserable for this dwelling in the Tents of Kedar*, or (as *Tremellins* reades it) *as the Scenites of Kedar*. Thus did the Patriarchs of old, thus did the Scythians, and thus doe the Tartars and the Arabians in Asia, Africa, and Europe, at this day, roving, robbing: and therefore the *Iewes* call the Tartarians *Kedarim*, because of their like course of life.

They which dwell in Townes and Cities, obseruing a more ciuill life, are called *Moorees*, the other Arabians, in more proper appellation. The name *Moorees* was giuen them of the Spaniards, because out of Mauritania they invaded Spaine, and now is taken vsually, not so much for the Inhabitants of the Arabian Cities, as for all of the Arabian and Mahumetan superstition. *Bosra* is the chiefe Citie.

Arabia *Petraa* adioyneth on the West and North of *Syria*; on the East to the Desert Arabia; on the South to the *Happie*. *Plinie*, *Strabo*, and *Ptolemie*, call it *Nabathæa*. Some thinke, of *Nebaioth*, sonne of *Ishmael*. *Tyrinus* calls it Arabia Secunda. Now it is called by *Ruscelli*, *Baraah*; or after *Ziglerus*, *Barra*; or *Bathalatha*, after *Castaldus*. *Ptolemie* ascribeth the Hill *Casius* hereto: which saith he, is so high, that from the fourth watch of the night, or the last quarter thereof, it sheweth the Sunne rising. But *Nonius Pintianus* correcteth him, saying, there are two *Casii*, the one of *Syria*, the other of Arabia, and that this report is to bee applyed to the Syrian *Casius*; wherein *Schottus* is of another minde.

Nigh to *Syria* it is more plentifull, then in other parts. The scarcitie of wood and water, with the barrenesse of the soile in other places, shew how it is maligne of the Elements. Both in this part, and the former, they had neede goe strong and well accompanied, for feare of robbetrie and spoile, which the Arabians attend.

This part is famous vnto all Generations, not so much for the *Amalekites*, *Midianites*, and other their bordering Neighbours (of whom and their Religion somewhat is spoken before) as for the miraculous passage of the *Israelites* through the same, and abode therein fortie yeares, in which time they receiued the Law, were fed with *Manna*; their Meat, Drinke, Clothing, Iudgements, Mercies, continually yeelding miraculous euidence of Gods presence amongst them.

*Bellonius*

f Num. 12. 1.

g Arias Montan. Catib.

h Maginus, Ptolom. l. 5.

i Scenite, vel Nomades, ἀνὸς καὶ ἐκχυρῶν  
j. Tentorys.  
k Psal. 120. 5.  
l Tanquam Scenite Kedareni.  
m Elias Thif. rad. Kedar.

n Boter. velat. part. 1. l. 2.

o Adri. hom. Theat. T. S.

p Mel. l. 1. c. 10.  
q ad eū Castig. Pintianus & Spicileg. A. Schot.

q Lib. 1. c. 10.  
r K. Volaterran.



*Bellonius* visited the *Mount Sinai*: he saith, it is a mile and a halfe from *Horeb*, and farre higher: from whose top, (which is hard stone of yron colour) may both shores of the Red Sea be seen. This Sea is not therefore called Red, because either the ground, or the sand, or the water thereof is Red, as *Bellonius* hath observed, for none of them are so. The people thereabouts take care for no other houses then the boughes of Palme-trees, to keepe them from the heate of the Sunne (for raine they haue but seldom:) the cattell are lesse there then in Egypt. In the ascent of *Mount Sinai* are steps cut out in the Rock: they beganne to ascend it at breake of day, and it was after noone before they could get to the Monasterie of Maronite Christians, which is on the top thereof. There is also a Meschit there for the Arabians and Turkes, who resort thither on pilgrimage as well as the Christians. There is a Church also on the top of *Mount Horeb*, and another Monasterie at the foot of the Hill: besides other Monasteries, wherein liue religious people, called *Caluier*, obseruing the Greeke rites who shew all (and more then all) the places renowned in Scriptures and Antiquities to Pilgrims. They eat neither flesh nor white meates. They allow foode vnto strangers such as it is, rice, wheat, beanes, and suchlike, which they set on the floore without a cloth, in a wooden dish, and the people compose themselves to eat the same, after the Arabian manner, (which is to sit vpon their heeles touching the ground with their toes, whereas the Turkes sit crosse-legged like Taylors.) There is extant an Epistle of *Engenius* Bishop of M. Sinai, written 1569. to *Charles* the Archduke, wherein hee complaineth that the Great Turke had caused all the reuenues of the Churches and Monasteries to bee sold: whereby they were forced to pledge their holy vessells, and to borrow on vsurie.

*Arabia Felix* trendeth from hence Southwards, hauing on all parts the Sea: against which is dorth about the space of three thousand fise hundredeth and foure miles. *Vngul* calls it *Panchza*, now *Ayaman*, or *Giamah*. This seemeth to be the Countrie wherein *Saba* stood, chiefe Citie of the *Sabzans*, whose Queene visited *Salomon*: for so the Iewes reckon, howsoeuer the *Abassines* challenge her to themselves. *Aben Ezra* on *Dan. 11.* calls this *Saba* *Aliman* or *Alieman*: and *Salmanticensis*, *Ieman*, which is all one (for all is but the article) signifying the South: as the Scriptures also call her *Queene of the South*. For so it was situate, not to *Iudaea* alone, but to the *Petraan* and *Desert Arabia*. The name *Seba* or *Saba* agreeth also with the name of *Sheba*, *Gen. 10. 7*. As for *Sheba* the Nephew of *Abrabam* by *Keturah*, it is like he was founder of the other *Seba* or *Saba* in *Arabia Deserta*, the elder posteritie of *Chush* hauing before seated themselves in the more fertile Southerne Countrie: and because both peoples, these in *Arabia* and those in *Africa* were comprehended vnder one generall name of *Ethiopia*, hence might those of *Africa* take occasion to vsurpe the Antiquities of the other. Yea it is more likely that these *Abassens* in *Africa* 1000. yeares after that Queene was buried were seated in *Arabia*, and thence passed in later ages into *Africa*, subduing those Countreies to them. For so hath *Stephanus*, *Abassini idus Arabias: p. rti* *Zu Bais*. The *Abassens* (so we now call those *Ethiopians* in the Empire of *Prishyur Iohn*) are a Nation of *Arabia*, beyond the *Sabzans*: so that out of *Arabia* they carried this Tradition with them, as it is likely, into *Africa*, where want of learning, and plentie of superstition, hath so increased their Legend of this Queene, as we shall after heare. *Beniam. Itiner.* *Tudolensis* writeth likewise that the Region of *Seba* is now called the Land of *Aliman*, and that it extendeth sixteene dayes iourneis alongst the Hills: In all which Region there were of those *Arabians*; which had no certaine dwellings but wandred vp and downe in Tents, robbing the neighbour Nations (as is also reported of the *Saracens* neare *Mecca*, which gouernement of *Mecca Salmanticensis* adioyneth to that of *Aliman*, or the Kingdome of *Saba*: for so, saith he, the Iewes in those parts still call the chiefe Citie of that Kingdome. It hath store of Riuer, Lakes, Townes, Cities, Cattel, fruits of many sorts. The chiefe Cities are *Medina*, *Mecca*, *Ziden*, *Zebit*, *Aden*. *Beniam.* addeth *Theima* or *Themian*, a Citie walled fifteen miles square, enclosing ground forillage in the walls. *Tilmaas* also, *Chibar* and others. There is store of siluer, gold, and varietie of gemmes. There are also wilde beasts of diuers kindes. As for the *Phoenix*, because I (and not I alone) thinke it a fable, as neither agreeing to reason nor likelihood,

q *Obser. l. 2. c. 20. & d.*  
r *Moses Narbonens.* writeth that he obserued in the stones of *Sinal* a bushor bramble figured, whereof some thinke *Sinal* is named of *Sench*, which signifieth a bush *Drus.* *prat. pag. 269.*  
f *Of this see more. l. 7. c. 11.*

t *Maginus.*  
Dom *Niger!*  
Com. *Asia. l. 6.*  
u *Adrich. sagiti*  
it is now called *Mamottra.*

x *Vid. Drus.*  
*prat. pag. 32. 334*  
*Rhodoman.*  
calls her *Apia. Sins*  
*Nauayra.*

*Step. de vrb.*

*Beniam. Itiner.*

y *Iuchasin.*  
*pag. 2.*

Phor. E. lib. 1. b. 2. 244.

lihood, and plainly disagreeing to the Historie of the Creation and of *Noahs Ark*, in both which God made all Male and Female, and commanded them to increase and multiply, I thinke it not worthie recitall. One wonder of Nature done in Abis a City of this Region, will not, I thinke, be distastfull: cited by *Photinus* out of *Diodorus Siculus*, written in some part of his workes which is now wanting. One *Diophrantus* a Macedonian being married to an Arabian woman in that Citie Abis, had by her a daughter called *Herais*, which in her ripe age was married to one *Samiades*, who having lived a yeare with her, did after trauell into farre Countries. In the meane time, his wife was troubled with an vncouth and strange disease: a swelling arose about the bottome of her belly, which on the seventh day breaking, there proceeded thence those parts whereby Nature distinguisheth men from the other sexe: which secrets shee kept secret notwithstanding, continuing her womans habite till the returne of her husband. Who then demanding the companie and dutie of his wife, was repelled by her father, for which he sued him before the Iudges, where *Herais* was forced to shew that which before her modestie had forbidden her to tell: and afterwards naming himselfe *Diophrantus* serued the King in his warres, with the habite, and heart of a man, and leaving her feminine weakenesse, as it seemed, to her husband, who in the impatience of his loue slue himselfe. Our Author addeth also, that by the helpe of the Physicians, such perfection was added to this worke of Nature, that nothing remaind to testifie her had beene a woman: he annexeth also like examples in some others.

\* Lud. Vertum.  
l. 1. c. 7.

a Benjamin tels  
of many lewes  
in the Arabian  
Mountaines,  
subiect to no  
Potentate, as  
it seemeth of  
these.

Jul. Scaliger.  
Exerc. 104.  
c. 10. f. Scal. Ep.  
ad Casaub.  
Lit. ad Chytr.  
Aleppo Mis.

*Ludonicus Vertomanus*, or *Barthema* (as *Ramusius* nameth him) tells \* at largely journey through all this threefold Arabia: hee trauelled from Damasco to Mecca Anno 1503. with the Caravan of Pilgrims and Marchants, being often by the way set vpon by Armies of those Theuifish and Beggerly Arabians. This journey is of five dayes trauell, traunning two and twentie houres, and resting two for their repast. After many dayes they came to a Mountayne inhabited with lewes, ten or twentie miles in circuit, which went naked, and were of small stature about five or sixe spanes high, black of colour, circumcised, speaking with a womanish voice. And if they get a Moore in their power, they slay him aliue. They saw there certaine white thornes, and in the same two Turtles, which seemed to them as a miracle: for in fifteene daies and nights they had neither seene Birds nor Beasts. They giue their Camells by the way not aboue five Barly loaves at a meale, as bigge as a Pomegranate, and drinke once in three dayes. At the end of eight dayes they stayed a day or two to rest then. Their Pilot directed their journey by the Compasse (in *Diodorus* times, they obserued the North-starre) no lesse then if it had beene at Sea. They trauelled five dayes and nights through the sandie Sea, which is a great plaine Champaine, full of a small white sand like meale: where if, by some disalter, the winde blow from the South they are all dead men. And although they had the winde at North, yet could they not see one another aboue ten paces off. And such as ride on Camells are inclosed with wood, with holes to receiue the aire; the Pilots going before with their Compasse for direction. Many dyed there for thirst, and many with fulnesse, drinking too much when once they came at water. When the North windes blow, those that are driuen to a heape. Hee supposed that *Mummia* was made of such as the sand had surprised and buried quick: but the truer *Mummia* is made of embalmed bodies of men, as they vse to doe in Egypt, and other places. For I haue read, not only of Women, but Infants also, (which were not likely to take such dangerous iourneys) whose bodies haue beene thus vsed to *Mummia*. As for the other parts of Arabia, they which list, may by this our Author, by *Plinie*, *Niger*, and others, be informed further.

b Gen. 37. 28.

To come to the disposition of the people, they are small, naked, beggerly. What they haue done in Asia, Afrike, and Europe, by force of Armes, vnder the name of Saracens, and pretence of Religion, shall follow in the next Chapter: What they still doe, if they meete with purchase, Trauellers know to their cost. The practise of Marchandise amongst some of the Arabian people, and namely the Ismaelites, the *b* Scripture recordeth. For their ancient Religion, it is not like it could bee good, when as they had so bad an Author of their stock, accursed *Cham*; the sonnes of *Abraham* were better

better instructed: but as they were borne *after the flesh*, and not according to promise, so if they and some of their posteritie did a while hold the Truth, (as the Historie of Iob and his friends euinceth) yet this lasted not long: but soone after \* *in Iewrie was God* \* *Psal. 96. 1 & knowne, and he deals not so with any other Nation.* Herodotus \* (Father of the Greeke 147. 10. Historie) affirmeth in his *Thalia*, that the Arabians worshipped *Dionysius*, whom they a *Herodot. l. 3.* named *Urotals*; and *Vrania*, whom they called *Alilat*: these alone they esteemed Gods. They shaued their Maidens like to *Dionysius*, in a round forme about the temples. *Suidas* telleth b that they were excellent Archers, their Arrowes were as long as b *Suid. Hist.* themselves: their Bowes they bent not with hands, but with feet.

*Curio* c in his Saracenicall Historie testifieth of them, that as they descended in great c *Celcius Aug. Chirio Hist. Sar. lib. 1.* part of *Abrahams* race by *Ishmael*, the sonnes of *Keturab*, and by *Esau*: so they of old had and still retaine many rites obserued by the Hebrews: as numbring by Tribes, and marrying only within their owne Tribe: every Tribe also had their owne King, (which it seemeth the *Tent-wandering* or *Scenite*. Arabians obserue still.) That sonne succeedeth not which is eldest, but he which is borne first after he is proclaimed King or Ruler, being of Noble race on both sides. They vsed also Circumcision. For their Religion in old times; some were Christians, of which (about the times of *Mabomet*) there were many sects: some were Iewes; others worshipped the Sunne and Moone: others, certaine Serpents; others, some kindes of Trees; and some a Tower called *Alcaba*, which they supposed *Ishmael* had built; and some others, some other Deities. d *Clemens Alexandrinus* obiecteth to the ancient Scythians the worship of a Sword, d *Clem. Alex. Paran.* to the Persians the like deuotion to a Riuer, adding that the Arabians worshipped a Stone. e *Arnobius* hath also the same testimonie, explaining that stone to bee rude e *Arnob. l. 6.* and vnformed, a fit Deitie for rude, stonie, senselesse worshippers.

*Eusebius* f tells that they vsed humane sacrifices, which not only *Sardus* confirmeth, f *Euseb. de laudib. Constant. Sardus l. 2. c. 15.* saying, that they sacrificed euery yeare a child whom they buried vnder the Altar: but *Nicephorus* g also reported of one *Naaman* a *Scenite*. Arabian, a Chieftaine amongst g *Niceph. Hist. Eccle. l. 18. c. 23.* them, who in zeale of that superstition, killed men with his owne hands, and sacrificed them on the Altars to his Gods. He in the time of *Mauricinus*, warned by a vision, became a Christian, and with him an innumerable companie of his, whom he offered a li- uing vnbloudie sacrifice in baptisme vnto Christ.

When they entered league with any, their manner was, that one standing in the midst betweene both parties did wound the hand with a sharpe stone, in the palme, neare to the thummes of them both, and taking flocks of the garments of them both, annoint- ing with that blood, seuen stones set in the midst of them: Meane while inuoking *Dio- nysius* and *Vrania*: and then this Mediator becommeth suretie for the partie, who ther- by esteemeth himselfe bound to obserue it. And thus did h they make league with *Cam- h Herod. l. 3.* byses. To these two Arabian Gods, Great *Alexander* would haue added himselfe a third (saith i *Arrianus*, in his life.) He made great provision to inuade them, both be- i *Arrian. l. 7.* cause they had sent him no Embassage, and for that they worshipped only these two Deities, *Heauen*, for that it containeth the sunne and starres; and *Dionysius*, because he had invaded the Indians: and therefore equalling this his owne expedition to that of *Dionysius*, he would also for robbing of men, be reckoned a God. *Strabo* k saith, that in k *Strabo. l. 15.* respect of the wealthinesse of this Countrie, hee had thought (had not death prevented him) to haue made Arabia the Imperiall seate. Hee affirmeth also that *Sesostris* the Egyptian King, passing through Arabia, in that his renowned expedition, erected there in diuers places Egyptian temples and superstitions: that the Troglodytz which dwell in Caves, and bordering on the Egyptians, by some reputed Arabians, were circumci- sed as the Arabians and Egyptians were. Circumcision in Arabia.

The Nabathazans worship the *Sunne*, burning Frankincense on an Altar vnto him. They neglect the bodies of the Dead, burying euen their Kings in a dung-hill. Of the other Arabians hee reporteth that they vsed incestuous copulation with Sister and Mother. Adulterie with them is death: but that only is Adulterie, which is out of the same Kindred, otherwise all of the same blood to vse the Woman is their (ince- stuous) honestie. When fiteene brothers (Kings Sonnes) had by their continuall com- panie tyred their one and only sister, shee deuised a meanes to rid her selfe, or at least



k *Linschoten*,  
Historie of the  
Indies.

l *Draudius in*  
*Solin.*

m *Sol. Polybijs*.

n *Strab. l. 16.*

o *D. Sic. l. 3.*

p *Plin. l. 12. c. 14*

q *Pl. in Panulo*  
*& in Milite.*  
r *Stuckius de*  
*saeris,*

f *Ioan. Boemus.*

t *Leo Africa-*  
*nus.*

u *Gal. l. 17.*

to ease her somewhat of that trouble. And therefore whereas the custome was, that hee which went in, left his staffe at the doore to prohibite others entrance, shee goe like staues, and alway hauing one at the doore, was disburthened of their importunitie; euery one that came, thinking some other had bene there before them. But they being once altogether, one of them stole from his fellowes, and finding this staffe at the doore, accused his sister to his Father of Adulterie, whereof by discouerie of the Truth shee was cleared. *Linschoten* k telleth of the like practise obserued by the *Nam* in Cochin, leauing their Armes at the doore, when they enter to their *Nairo*-Kindred men which they vse likewise in common, being neuer married.

Their Circumcision they obserued, as l some write, at the thirteenth yeare of their age, imitating *Ismael* herein. Euery one abideth in his Fathers profession. The possessions and wealth are common to the whole kindred. *Alexander ab Alexandri* nameth *Dyasares* an Arabian Deitie. Their Priests he saith were attired in linnen garments, with Mitres and Sandals. m *Solinus* affirmeth, that they abstaine from Swines flesh: neither will that sweet aire of Arabia breath life to that sordide and stinking creature. This is in the *Happie Arabia*, where happinesse maketh them vnhappy: their sweets n breeding bitter effects in diseasing their bodies, which they are forced to cure with the sents of brimstone, and Goates beards burnt. That which others admire and almost adore for rarenesse and excellencie, is here their common sewell for their fire. o *Vulcans* deuouring iawes being fed with hearbs, shrubs, trees, gummes, spices, for humane and diuine uses most esteemed.

Frankincense (saith p *Plinius*) groweth only in Arabia, but not in euery place thereof. About the midst of the Countrey is Sabota (the chiefe Citie of the Sabazans) in a high Mountayne: eight Mansions from thence is the Region of Frankincense, which is called Sabba, that is, a mysterie: looking toward the East, euery way guarded and made vnpassable with Rocks. The soile is reddish, inclining to white. The length of the Frankincense-wood, is twentie *schani*, the bredth halfe as much, (a *schanu* in this account is fise miles.) Other Arabians besides these and the Minzi see not this tree, nor all of these, but only some three hundred Families, vnto whom the right of these rites deuolueth by succession. Therefore are they called *Sacri*, Holy, neither may they in the time, when they cut them, be polluted with knowledge of Women or wile Funerals. What manner of tree it is, *Plinie* saith he knew not, nor any Roman to his knowledge. They gathered it in the Spring and Autumne: they cut the trees from whence it sweateth. There needes no watch to keepe them, but the innocencie of the Inhabitants. When *Alexander* in his youth bestowed large store of Frankincense in his deuotions, *Leonides* his Master told him, he should so doe when he had conquered the Countrey where it grew: He after enioying (some part of) Arabia, sent him a ship laden with Frankincense, and bad him serue the Gods plentifully. The Frankincense, when it is gathered, is carried on Camels to Sabota by one way, out of which to goe were capitall. There they pay the tithes to a God which they call *Sabir*. The Priests take it by measure, not by weight. Certaine portions are allowed to them and to the Kings Scribes. *Plinius* therefore q calls Frankincense *Odor Arabicus*. *Virgil* call it *Panchean*, and *Sabean* Frankincense. The manifold rites which the Heathens vsed in their holy things with this drugges, *Stuckius* r sheweth at large. Here also groweth Myrrhe in the same woods, and among the Trogloditz. But this and Cinamon, and other things which grew elsewhere as well as here, neede not much discourse. They vsed yet some Religion in gathering of their Cinamon, as f some obserue, sacrificing before they beganne, and after diuiding what they had gathered, with a sacred Speere assigning a portion to the Sunne: if the diuision bee iustly made, the Sunne sealeth his consent by fire, with his beames consuming the same. Thus much of their spices, and holy drugges.

Of their other riches I meane not to speake, saue of their sheepe with great tailes, some of which weigh fortie pound. t *Leo*, saith he, saw one at Cairo, whose taile, supported by a Cart with wheelles (for else shee could not haue carried it) weighed fourescore pound, and heard of such as weighed a hundred and thirtie pound. u *Paul*, presently after his conuersion preached the Gospell in Arabia.

Panchas

Panchæa, and another Island, called Sacra, are adioyned by <sup>u</sup> *Diodorus* to Arabia, both fertile (as he saith) of Frankincense. In Panchæa is the Citie Panara, whose Inhabitants are called the Ministers of *Iupiter Triphylus*, whose Temple is thence distant threescore furlongs, admirable for the Antiquitie, magnificence and nature of the place: it is two hundred foot long, the breadth answerable, having in it large Statues, and about it the houses of the Priests. Many Fountaines there springing make a navigable streame, called *the water of the Sunne*, which is medicinable to the bodie. The countrey about, for the space of two hundred furlongs, is consecrated to the gods, and the reueneue thereof spent in sacrifices. Beyond is a high mountaine, called the seate of heauen, and *Olympus Triphylus*: where *Cælus* is said to haue instituted the rites there yearly obserued. The Priests rule all in Panchæa, both in ciuill and religious cases: and liue very deliciously, attired with linnen stoales and mitres, and party-coloured sandals. These spend their time in singing Hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Iupiter*. \* They may not go out of their sacred limits assigned them, if they doe, it is lawfull to kill them. The Temple is enriched with gifts and offerings. The doores excell for matter and workmanship. The bed of the god is sixe cubits long, and foure broad, all of gold faire wrought. The Table stands by, nothing inferiour. In the midst is another bed of gold, very large, grauen with Egyptian letters; in which are contained the gests of *Iupiter, Cælus, Diana* and *Apollo*, written by *Mercurie*. Thus farre *Diodorus*. *Iustine* mentioneth *Hierotimus* an Arabian King, which had sixe hundred children by Concubines. Some <sup>2</sup> are of opinion that the *Wise-men* which by the ancient conduct of *a Starre* came to *Ierusalem*, (the first fruits of the Gentiles) came out of Arabia. *Scaliger* <sup>2</sup> mentioneth a conquest anciently made and holden by the Arabians in *Chaldæa*. *Philostrophus* <sup>b</sup> saith, the Arabians are skilfull in Auguries, or diuinations, because they eat of the head and heart of a Dragon. That they eat Serpents, *Solinus* affirmeth. *Athenæus* <sup>c</sup> saith, That the Arabians vsed to maim themselves, if their King happened to bee maimed, and that in the same member: and in <sup>d</sup> another place he citeth out of *Heraclides Cymeus*, the delicacies of this Arabian King, and his quiet or idle course of life, committing matters of iudgement to Officers: and if any thinke himselfe wronged by them, he pulls a chaine fastened to a window in the highest part of the Pallace: Whereupon the King takes the matter into his hand, and whether part he findeth guiltie dieth for it. His expences were fifteene Babylonian Talents a day. The Arabians kill <sup>e</sup> Mice, as a creature supposed enemie to the gods, a custome common to them with the Persians and Ethiopians. The <sup>f</sup> women couer their faces, contented to see with one eie, rather then to prostitute the whole face. They kill not vipers, but scarre them away with Clappers from their Balsame-trees, saith <sup>g</sup> *Pausanias*, when they gather that commoditie, because they thinke them consecrated to those Balsame-trees, vnder which they liue and feed of that liquor, with which also they cure themselves if they are bitten by them.

The Arabike tongue is now the common language of the East, especially among such as embrace the Mahumetan religion: this language in the first diuision of tongues, according to <sup>h</sup> *Epiphanius*, was begun in *Armot*, the first speaker and Author thereof. It is now the most vniuersall in the world, as *Bibliander*, *Positellus*, *Scaliger*, and *Claude Duret* in his late Historie, *des Origines des Langues de cest vniuers*, doe proue at large, from the Herculean Pillars to the Molluccas, and from the Tartars and many Turkes in Europe, vnto the Ethiopians in Africke, extending it selfe, which was neuer granted to any other language, since that first confusion and babbling at Babel.

<sup>u</sup> *Diod. Sic. l. 6. cap. 10.*

<sup>x</sup> *Eadem scribit Euseb. de præparat. Eu. lib. 2.*

<sup>y</sup> *Iustin. hist. lib. 39.*

<sup>z</sup> *Gramay Af. Arab.*

<sup>a</sup> *10<sup>a</sup> Scal. Can. 1<sup>a</sup> seg lib. 2.*

<sup>b</sup> *Philost. de viciis Ap. lib. 1.*

<sup>c</sup> *Athenæus l. 6. cap. 6.*

<sup>d</sup> *Atth. l. 12. c. 4.*

<sup>e</sup> *Plutarch. de Inuid. & odio.*

<sup>f</sup> *Tertullian de veland. Vng.*

<sup>g</sup> *Pausanias Bæotica.*

<sup>h</sup> *Epiph. contra Sæbian.*

## CHAP. II.

## Of the Saracene Name, Nation, and proceeding in Armes.

a Scal. E. T. 1. 2.



He Arabians are distinguished by many fir-names, the chiefe whereof (saith <sup>a</sup> Scaliger) are the Hagarens (so called of *Hagar* the hand-maid of *Sara*) whom the Arabians call *Erabelbagiari*, and *Elmagarin*; and the Saracens still called by their neighbours *Essarak*, that is, theeuish. The Hagarens were more ciuill, whose chiefe hold was *Petra*, and their Princes were all entituled *Areta*, as the Egyptians *Ptolemai*. *Hinnu*

b Idem in Jer.  
25. in Es. 42. &  
alibi.

in many places affirmeth, that the Ismaelites, and Hagarens are the same which now are called Saracens: so in his Commentarie on the second of *Jeremie*, Cedar (saith <sup>b</sup> he) is the Region of the desert and of the Ismaelites, whom now they call Saracens. And on the 25. of *Ezechiel*, the Madianites, Ismaelites and Agarens, are now called Saracens. And on *Esay* 21. hee extendeth their desert from India to Mauritania, and to the Atlantike Ocean. <sup>c</sup> Epiphanius likewise affirmeth, That the Hagarens and Ismaelites in his time were called Saracens.

c Epiph. ad bar.  
lib. 1.

d Lib. 6. c. 28.  
e Geograph.  
lib. 6. cap. 7.

*Plinie* <sup>d</sup> mentioneth the Saracens: placing them neere to the Nabathzans. *Ptolemy* <sup>e</sup> likewise nameth the Scenites, so called of their tents, which with themselves, their flockes, and substance, they remoued vp and downe from place to place. *Post* <sup>f</sup> *Strabo* hath called all these Tent-wanderers (saith <sup>f</sup> Scaliger out of *Ammianus Marcellinus*) *Sarracenes*: and so doth *Ptolemy* in the next words call the next adioyning people, seating them in the Northerly bounds of Arabia *Felix*. In the same Chapter he setteth downe *Saraca*, the name of an Arabian Citie. & Some Authors haue written, that because *Ismael* was the sonne of *Hagar* a bond-woman, his nicer posteritie haue disclaimed that discent, and deriued their pedigree and name from *Sara*: *Perrus* <sup>g</sup> *Perus* mine, saith *Hierome*, *assumentes sibi nomen Sara, quod scilicet de ingenua & domina uideantur esse generati*. *Iosephus Scaliger*, in his Annotations vpon *Eusebius* Chronicle, after that he hath cited the former testimonie of *Ammianus*, and of *Onkelos* on the 37. of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Saraka* to be a Region of Arabia, neere the Nabathzans, of which he thinketh that the Saracens borrowed their name. We know (saith Scaliger) that the Arabian Nomades are so called: for *Sarak* in Arabike soundeth as much, that is (*saraces* & *σαρaces*) theeuish or robbes,

f Scenitas Arab.  
bus quos Sarace-  
nos nunc appella-  
mus A. M. l. 22.  
g Boterus.  
Curio, alij.

h Am. Mar.  
lib. 14.

such as the Cosak-Tartars, bordering on the Turkes, the Bandoliers in the Pyrene hills (and the Borderers sometimes betwixt England and Scotland). *De Sara, peridiculum*: To call them Saracens of *Sara*, is ridiculous; for then either they must be called *Sarai*, or thee *Saraca*. <sup>h</sup> *Marcellinus* thus writeth of them; this people stretcheth from the Assyrians to the falles of Nilus: all warriors, halfe naked, in coloured iackes. None ploweth or planteth, but they wander vp and downe without houses or lawes; their life being alwayes in flight. Their wiues they hire and couenant with for a time: which breed child in one place, and bring forth in another, and neuer rest. Their food is Venison, Milke, Hearbes, and such towles as they can take: the most that we haue seene, know not the vse of Wheat or Wine. Like Kites they snatch their prey, but stay not by it, whether they winne or lose. They are such, as the Romans need neuer wish them their friends or their enemies. In the time of *Julian* they made out-rodes and spoiles on the Roman Prouinces, because they were denied their wonted stipends by *Julian*, who told them that hee had better store of iron then gold.

i Lib. 35.

k Hieron. Trad.  
lib. in Genesiu.

Saint <sup>k</sup> *Hierome* interpreteth that Prophecie concerning *Ismael*, That hee should be a wilde man, his hand against every one, and every mans hand against him, of this robbing, rousing, roguing life of his posteritie: *Significat semen eius habitaturum in eremo, id est, Saracenos vagos incertisq; sedibus, qui vniversas gentes quibus desertum ex latere ingitur, incurfant, impugnantur ab omnibus*. In his second booke against *Iouinian*, he testifieth that their food was the milke and flesh of Camels, a creature easily bred in those barren deserts: but they thought it vnlawfull to eate Swines flesh, and that Swine were seldome, or not at all found among them. The Prophet <sup>l</sup> *Jeremie* reckoneth their

l Jerem. 49. 28.  
Vid. Hieron. in  
Es. 21.

Tent.



Tents, Camels, and Flockes, as their greatest wealth, in that his Prophecie of their destruction by *Nabuchodonosor*.

This name *Saracene* may well besit that course of life which they embraced: in the more Southerly parts of Arabia, they are more civill and rich, dwelling in Cities, and have quicke trade, which all are wanting about *Medina* and *Mecca*, places so renowned by the life and death of *Mahomet*. Neither doth it seeme probable, that those which are called *Agarens* in the continued succession of so many ages, as appeareth, *Chron.* 5. 10. and *Psalms* 83. 6. would after grow ashamed of that: or that *Ishmael*, which devised the hopes conceived of *Isaac* the sonne of *Sara*, would nourish his posteritie in the same hope, or leave to them any honorable memorie of *Sara*, who had rejected him together with his mother. Yea, and their owne superstitious Legend pro-  
meth the contrary, as shall appeare in the next Chapter.

For their Religion in old times, One saith, " That the *Saracens* adore the Starre of *Venus*, and in their praying cry, *Alla, oua, cubar*, that is, God, and *Venus*. *Ieanius* *Morus* noteth thereon, That they worshipped the Image of *Venus*, set on a great stone, on which they beleue, that *Abraham* lay with *Hagar*, or else that hee tied his Camell thereunto while he was sacrificing *Isaac*. *Anonymus* in *Saracens*. *P Scaliger* calleth her *Chubar* and *Chubar*, and saith that neither Circumcision, nor the Friday-Sabbath, were of *Mahomet*'s institution, but of ancient time both those rites had beene used by the Arabians, and left by him as he found them. *Herodotus* testifieth that the Arabians worshipped *Alilat*, which is the Moone: for still they call the Moone newly horned *Halal*: and the Turkes and *Saracens* salute the new Moone at her first appearance, with a kind of veneration. In *Sylvius* his *Sarracenicæ*, is reported, that the *Saracens* till the time of *Heraclius* worshipped the Morning-star and *Venus*, which they called *Chubar*, that is, *Great*. In the beginning of the Spring, and in the beginning of Autumne, the Sunne entering into *Aries* and *Libra*, the Arabians used (which they had borrowed from the *Zechians* and *Albarachuma*, people of India) to cast stones vpon heapes, being naked and bare headed, with great cries, and going about their Idols, kissing the corners in honor of their gods. This they used at *Mecca* in honor of *Venus*: and therefore in that solemnitie did they cast stones vnder their priuities, because those parts were vnder her dominion. Only whereas nakednesse was immodest, some ordained that they should binde a cloath about their raines. This *Mahomet* found before his time, and did not reiect, as he did some other Idolatrous Rites; but in their Pilgrimage Rites they still obserue it. Properly they called the morning Starre *Chobar* or *Chubar*: but as the Phœnician *Astarte* was with them in their confused worship, both *Venus* and the Moone: so they intended the like in this Arabian deitie. For as *Orania* and *Alilat* and *Venus*, were the same, as *Herodotus* auereth: so the same confusion of deuotion was in Arabia, as well as in their neighbour Countrey, Phœnicia. Their Circumcision, it seemeth, came from *Ishmael*, and the rest of *Abrahams* sonnes of old: their Friday-Sabbath from this *Chubar*-deuotion, both before *Mahomet*'s time, as was also the abstinence from Swines-flesh, as we before haue obserued out of *Saint Hierome*, who also mentioneth this their worship of *Chobar*, so interpreting those words of *Amos*, *The Starre of your God*, that is, saith hee, *Chobar* or *Lucifer*, which the *Saracens* still worship to this day.

And in the life of *Hilarion*, he telleth, that *Hilarion* passing thorow the desert, came to a Citie or Towne called *Elusa*, on that very day whereon their Annuall solemnitie had gathered all the people into the Temple of *Venus* (for they worshipped her for the Morning-starre, to the worshipp whereof the *Saracen* Nation is addicted) These hearing that *Hilarion* passed by, who had before cured many of them, came flocking about him with their wiues and children, crying in Syriake, *Barab*, that is, *Blesse vs*. Hee in courteous and milde words; perswaded them rather to worship the liuing God, then those stones; promising, if they would beleue in Christ, hee would visite them ofner. Marueilous was the grace of God: they suffered him not thence to depart, before hee had laid the line for building of a Church; and their Priest, crowned as he was, was marked with the signe of Christ. Thus saith *Hierome*.

This

m Or *Mibham*  
med.

n *Constantin*  
*Porphirogenitus*  
*de aduina*, *Imp*  
cap. 15.  
o *Euthemius*  
colleth it  
*χάδα*  
*Cudreus* more  
fully, *Alla, alla*,  
*oua, ubar, alla*,  
*P Scal. E. T. L. 5.*  
q *Herod. lib. 3.*

r *Arabs* *nob. ap.*  
*Vincent. Ballar*,  
*lib. 24.*

f *Hieron. in*  
*Amos 5.*

f Saracen. hist.  
Curio. l. 1.  
Drifcheri. Chron.  
Boler.  
Phryg. Chron.  
Car. Chron.  
Sabel. Ann. 8. l. 7.  
Volaterran. l. 12.  
Chron. Arab.  
Politie of the  
Turkish Em-  
pire, &c.

g The Arabian  
names in other  
languages are  
translated di-  
uersly.  
h Abu-becher,  
i Califa, or  
Amira was the  
name of the  
chiefe place or  
soueraigntie in  
cases spirituall  
and temporall:  
the successor  
of Mahomet.

k Othman. 4.

This robbing and roguing people liued in much obscuritie, vntill that darknesse brought them to light, and a Religion newly stamped by *Mahomet*, in a secret and iust iudgement of God, for the contempt of the Truth, was by as new a kinde of preaching (viz. force of Armes) obtruded on the luke-warme world. For when as *Mahomet*, (of whose life followeth a large discourse) had obserued that sick state of the Empire afflicted with Iewish rebellion, Persian inuasion, and Nestorian infection, besides the securitie of the Head it selfe, *Heraclius* then Emperour: he thought good to take Oc-  
casion by the fore-lock, and to strike while the yron was hot. First, f vnder pretence of Religion hauing inueigled a multitude of Disciples, he made a commotion in Ara-  
bia: and being therefore driuen out of Mecca, many of his followers resorted to him: Of whom he appointed Captaines and Leaders of the rest, *Vbequar*, *Omar*, *Ozmen*, *Alifre*, *Talaus*, *Azubeirus*, *Zadimus*, *Zadinus*, and *Abnobend*. The Arabians (as some affirme) aided *Heraclius* in his warre against *Cosroes* the Persian: and after that warre ended, the Arabians complaining for want of pay, the Treasurer answered, that there was scarce sufficient for the Greeke and Roman Souldiers, much lesse for that compa-  
nie of Dogges. Whereupon, as long before on like occasion they had rebelled in the reigne of *Iulian*, so now enraged, they departed into Syria, and adioyned themselves vnto *Mahomet*, who euen then after the Persian victorie had obtained (some say) of the Emperor whom he serued in those warres, to himselfe and his followers, a Region to inhabite; the Emperor so rewarding his exploits in the late warres. *Mahomet* with this supply assailed Mecca, which diuers times before hee had in vaine attempted, and tooke it, with other peeces in Arabia, viz. *Huaim*, *Ierrip*, *Tambic*, &c. He afterwards created foure Generalls, whom hee called the foure sharpe swords of God, and com-  
manded them to goe into the foure parts of the world, and kill all such as would not embrace his Law. These foure were *Ebubezer*, g or *Vbequar*, *Omer*, *Osmen*, and *Ali*. *Ebubezer* went into Palestina, but was ouerthrowne by *Theodorus Begarins*, *Casari* Lieutenant. About the same time died *Mahomet*, and this h *Ebubezer* succeeded him; although *Mahomet* had designed *Ali* his successor. *Eubocara* or *Abubacher* (for diuersly is this *Ebubezer* called) hauing by his might, and the assistance of *Homar* and *Osmen*, obtrayned to be i *Califa*, ouerthrew the Imperials, and soone after died. *Homar* the next *Califa*, wanne Bosra, the chiefe Citie of Arabia, and all the Countrie as farre as *Gabata*, and put *Theodorus*, the Emperors brother, to flight. He besieged *Damascus*, and hauing broken the forces that came to rescue it, obtrayned it: subduing also all *Phoenicia*. After that, turning his forces into Egypt, *Cyrus* the Bishop of *Alexandria* stayed him with promise of two hundred thousand peeces of gold, for yearly Tribute. This was disannulled by *Heraclius*, and *Emmanuel* the Deputie denied the payment: whereupon entring the second time vnder conduct of *Hamrus*, Egypt was conquered. After two yeares siege, Ierusalem also was wonne. *Iaidus* one of his Cap-  
taines subdued *Edeffa*, and all *Mesopotamia*. Afterwards placig *Muanias* ouer all the Countries betwene Euphrates and Nilus, he inuaded Persia: where the Persians lost both their King *Hormisdas*, their State, Religion, and Name: of Persians being con-  
uered into Saracens. This victorious *Homar* made Ierusalem his Royall seat, where he built a Temple to *Mahomet*: and while he was praying, was murdered by his seruant. *Ozmen*, k the succeeding *Caliph*, sent a great Armie into Africa, vnder the leading of *Hueba*: who ouercomming *Gregorius Patritius* and destroying Carthage, subiected all that Prouince to their Empire; making *Tunes* the Mother-citie: but soone after translated that honour to *Chairoan*, which he built thirtie fixe miles from the Sea, and a hundred from *Tunes*. In the third yeare of his raigne *Muanias* the Deputie of Egypt with a Nauie of seuen hundred, or, as others say, of a hundred and seuentie saile, assailed Cyprus, and taking *Constantia*, wasted the whole Iland: and hauing wintered his Ar-  
mie at *Damascus*, the next yeare besieged *Arad* in Cyprus, and won it, and dispeopled all the Ile. Thence he inuaded the continent of Asia, and carried away many prisoners: and after in a Sea-fight with *Constantians* the Emperor, died the Lycian Sea with Christian blood. He wan Rhodes, and sold to a Iew the brazen Colosse or pillar of the Sunne, which laded nine hundred Camels, sometimes rekoned one of the worlds seuen won-  
ders, made in twelue yeares space by *Chares*. After this he afflicted the Cyclides Ilands.

in the Archipelago, and then sent his Fleete against Sicilia, where they made spoyle with fire and sword, till by *Olympius* they were chased thence. *Muani* himselfe with an armie by land entred into Cappadocia: *Iaid* hauing ouer-run all the neighbouring Armenia, vnto the hill Caucasus. But meane while *Ozmen*, besieged in his house by *Ali* his faction, slew himselfe, when he had liued eightie and seuen yeares, and reigned twelue. The Saracens could not agree about their new Prince; *Muani* and <sup>1</sup> *Ali* with great armies, being Corriuals of that dignitie; and *Ali* being treacherously murdered by *Muani* meanes, in a Temple neare Cusa a Citie of Arabia was there buried, and the place is of him called *Masladalle* or *Ali* his house. <sup>m</sup> *Albacem*, the sonne of *Ali* and *Fatima Mahumets* daughter, was by *Muani* his owne hands crowned, <sup>n</sup> and by him soone after poisoned. Thus was *Muani* sole Caliph, who graunted peace to the Emperour, on condiuion that he should pay him euery day <sup>o</sup> ten pounds of golde, and a Gentelman seruant with a horse. Damascus was now made the seate royall. Of which Citie, although we haue said somewhat in our first booke, yet let vs be a little beholden to *Beniamin Tudelensis*, to shew vs the Saracenicall face thereof. In his time it was subiect to *Noraldine* (as he termeth him) King of the children of *Thogarma*, that is, the Turkes. The Citie, saith he, is great and faire, containing on euery side fiftene miles; by it slideth the riuer *Pharphar*, and watereth their gardens: <sup>a</sup> *Amana* is more familiar, and entreth the Citie, yea, by help of art, in Conduits visiteth their priuate houses; both striving in emulous contention whether shall adde more pleasure or more profit to the Citie, by *Naaman* therefore in the heate of his indignation preferred before all the waters of *Israel*. But no where is so magnificent a building, saith *Beniamin*, as the Synagogue of the *Ismaelites*, which is therein: the people call it the Palace of *Benbadad*. There is to be seene a wall of Glasse, built by Art-Magicke, distinguished by holes as many as the yeare hath dayes, and so placed, that euery day the Sunne findeth them fixed in order to his present motion, each hole hauing therein a Diall with twelue degrees, answering to the houres of that day, so that in them is designed both the time of the yeare and of the day. Within the Palace are Baths and costly buildings, so rich of golde and siluer as seemeth incredible: I saw there hanging a ribbe, of one of the *Enakims* or *Giants*, nine Spanish palmes long, and two broad, on the Sepulchre was written the name of *Abchamaz*. After this, in the time of *Tamerlan*, the magnificence of their Temple was not quite extinct, but as is reported, it had fortie great Porches in the circuit thereof, and within nine thousand Lamps, hanging from the roofo, all of golde and siluer. For the Temples sake at first he spared the Citie, but after, prouoked by their rebellion, he destroyed it and them.

He subdued the Sect of *Ali* in Persia, and after inuaded Cilicia, and sent (to ayde *Sapor*) a band of Saracens, which afflicted Chalcedon, and sacked *Armaria* a Citie of Phrygia; and with a Fleet inuaded Sicill, tooke *Siracuse*, and carried away with them the riches of Sicilia, and of Rome it selfe, lately fleeced by the Emperour, and here hordeed. Another Armie of Saracens, ouer-running the Sea-coast of Africa, led away eight hundred thousand prisoners.

*Muamad* and *Cais* on the other side subdued to *Muani*, *Lydia*, and *Cilicia*; <sup>p</sup> and after, with *Sauns* another Saracen Generall, besieged Constantinople, from Aprill to September; and taking *Cizicum*, there wintred their forces, and in the Spring returned to their siege, which they continued seuen yeers; but by Diuine assistance, and force of tempest, they were chased thence. And *Constantine* slew three hundred thousand Saracens, in a battell (not long after) against *Susia* the nephew of *Muani*, and compelled the Saracens to pay a great tribute. <sup>q</sup> *Iezid* reigned after the death of *Muani* his father (a better Poet then Souldier) he soone died. Neyther did his successors *Marnan* and *Abdalan* liue two yeeres in the roome. <sup>r</sup> *Abdimelec* was chosen Caliph, who descended from *Hali*, when as *Abdalan* of the lineage of *Eubocara* (the Arabians call this the *Maraunian* race; the other *Abazian*) had possessed himselfe of that title by force, whom *Ciasa* the kinsman of *Abdimelec* overthrew. *Ciasa* after this victorie, entring Damascus, pluckt *Iezid* (one of the former Caliphs) out of his graue, burned his bones, and hurled the Ashes into the riuer, and cruelly persecuted all the *Maraunian* stocke. Hereupon <sup>s</sup> *Abedramon* one of that house, with a great number of his friends and fol-

<sup>1</sup> *Hali*, s.

<sup>m</sup> *Hasen Ben Ali*.

<sup>n</sup> Some say he resigned, and he with *Muani* are reckoned but the sixth Caliph of the Arabians.

<sup>o</sup> This daily tribute was both ceased & inuerted soon after, when *Abdimelec* made peace with the Emperour, with promise to pay him the like tribute. *P. Diacom.*

<sup>a</sup> *Historia Adonis*, ut & *Phar. Orontes*, 2. Reg. 5. 12.

<sup>p</sup> About these times another false Prophet called *Muslar*, obtained Persia, and the Arabians were troubled. *P. Diacom. in Iustin.*  
<sup>q</sup> Anno 679.  
<sup>r</sup> *Abdimelec* sonne of *Marnan*. *Scal. g. & P. Diacom. in Iustiniano.*  
<sup>s</sup> Others call him *Abdul Momen*.

lowers



<sup>e</sup> Leo writeth otherwise, as in our sixt Booke shal appeare; he saith Marocco was built in the 424. yeare of their Hegira, u Called of *Ier*, *Qualid*, and of *Sealgir*, *Walid*, 110.

*Scal. E.T. lib. 6. pag. 584. Tur. quet. Span. Hist. lib. 5.*

<sup>x</sup> Anno 717. *Sulciman*.  
<sup>y</sup> *Curio. lib. 2.*  
<sup>z</sup> *Wolfgang. Dreyßler. Chro. Omar.*

<sup>a</sup> *Iezid.*

<sup>b</sup> *P. Diac. Leo. c Paul. Aemil. lib. 2.*

<sup>d</sup> *Toures.*  
<sup>e</sup> *Scal. E.T. lib. 6. pag. 584. saith, that the countrie people keep fresh memorie thereof, as if it were lately done. It was A.D. 715. Hegire 106. sixteene yeare after they had invaded Spaine.*

lowers fled into Mauritania Tingitana, where he was welcomed of the Saracens there being, & first intituled himselfe *Miralummim*, which signifieth *The Prince of Seleucus*, and then builded Marocco. *Abdimelec* hauing other yrons in the fire, neglected this: first appeasing tumults in his own state; then ouerthrowing the Emperour in the field; after, receiuing (by treason of the Deputie) Armenia; winning that part of Persia, which yet was subiect to the Romans, and by his forces spoyling Thracia, whiles the Greekes were diuided amongst themselves. He also chased the Roman Garrisons out of the coast Townes which they held in Africke. *Abdimelec* being dead, <sup>a</sup> *Ulitus*, the sonne of *Abcdramon* succeeded, vnder whom the Saracens, besides the spoile of Galatia, conquered all Africke betwixt Niger and the Sea, a little pcece excepted at the mouth of the Straits subiect to *Rodericus* the King of Spaine: *Mucas* was made Lieutenant of the Saracen Empire in Africke. To him *Julianus* Earle of Cepra, full of indignation against his Prince, for deslouring his faire daughter *Caba*, about the yeare 711. offereth the conquest of Spaine, if he would furnish him with some competent forces of his Saracens. This Traytor, thus strengthened with the authority of his place (being Governour of the Ile Viridis and diuers places in Africa and Spaine) backed with his friends, and aided with the Saracens, ouerthrew the Gottish Empire, which had now ruled Spaine about three hundred yeares: *Rodericus* loosing the field and his state, and spending the remnant of his daies with an Hermite in a solitarie desert of Lusitania. *Julianus* himselfe was after slaine by the Saracens, as were the Spanish Traytors; the iust end of vniust treacherie. *Scaliger* out of an Arabian Geographer, calleth this Captaine, *Muses* or *Moses*, sonne of *Nutzir* of the Marawan stocke, who had with him a valiant Captaine named *Tark* or *Tarik*, of whom the hill and the strait is named (as the vulgar pronounce it) *Gibraltar* properly *Gebal Tarick*, that is, the hill of *Tarik*, because he had shipped ouer his Barbarians thither, and fortified himselfe in that hill, in the nintieth yeare of the Hegira: which he did lest his barbarous souldiers should forsake him, and therefore also caused his ships to be burnt.

*Zulcimirius* the next <sup>x</sup> Caliph, sent *Malsmas* with a great power into Thrace, where hauing spoyled the countrey, he laid siege to <sup>y</sup> Constantinople; *Zulcimirius* his master assaulting it by Sea, with a Nauie of three thousand Ships, in which siege he died, *Ann Domini* 719. *Aumar*, <sup>z</sup> his successeur, had no successe in this attempt, partly, through the violence of frost, causing famine and diseases in his Campe, and partly, by force of an artificiall Glasse, wherewith *Leo* the Emperour cast fire amongst the enemies Fleet, and fiering euen the Seas about the ships: that by this subtiltie and force of tempest, of three thousand saile, fise ships onely are said to haue escaped. <sup>a</sup> *Gizid*, sent with supply of three hundred and threescore ships, durst not approach for feare of this fire: and the Saracens by their Caliph were reuoked, when the plague had slaine in Constantinople three hundred thousand people.

When *Aumar* was dead, *Gizid* was chosen in his place; and after him *Hafscham*, son of *Abdelmelech*: who being murdered, *Walid*, or *Euelit* sonne of *Iezid*; in whose time the bottome of the Sea, neere the coasts of Asia minor, burned, and sent forth smoake first, and after, heapes of stones, with which the shores of Asia, Lesbos, and Macedonia, were filled, and a new Iland <sup>b</sup> tooke beginning of the heaping together of earth, which was annexed to the Iland called *Sactra*.

The Saracens in Spaine erected amongst themselves many petite Kingdomes, and by their diuisions made way to *Pelagius*, with some remainder of the Spaniards to recover some of their lost countrey, who dying in the yeare 732. his sonne *Fasila* succeeded, in whose time the Saracens passed the Pyrenzan hills into France, where *Theodoricus* the second was then King; but <sup>c</sup> *Charles Martell* master of the Kings house ruled, as did his father in that office before, and his sonne, (both *Pipins*) after him. The Saracens tooke Narbone, and after Burdeaux, killing in it, man, woman, and child, and rasing the Temples to the ground; they passed Garunna, and ouerturned Angolesine and Bloys, and came into <sup>d</sup> Turon, where *Endo* the Goth then King of a great part of France, in wars with *Martell*, for feare of the common enemy, entred leagued, and with their ioynt forces slew <sup>e</sup> three hundred and seuentie fise thousand Saracens; and those of Nauarre slew the rest that escaped, in their returne. But when *Endo* was dead,

dead, *Martell* tooke part of his Kingdome from his sonnes, *Hunoldus* and *Vaisarus*, who thereupon recalled the Saracens, which vnder the leading of *Adrianus* tooke Auenion by the treason of *Mauricius* then Gouverneur, from whence they were driuen e by *Martellus*.

The Saracens made foure inuasions into Thrace while *Enelus* was Caliph, to whom succeeded, Anno 74. *Gizit* the third, who wasted Cyprus, and carried away the people into Syria. After him and *Ices* (which two ruled not two yeares) *Marnan* reigned; and after, another of the same name, and the Saracens were diuided, *Tebid Dadae*, and *Zulciminus*, challenged each to himselfe the Soueraigntie; and when all these were ouerthrowpe and slaine, *Asmulinus* amongst the Persians raised vp the seruants to murder their masters, and with them he ouerthrew *Iblinus* with one hundred thousand Saracens; and after, *Marnan* himselfe with three hundred thousand, who fleeing into Egypt, was there also vanquished and slaine in a Temple.

This murder grew through the faction of the *Abasian* stocke, who conspired against him, because he had slaine one of their kindred, *Abulabus* the chiefe of this conspiracie, succeeded him, in the <sup>h</sup> yeare 749. and remoued the *Chaliphate* to that familie from the *Marannians*, in the yeare of their *Hegira* 132, after the Arabian computation; as we follow *Scaliger* herein; and he the Chronicle which *Abraham Zacharia* gathered out of the Monuments of the *Ismaelites*. In the former relations, we haue principally followed *Curio* his Saracenicall Historie; though by the way we haue borrowed of others also.

This *Abulabus* being dead, *Abugephar Elmantzar* succeeded. Hee imprisoned the twelue sonnes of *Hasin*, the sonne of *Ali*, where they perished: Hee began first to build the Citie of Bagded: he died <sup>k</sup> in the 158. yeare. *Iohn di Barros* <sup>l</sup> ascribeth this Citie to the same *Bagiasar* also, for so he calleth him; but *Curio* to one *Muammat* long after. *Scaliger* <sup>m</sup> thinketh this to be Seleucia, a Citie built nigh vnto Babylon by *Seleucus*, neere the meeting and mixing of Euphrates and Tygris; of which see our Babylonian Historie.

*Mahdi* his sonne succeeded <sup>n</sup> anno *Hegira* 165. after him *Abarun Errschid*, anno *Hegira* 170. and in the yeare 193. *Irrin* the sonne of *Reschid*, slaine by the faction of his brother *Mamon*, 198. This *Mamon* was studious of learning, and learned men: He made *Ali* King of Chorasán, and made a law, That the Posteritie of *Ali* should be clothed in yellow silke. In his time many bookes were turned out of Greeke into Arabike; he died in the yeare <sup>o</sup> 218. *Mutetzam* followed; and after him in the yeare 226. of the *Hegira* *Abarun Elwathak*; and next to him *Methucal*, who was slaine in the yeare 247. by a Turke. *Muthnatzar* his sonne and successor died in the yeare after, whom *Elmußtein* followed; vnder him the Turke-men set vp *Achmad* sonne of *Tolon*, seruant of *Mamon* King of Egypt and Syria, and slew the *Chalipha* anno *Hegira* 255. Anno Domini 868.

After this time was the *Caliphate* or *Popedome* diuided, one sitting at Bagded, another in Egypt. The Egyptian *Chaliphs* in our Egyptian Historie are expressed in their due place and order. In Bagded succeeded *Mubtadi*. And the next yeare *Matemad*, who died <sup>p</sup> anno *Hegira* 279. *Mutetzed* his successor died 288. *Muchtraphi*, who slew *Abaron* the last of *Tolon*'s familie that reigned in Egypt, died 295. *Mutetdan* held the place till the yeare 320. The next was *Elkabar*, to whom succeeded in the next yeare, *Ratze*, and after him *Mukiaphe* his brother, who made *Tolson* a Turke his chiefe Captaine; of whom afterwards he was blinded. *Mustekaphe* succeeded <sup>q</sup> anno *Hegira* 342. In his dayes the family of *Bawia* ruled, whose sonne *Meaz Eddula* slew the *Chaliph*. Their father had dreamed, that as hee pissed, fire ascended from his yard vp to heauen; which the Diuiners told him, signified the ensuing greatnesse of his sonnes.

He placed *Matia* in the *Chaliphate*, but ruled all things himselfe. Vnto *Matia* succeeded *Tala*, in his time *Meaz Ledan Illah* was made King of Mecca, Medina, Aliman; Egypt he obtained before. *Etzad Eddula* sonne of *Meaz*, repaired Bagded, now much decayed, and gaue his daughter in marriage to the *Chalipha*. This *Etzad Eddula* died anno *Hegira* 371. to whom *Tzantzam Eddula* succeeded, imprisoned by

e Anno 715.  
e 737. e 738.  
f Izid.  
g Hifan.

h 10f. Scal. con.  
1f. lib. 2. & lib. 3.

i Anno Dom.  
753. Hig. 836.  
k An. Dom. 774.  
l Af. dec. 1. lib. 1.

m Animad. in  
Euseb. Chron.  
Lydyat em. tem.

n 783. 786.  
808. 813.

o 132.  
Anno Dom. 841.  
861.

p 890. 900.  
907. 932.

q 943.

r 981. 990.

Baba

*Beha Eddula*, as was also *Thiar* the Chaliph, and his house spoiled *Anno Hegira 353*. *Sultan Eddula Sogus* reigned after this *Beha*, and *Kadar* was *Chalipha* after *Tais*, *Schuraph Eddula* reigned *Anno Hegira 411*. *Kaim* succeeded in the Papacie *Anno Hegira 423*, and five yeares after *Muktadi*. The *Sultan* being dead, and leauing a sonne of three yeares old; his wife, the Babes mother, purchased the Sultanship of the *Chalipha* with a great summe of money.

About this time flourished *Ben Gazela*, which made many Bookes of Physicke, *Mushtaber* was next *Chalipha*; in his time the Astrologers foretold an exceeding deluge, not so great as in the dayes of *Noah*, because then (said they) were seuen Planets in Coniunction with *Pisces*, whereas now there were but six, *Saturne* being excluded. This made the Inhabitants of *Bagded* afraid, because of the low situation: and caused them to stop the passages of the waters. The *Ismaelites* which of deuotion performed their Pilgrimage, were most of them drowned. The *Chalipha* for this cause arayed the Astrologer, which foretold this, in royall apparell. He died *Anno Hegira 512*. *Mushtab* succeeded, then *Raschid*, and in the yeare 530. *Muktaphi*. In his time were terrible Earthquakes, which made hauocke of all about *Damasco*, *Aleppo*, *Tripolis*, *Antiochia*, and *Laodicea*. *Tygris* ouerflowed *Bagded*, and desolated many other Cities. In *Anno Hegira 555*. succeeded *Mushteneged*, who by his Physicians Policie was strangled in the Bath, by the violence of the heate, the doore being shut. His sonne *Mushtaz* enioyed the roome, 566. In his time the *Abassian* Caliphaes were receiued in *Egypt*, which the *Phetimeans* of *Ali* his posteritie had before separated.

*Natkar* succeeded *Anno Hegira 575*. and *Taber* his sonne 621. Next *Meshtatza* which gaue much Almes, and built many Schooles. In his dayes arose in *Asia*, one *Bada*, which professed himselfe a Prophet sent of God; who gathered an armie of the scumme of all Nations, whereby he filled *Asia* with bloud and slaughter, both of *Christians* and *Israelites*, vntill *Giaibeddin* King of *Gunia* destroyed him.

In the yeare 640. of *Christ* 1245. succeeded *Mushtatza*, the foure and fiftieth *Saracenicall* Chalipha. The *Tartar* King *Chita* made his brother *Halacho* King of *Irak* and *Mesopotamia*, who besieged and sacked *Bagded*, and slew *Mushtatza*. This *Chalipha* was slaued by his commandement in the midst of his treasures, because he would not employ the same (through niggardise) for his owne defence. From that time there hath beene no *Chalipha*. (saith this Arabian historie) in *Bagded*. In him ended the *Abassian* line, of which had beene siue and thirtie *Chaliphaes*.

After *Mahomet* or *Muhammed* the false Prophet, the first Captaines of warre were called *Emirelmumenim*; that is to say, *Præsides orthodoxorum*, the Captaines of the *Sand-Beleaguers*: and after, because, vnder cloake of Religion, they seised on the Primarie, and tyranny (spirituall and temporall) they named themselves *Chaliphaes*, that is, Vicars. The first *Emirelmumenim* was *Abubecher*. When by his successors, *Gouernours* were sent into *Spaine* and *Africa*, they for a time held the same as *Deputies*, although to their power nothing lacked but the title of a King, yet they professed to doe all in the name of the *Emirelmumenim*; vntill afterwards they tooke that Title also themselves and became absolute. Whence all the petite Kings of *Spaine*, and the *African* Potentates, were called *Emirelmumenim*; and the Kings of *Barbarie* are so stiled at this day, euen as the *French* King is called *Christianissimus*, and the *Spaniard* *Catholicus*. The Legats of the *Chalipha* were called *Naib*, which also signifieth the same that *Chalipha*; but this was made peculiar to those *Saracen* Tyrants, which vsed both Swords, (to speake in the *Romish* language) supreme in matters Diuine and Humane. Thus obserueth *Ioseph Scaliger* of these names: whereby appeareth, that *Emirelmumenim* was not giuen only to *Abedramon* and his successors in *Africa*, as is before obserued out of *Curio*.

*Beniamin Tudelensis* nameth the *Chalipha*, which in his time ruled in *Bagded*, *Abmumanin Alghabassi*, which *Montanus* translateth, *The Prince of the beleaguers* which line in penance; or heauinesse: it seemeth rather to, be some title arrogated to his deuotion, then his proper name; for wee finde none of that name in this Catalogue. And he was there about the time of *Muktaphi* or *Mushteneged*. Of that *Chalipha* *Beniamin* tells, That hee had a Palace of three miles compasse within the Citie, within which

u Such were the *Gouernours* of *Chorasan*, *Irak*, *Siras*, *Damasco*, *Iaman*, *Murtzul*, *Halep*, *Gunia*, *Mahaan*: The Arabian calleth them Kings: and their heires succeeded them.

x *Can. ffog. l.3.*



which was a wood or groue of trees of all sorts, both barren and bearing: beasts also of all sorts for game, and in the midst thereof a great lake with plentie of fish, neither wanted there fowles, for varietie of disport. Hee was skilfull of the Hebrew, and well respected that Nation. He had imposed this rule on himselfe, not to vse any minie or apparell, which he had not first earned: to which purpose hee made fine minies, which being sealed with his owne seale, were by his Courtiers sold, the great men buying them for their vse. None of the Ismaelites (to hee called the Mahumetans) might see his face: and the Pilgrimes which came from Mecca, in the Land of Eliman, and passing this way, desired to see him, vsed to enter the Palace, and there cried out, *O Lord, Light of the Ismaelites, and Shine-beams of our Lives, shew vs the lightness of thy face.* But he answered them nothing, as not seeming to regard them. Then his Courtiers and great Attendants sued for them, saying, *O our Lord, spread thy peace over these men which come from farre Countries, &c.* Then would he let out at the window a shirt of his garment, which they deuoutly kissed: and (when one of those great men had said, *God in peace*) returned full of gladnesse to their home, where they were receiued almost with veneration for so happie an employe. Euery of the Princes which attended on him had their seuerall Palaces within the great Palace, and were duly obserued, wearing also Iron chaines, because they had once conspired to set vp his brother. But they had the reuenues of Townes and Cities belonging to them, brought them by their Officers, notwithstanding.

Thus did he conserue his Maestie with the people, and securitie with his owne. I omit the Edifices and pillars of gold and silver, adorned with Gemmes, which he mentioneth in that Palace: Out of which the Chaliph came but once in the yeare, in the moneth *Ramadan*, or their Easter Solempnitie, at which time they resorted thither out of far Countries to see him, as if he had been *Mahomet*. He was then carried on a Mule, royally apparelled, and crowned with a Diadem of vspeakable price, on which he wore a blacke cloath, in token that the day of death would obscure all that pompe and splendour. The Princes of Arabia, Media, Persia, Tuborch, did attend him: and thus he went to the great Temple built in the gate *Basra*. The people, men and women, all clothed in silke and purple, salute him, *Peace be on thee our Lord King*: Hee relusing them, with his hand, or mouing his garment. Being thus conveyed to the Porch, with musicke also of all kinds, and dances, he ascended a Tower of wood, and there maketh a Sermon of his Law; the wise-men of the Ismaelites applauding his hearing, the people answering, *Amen*: After this, hee giueth them all his blessing: and a Camell is brought to him, which hee killeth for the Paschall Feast, and causeth the Princes to distribute peeces of the flesh of the beast which himselfe had slaine; this they esteeme a great gift. This done, they depart, the King returning by another way, by the banks of Tygris, alone: (the Princes passing in the river) vnto the Palace. He had built a Palace on the other side of Tygris, on a branch of Euphrate, which floweth by one side of the Citie in which he had raised great Houses, Hospitalls for the sick, and for the poore, and for madde men, with all provision for them at his charge. This much I haue beene bold to insert out of this Iew, because I know none other, nor that can equiuaile vs with the State of Bagdad in the time of her chiefe flourishing, before it was destroyed by the Tartars.

Thus haue we given you a Chronographical view of the ancient Chaliphates, with their first and greatest Conquests, omitting the lesser and later; as in the yeare 807. in Sardinia and Corsica: in 826. in Crete, 847. in Sicill; and presently after in Italy, overturning Tuscan, and burning the Suburbs of Rome it selfe, with the Churches of *Peter* and *Paul* 845. the next yeare in Illyria, Dalmatia; besides the taking of Ancona: in 847. chased by Pope *Leo* from Ostia. These with other their affaires of war, in Lucania, Calabria, Apulia, at Beneuentum, Genua, Capua, (which Cities they tooke) I passe ouer. After this great bodie grew lubberly and vnweldie, it fell vnder the weight of it selfe, none so much as the Saracens overthrowing the Saracens, as their Sects and Diuisions make plaine. Neuerthelesse, this dis-ioyning and disioyning notwithstanding, their Religion euen still couereth a great part of the World. For besides the triumphing sword of the Turke, Persian, Mogore, Barbarian, and other

x The Great Turke obserueth some shadow of this custome, in vsing one or other handicraft:

y *Lud. Reg. l. 8.*  
z *Plat. in 1316.*  
*Pont.*  
a *Cairo* became a *Papacie* absolute, though schismaticall, as they called it: so did *Marocco*; the Persians were alway prone to such Schismes; and other, as it seru'd for their aduantage.

Mahumetan Prinets: such is the zeal of the superstitious Mahumetan, that in places furthest distant, this their Religion hath beene preached, which they trade together with their merchandize, even from the Atlantike Ocean vnto the Philippinaes: It hath founded in China, it hath pierced Tartaria: and although the name of Christian extendeth it selfe into so many Sects and Professions in the Countreies of Asia, Affrick, and America, besides Europe (almost wholly Christian;) yet is it hard to say, whether there be not as many Disciples and Professours of this ridiculous and impious deuotion, as of all those which giue their names to Christ, in whatsoever Tract Herein.

Thus hath the Field and the Church stooped to Mahomet: wee may adde more, (Saul among the Prophets;) Learning hath flourished among the Mahumetans, as fast so vnlearned and rude.

When the Kings of Africa possessed Spaine, they founded Vniuersities both at Morocco (it is Scalliger's report) and in Spaine, allowing yearly stipends to the Professors. And in those times was great ignorance of good learning in the Latine Church, when good Disciplines flourished exceedingly amongst the Muhammedans. Whatsoeuer the Latines writ, after the industrie of the Arabians had acquainted them with their ignorance, is wholly to be ascribed to the Arabians, both their Philosophy, Physicke, and Mathematickes. For they had no Greeke Author which was not first translated into Arabike, and thence into Latine, as Ptolemy, Euclide and the rest; all Constantinople being taken by the Turkes, the Greeke Exiles brought vs backe to the Fountaines. But now the Muhammedans are growne artlesse in Africa: onely in Constantinople may good Arabike and Persian workes be gotten by the helpe of the Jewes. Ludonius Vines saith, That they translated Arabike out of the Latine, but he was not so well able to iudge thereof, although he rightly ascribeth the corrupting of Art to vnskillfull translations; and sheweth the difference of Auerrois or Auerrohis Aristoteli (as the Latines haue him) from the Greeke. But his inuective is too bitter in condemning all the Arabians, as vnlearned, dotting, and sauouring more of the Arabian, then of Art. But the Spaniard might haue some grudge to that Nation, which so many hundred yeares had spoiled Spaine: still leauing the fourth part of the Spanishe Language (as Scalliger testifieth thereof) Arabike, in monument of their Conquest.

Of their learned men were Auerrois, Auerrois, Auerrois, Algazel, &c. Philosophers; Masius Rasis, and many other Physicians, and Astrologers, mentioned in the Chronicles of Zaeubis, Leo, and Abulfada Ismael, Geographers; Cairaoan, Bagdad, Fez, Morocco, Corduba, &c. were Vniuersities of Saracen students. But now Learning and Schooles are decayed and ruined: even as at first also it was amongst some of them little countenanced, as appeareth by that Hagag in the 96. Yeare of the Hejra, who being Governour of King of Irak, in his sicknesse consulted with an Astrologer, Whether the Starres had told him of any Kings death that yeare: he answered, That a King should die, but his name was Cami: Whereupon Hagag, remembering that at his birth his mother had imposed that name on him: I shall die, saith he; but that shall go one houre before; and presently caused his head to be smitten off. An vnhappy Harbengership in regard of his Art: an vnhappy Art which can better tell others Destinies then their owne. But no maruell in Hagag, who was fleshed in blood, for his Herodian Testament should be thus bloodie, who in his life had in that Medina Province slaine an hundred and twentie thousand men, besides fiftie thousand more, and fourscore thousand women, which perished in his imprisonments.

b Scal. Epist. Step. Vbert. He saith that the figures which we vse in Arithmetike, came frō the Arabians or Moores to the Spaniards, and thence to vs, about three hundred yeares since, and then much differing from those characters which now we vse.

c De Trad. Discepl. l. 4. & Lud. Vin. de caus. corrupt. art. l. 4. Omnia illa Arabica videntur mihi respicere de liramenta Alcorani, & blasphemias Mah. infamias: nihil fieri illis potest, indolus infusus, frigidus.

d Scal. epist. ad Casaub.

e Lud. Reg.

f Wherof Tauris is chiefe Citie: M. Ptole. lib. 5. cap. 9. calleth it Hircania, Media maior.

g Lud. Reg. 714. Wherof Tauris is chiefe Citie: M. Ptole. lib. 5. cap. 9. calleth it Hircania, Media maior.

h Lud. Reg. 714. Wherof Tauris is chiefe Citie: M. Ptole. lib. 5. cap. 9. calleth it Hircania, Media maior.

## CHAP. III.

*The Life of Mahomet, or Muhammed the Saracen Law-giver.*

**H**is life of *Mahomet* is at large described by diuers Authors, but I find it no where so fully as before the *Alcaron* in the Italian Edition, the sum whereof, and of the other reports touching the same, is this; *Ismael* was the first (according to that Italian Author, others ascribe it to *Abraham*) that built the Temple at Mecca, and hauing to wife an Egyptian Idolatresse, had by her twelue sons, which (as he saith) being disperfed in Arabia, Persia, Armenia, sowed so many sorts of Religion: and *Chedar* his second son; placed in the Temple of his father (vpon an high Tower called *Alquibla*) an Idoll named *Allech* and *Allez*, instituting certaine ceremonies: and amongst the rest, the sacrificing of a Ram, in remembrance of that Ram which was presented to his grand-father *Abraham* at the offering of *Isaac*. Of *Chedar*<sup>a</sup> descended *Thebic*, and so in order, *Cah-Numbib*, *Almucacen*, *Abhacen*, *Acaba*, *Amubasca*, *Amir*, *Celuf*, *Nisica*, *Abhimasta*, *Adirem*, *Scaad*, *Mudbar*, *Ilges*, *Mudicita*, *Hudbasfa*, *Chinene*, *Anascere*, *Melch*, *Phasce*, *Paliff*, *Lunai*, *Cabnai*, *Morta*, *Cheluf*, *Eacien*, *Abdamaneuf*, *Abdalmutalsi*, *Abdalla* the supposed father of *Mahomet*: his mothers name was *Hemina* or *Hemina* a Jewesse (as some<sup>b</sup> write) his father was an Ethnicke or Pagan Idolator. His base condition and obscuritie was such, that the Turkes themselves doubt whether he were an Arabian or Persian, notwithstanding that genealogicall rable. <sup>c</sup> *Richerius* reporteth that he was a Cyrenean by birth, and that in the time of his minoritie or child-hood, he was by some Plagiary stolne away from his friends, and sold to the *Ismaelite* Merchants. Others say, that he was abandoned both of father and mother, and (according to the cruel custome of that barbarous people) sold to strangers. From so base a beginning did this cunning impostor and seducer of the World arise, to be the scourge of Princes, and disturber of the World.

He was comely of person, and of sharp wit, and therefore was made ouerseer of the busines of *Abdalmutalsi* his Master, or (as some say) his Grand-father: and traded for him in Soria, Egypt, and Persia, and after his death, inherited his goods: Continuing his trade of merchandize with a great man of Corozan, he succeeded him in his bed and wealth, by the marriage of his widow *Gadisa* (whom<sup>d</sup> others call *Adega* the daughter of *Hulert*) and that (as some suspect not vnprobably) by the helpe of Sorceries and incantations. With this widow, after she was become his wife, he liued in his wonted course of his life thirteene yeares, and had by her one son and three daughters. And by this means grown great, he aspired higher; assembling to himselfe a company of thieues, vnderlists, and out-lawes, which with him became Voluntaries and Aduenturers in the wars of the Emperor *Heraclius* against the Persians: in which he valourously behaued himselfe, and was wounded in the visage, & *Cosdros* the Persian King was overcome.

After this, *Mahomet* deuising further how to satisfie his ambitious desire of Soueraincie, met with occasion fitting those his aspiring designs. The Arabians being denied their pay (as is said) raised a mutinie and<sup>e</sup> rebellion: these chose *Mahomet* to be their Captaine, who vsed them as his instruments of robbery and violence about the countries of Mecca. But the Nobles opposing themselves against him; he, perceiuing that their power and authoritie would be a perillous rub in his way, thought it his safest course to insinuate with them, and therefore sought by alliance to winne their betrelling, taking some of their daughters to his wiues; of which hee had at one time eleven, and in all his life fiftene, besides two slaves.

*Heraclius* at that time fauouring the Heresie of the *Monothelites*; and neglecting the affaires of the Empire, *Mahomet*s proiects tooke better effect. *Hummar* also and *Mauchbia* caused all Soria, Iudza and Egypt to rebell, *Sergius* at that time a Nestorian Monke of Constantinople (thence for that Heresie excommunicated) resorting to *Mahomet*, kindled these sparkes into a great fire, perswading him to countenance his Rebellion, with the pretence of Religion; the rather now that *Heraclius* had offen-

<sup>a</sup> Fortalicium  
fidei reckoneth  
another gene-  
alogie: and the  
Saracen Chro-  
nicle continu-  
eth this, euen  
from *Adam*;  
not agreeing  
with them-  
selves or any  
truth.

<sup>b</sup> I. Bo. Ben.

Volater. &c.

<sup>c</sup> Christ. Richer.

<sup>d</sup> Arab. Nob. in  
Alcar. resut.

<sup>e</sup> This mutiny  
according to  
others hapned  
many yeares  
after that *Ma-  
homet* had vn-  
der the cloake  
of Religion  
furthered his  
ambition and  
rebellion,



ded the Christians by his exactions and Heresies, and the Jewes, by new cruelties because by Magicke he had bene warned to beware of the *Circumcised Nation*. Thus some malecontented Jewes, and some hereticall Christians being called to counsell, it was agreed, that he should professe himselfe to be chosen in this turbulent state of the world, to bring vnto the same a *New Law*, appointed herunto by Diuine authoritie: to the Jewes affirming himselfe their expected *Messias*; to the Christians promising amidst so many Heresies *The rule of Truth*; to the excommunicate Heretikes, restitution of their persons and goods; to seruants, libertie; to subiects, immunitie from tribute.

f He neither was Circumcised himselfe, (saith an Arabian nobleman in confirmation of the Alcoran) nor did command anything thereof in his law, but the Arabians vsed Circumcision before his time.

g *Sanfonino* calleth him *Batira*, and addeth also *Nicbolus* a Priest of Rome.

And thus he caused himselfe of *Sergius* to be baptised, and to be <sup>f</sup> circumcised also of *Abdalla* a Jew, hauing before bene a Paynime. After he got himselfe into a Cave two miles from the Towne called *Garbe*, continuing there two yeares in companie of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles and in the night resorted to his wife, whom he perswaded to this vaine beleefe by *Zadinus* his seruant, rewarding him therefore with freedome, and proclaiming (as by an Edict from Heauen) the like libertie to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthening his faction, their masters not a little aggrieved, gaue out a rumour, that *Mahomet* was made, and possessed of a Diuell, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regard of his nine vncles, and some noble Families linked with him in kindred, viz. the *Corasists*, the *Hassinites*, the *Benitamines*, they abstained from further rigour.

Thus with the helpe of *Sergius* and *Baira* a Iacobite, and *Cillerius*, in the end, with the fauour of his two vncles, *Hanza* and *Alaben* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Enbocara* (a chiefe man of that place, afterwards his father in law) he composed after his and their pleasure *Constitutions and Canons*, and published the same at Mecca; with protestation that the *Angell Gabriel* had bene sent to him from God, as in old times to the Prophets, to teach him these things. And in the first place commanding them to *beleene in God the Creator of heauen and earth* the causer of raines and fruits, that inflicteth death on men, and after raiseth them vp to giue them either, in reward of their good workes, *Paradis*; or of their bad, *Hell*, and such other things, neuer before heard of among these simple Idolatrous Inhabitants of Mecca, he grew in great estimation.

h *Mahomet* a Theefe and Murderer.  
i An Adulterer.

k A Wittall.

For in Persia and Arabia, before this time, some worshipped a Tree, which they called *Putulangua*, offering sacrifices thereto: some an Idoll, called *Blionum*; and some the Sunne; and others, other Idolatries; spread by the so many sonnes of *Ismael*; and therefore the ruder multitude, astonished with these Prophetickall and Angelicall tales, were easily bewitched. And by degrees he published his intended wickednes, notwithstanding outrageous villanies, as <sup>h</sup> the stealing of a Camell, the murdering of a Jew sleeping vnder a tree. Yea, he pretended not humane infirmitie, but diuine authority, to his most mischieuous designments. For example, being lustfully affected to <sup>i</sup> *Zameh*, the daughter of *Gaisi*, the wife of *Zaid*, he writ in his Law, That after vow, or promise of marriage it was lawfull for him to enioy her, and (if he pleased) to take her to his wife. And being reprehended, that *Aissa* his wife <sup>k</sup> was dishonest with *Zaphagam*, the son of *Almuthathum*, the Angell (forsooth) said, she was chaste. And being found by his wimes, with *Mary* the wife of *Macobe*, the King of the Iacobites, he in another Chapter is absolved of his oath, and free to lye with any woman, not being able to containe himselfe, notwithstanding he had sworne so to do. And by the same authority he enioyned then penance, for blaming the Prophet. And willing to diuorce one of his wimes, but fearing the greatnesse of her kindred, he frameth one Chapter, blaming him for fearing man more then God. Meeting once with a woman on the way, hee would haue abused her, but she refusing, hee set vpon her Ass (lettice besitting his lippes) affirming that that woman had more sinned; then if shee had slaine an hundred men. And the Saracens to this day, saith <sup>l</sup> *Petrus Alfonsi*, deplore that fact of this Saracen woman.

l *Pet. Alf. apud Breidenbach.*

He wanteth not his miracles also in his Legend. As he journeyed in the heat of the day

day 1 with his Camels, a Cloud couered his head from the scorching heat of the Sun, about the seuenteenth yeare of his age. And when he first entered the Caue, he saw the Angell *Gabriel* in his proper shape, with white wings on a seat of gold betwixt heaven and earth, who brought him his Prophecies: and going to Mecca to tell his wife; the Beasts, Trees, Stones, and Hearbes, saluted him with the name of a *Prophet*, and a *Messenger of God*; and the trunk of a Tree standing in the way, diuided it selfe for him to passe betwene, and then after closed againe. He also, to satisfie his incredulous vncle *Bugellinus*, caused the Moone to descend from heaven, which entered into his slecue, and after parted it selfe in two, and then ascended againe. To satisfie the peoples doubtings, he caused a Bull (taught before to come at his call) to bring on his hornes a Chapter, which he there had tied, to testifie the truth of *Mahomet*.

1 *Mahomet's*  
miracles.

But while the fame of this his Propheticall Function filled the mouthes of the vulgar with acclamations, it no lesse filled the hearts of the Nobles of Mecca with disdain, who sought therefore to apprehend him; but he closely fled to Ietrib or Medina with his followers, where he liued with the name of a Prophet thirteene yeares. From this flight they begin the computation of their *Hegira*: the word *Hegira* signifieth a persecution for Religion. Wherein *Mahomet* imitated the Christians of those parts, who accounted their yeares from the persecution of *Dioclesian*. That his flight hapned on the sixteenth of July *An. Dom.* 622. on Friday: Therefore doe they keepe holy the Friday. And because then the Moone shewed her new hornes, that became a sacred ensigne to the Mahometans: & on Towers where they watch to obserue the new Moone, they set vp an horned Moone, as Christians on Steeples vse to erect the Crosse. For then there was no *New Moone* day of their moneth *Muharram*<sup>m</sup>, but was the second day after the Jewish account: and therefore the new Moone might then be seene. But for the Friday it was obserued, before *Mahomet's* time, as shall after be shewed. He deuoted a certaine Carpenters poore Orphans of their patrimonie, and consecrated their House into a Temple. This Citie being for most part inhabited with Iewes, they asked a signe in confirmation of his Office. He said, That he was not sent with miracles, but denuntiation of Armes heere, and Hell hereafter: and those which would not receiue his new Doctrine, he expelled by force. Being absolute Lord heere, he aspired also to the Dominion of Mecca. He sent thirtie horse with *Hanzeta* to rob the Merchants, traueiling thither: but being then preuented, he sent, foure yeares after, sixe hundred of his best souldiers, vnder *Hugaida*, to assault Mecca, but he also was discomfited: yet not desisting his enterprize, seuen yeares after he achieued it, and after eleuen barrai'es entered and sacked the Towne, and gaue the spoile to his souldiers: and for feare, the neighbouring Cities submitted themselves. *Mahomet* herewith encouraged, assaulted the Persians and Egyptians, exchanging with those he conquered, his *New Religion*, for their old wealth and libertie, binding the Gouvernours thereunto. But now being old, and through his intemperances weake, and diseased also with the falling Sicknes, he coloured his often falling with pretext of *Gabriels* brightnesse, and the vn sufferable splendour of his presence.

m For the vnderstanding of this, reade. *Scal. E. T. lib. 2. c. 5.*

He was of meane stature, large sinewes, browne colour, broad face, with a cut lip, and had one of his fore-teeth stricken out in one Expedition, and in another his face wounded. He had a great head, thinn haire, long shankes, not proportionable to his head. He was of few words, but deceitfull; couetous, and withall prodigall, (but of other mens goods) and in deeds of lust equalling himselfe to fortie other men, or (as some say) fiftie. When he was threescore and three yeares of age, he died; of which he liued in trade of Merchandize thirtie eight, and in the Caue two; at Mecca ten, in Medina thirteene. He had commanded, that they should not burie him; for that on the third day after hee would ascend in bodie and soule into heaven. Meane-while the Earth being poysoned with the stinke of his carcase, they buried him, not at Mecca (as some affirme) but at Medina. His Law, in his life-time, sustained many alterations; *Cellenus* his Scribe writing what himselfe pleased: and the seuerall parcels of the same being collected by *Odmen*, one of his successors, this Booke was therupon called *Alcam*, that is, a Summary, or Collection of Precepts. Thus *Mahomet* aduantaged himselfe with the mutinous Rebels, Fugitiues, Vnchristes, Apostata-Iewes, and heretical Christi-

ans in that diseased State of the Empire: the bodie whereof was afflicted on the East by the Persians, on the West by the Gothes and other Barbarians, and fretted within the owne bowels by intestine rebellions: the Soule thereof being no lesse torne and rent by the Sects and Heresies of the Arians, Donatists, Nestorians, Pelagians, and others. He fishing in these troubled waters, set on foot his new Religion, to bring light to the Gentiles, and to mitigate to the Jewes and Christians the severitie of the Law and Gospell. But the Mahumetans themselves doe report otherwise, fabling of this Fabler great matters, as if he had bene the *Promise and Hope of Nations*, and the most excellent personage of the World.

They haue written a Booke of the generation of *Mahomet* to this effect: "The Booke of the generation of *Mahomet*, the Messenger of God, (the Prayer and Salvation of God be vpon him) from *Adam* and *Eue* to the time when God brought him forth gracious, perfect, and fit for himselfe. When as *Kabacbar* had learned out of the Scriptures, and by Astrologie, that his Prophet should be borne to the world, hee heard, That there was a man borne in Ieseras, a Citie of Arabia, hauing all such marks and tokens, as hee had fore-seene by the Prophecies and his Art, viz. A spot on his forehead, a print betweene his shoulders, &c. And to satisfie his desire, hee went thither to see; where finding those tokens fulfilled in yong *Mahomet*, he thereupon expounded the darke myserie of his farre-fetched *Light*, learned of his Master *Kabelmedi*, in this manner: When *Adam* was newly created, as he stood vp, his braine shakel and made a noyse, as the leaues doe, which are shaken with the winde: whereat *Adam* wondering, God said vnto him, The sound which thou hast heard is the signe of the Prophets and Messengers of my Commandements. Take heed therefore that thou commit this Seed of *Light* only to worthie Loynes, and to a cleane Wombe. And this *Light* of *Mahomet* that should be borne, shined from the face of *Adam*, as the Sun or Moone at the full. And when he had begotten *Seth*, that *Light* passed instantly from the face of *Adam* into the face of *Eue*, in so much, that the birds of the Aire, and beasts of the Earth, wondered at her beautie. Yea, the Angels euery day saluted her, and brought her odours out of Paradise, till she brought forth *Seth* alone, hauing before at euery burthen, brought forth a Brother and a Sister.

*Seth* inherited this *Light*, which remained betweene heauen and earth, the Angels thereby ascending and descending vpon *Seth*, and crying alwayes, *Reioyce thou Earth, worships of the Light* of Mahomet, on him be Prayer and Salvation of God. *Adam* drawing neere to his end, declared vnto him, by his Testament, the myserie of that *Light*, and the Genealogie of the Prophets. Then descended *Gabriel* accompanied with threescore and ten thousand Angels, bearing euery one of them a white leafe and a pen, which signed the writing, for the continuance of the order of the Propheticall generation. *Seth* received this writing, and was clothed with a double red garment, shining as the Sunne, and soft as the violet-flower.

From him it passed by succession to *Noe* and *Sem*; then to *Abraham*, at whose birth two lights from the East and West (meeting in the middest) lightned the whole world, and the Angels were heard singing, That it was the *Light* of the Prophet *Mahomet*, who should be borne of his Seed, whose Word should be in the vertue of God. This *Light* passed from *Abraham* to the face of *Hagar*, being with child, and after to *Ismael*; and God told him, That the Soule of *Mahomet*, in the beginning of the Creation, was mingled with his, and that his name in Heauen should be *Asmet*, in Earth *Mahomet*, in Paradise *Abualiraxim*. At this *Sara* grieved, vntill three Angels comforted her with the promise of *Isaac*. From *Ismael* it removed to *Keidar* his sonne, who being indued with 9 *seuen Gifts*, married *Nulia* of the Land of *Isaac*, but, being warned by an Oracle, he tooke to wife *Algadira*, an Arabian; and after, by diuine warning, carried the chest of this *Light* vnto *Iacob*. Then was *Hamel* borne to him, and receiued the same *Light*; in which succeeded *Thebicht*, *Hamieffa*, *Adeth*, *Adwo*, *Adm*, *Machat*, *Nizar*, *Musar*, *Aliez*, *Madraca*, *Horeima*, *Knienu*, *Anofra*, *Melic*, *Falbrun*, *Luse*, *Galiben*, *Kab*, *Murran*, *Cudai*, *Abdamenes*, *Hefim*, a man by diuine testimonie free of all vncleannesse. To him did all Kings offer their daughters in marriage, and among the rest *Constantine*, which he refused, and married *Seline* the daughter of *Zit*, and

n Legend of *Mahomet*, Heri manno Dalmata interprete.

o These Prophets were *Abusidalls*, *Abnalmutaira*, *Abuqid*, *Ahamacumet*, *Alabex*, *Alfad*, *Abulambex*, *Exerigi*, *Abnamare*, *Kabalchaber* (scholler of *Kabelmedi*) or *Kabalachbar*.

p A Mahumetan Chronicle saith, That this *Light* claue to the hands of God two thousand years before *Adam*, worshipping him as the Angels; after inclosed in the Rib of *Adam*, &c.

q Sound, courageous, faire, swift, iust, a Hunter, and Archer.



and had by her *Abdalmulib*, whose Light caused raine in drought. To him an Elephant prostrated himselfe, and said with mans voice, *Saluation be on you, and on the Light that sheweth out of your Reines*, Dignitie, Fame, Honor, and Victorie be on you, and that there should proceed from him a King, greater then all the Kings of the Earth: Another time, as he slept on the stone which was placed by *Abraham* in his Oratorie at Mecca, he dreamed of a chaine reaching East and West, and to Heauen, and to the Depth, which was presently conuerted into a flourishing hearbe. *Noe* and *Abraham* presented themselves interpreters of this Dreame. *Abdalla* his sonne, the father of *Mahomet*, had a Tutor giuen vnto him, to defend him from his enemies, who seemed a man, but was none. Hee was preserued from the lying in wait of the Lewes, by threescore and ten Angells, which seemed Men. Hee wedded *Ermina*, and therefore two hundred Women perished for his loue; some hanging, some burning themselves.

† Or *Hemina*,  
Daughter of  
*Abdemenef*.

When the prescribed time was come, in the moneth *Dulheia*, on a Friday night, God bad *Ariduan* to open the gates of Paradise, that the innermost of his secret might bee manifested: for it pleaseth mee (saith hee) this night to transport the Light of my Prophet from the reines of *Abdalla* into the wombe of *Ermina*, and that it come into the world. This being done, as *Abdalla*, the Iudge and Lord of the Arabians, went into the house of Prayer, he perceiued a great light to lighten from his house vp toward Heauen, and presently dyed. On the twelfth day of *Rab*, on a Tuesday, *Mahomet* was borne, circumcised, and all frolick. And then all Idolls fell and became black: All Kingdomes were destroyed, and not one stood vp right. *Lucifer* was cast into the bottome of the Sea, and in fortie dayes could not get out, and then called his fellowes, and told them, that *Mahomet* was borne with the power of the sword, who would take away all their power. The same also God caused to be proclaimed in Heauen and Earth. His mother said, That shee was deliuered of him without paine, and Angelicall Birds came to nourish the child, and a man clothed in white presented him with three keyes, like to Pearles, which he tooke; the key of Victorie, the key of the Lawes, and the key of Prophecie. And after came three persons with shining faces, presenting him a Cauldron of Emeralds, with foure handles, which *Mahomet* accepted as a signe of his rule ouer all the world. The Birds, Clouds, Windes, Angels, contented for the nourishment of the child. But the case was determined by heauenly voice, affirming, That hee should not bee taken from the hands of men. An Ass, almost famished, worshipped him, and receiuing him on her back, became Herald to this new Prophet, with mans voice proclayming the worthinesse of her Carriage. Three men carried him vp into a Mountaine: of which, one of them opened him from the breast vnto the Nauell, and washed his entrailes with snow: the second cleaued his heart in the middest, and tooke out of it a black graine, saying, That it was the portion of the Deuill. The third made him whole againe. *Seraphim* nourished him three yeares, and *Gabriel* nine and twentie, who gaue vnto him, in the fortieth yeare of his age, the Law, and carried him to Heauen. This his iourney is related by Frier *Richard*, sometimes a student in the Vniuersitie of Baldach, Chapter 14. and in his life.

*Gabriel*, with threescore and ten paire of wings, came to *Mahomet*, in the chamber of *Aissa*, his best beloued wife, and said, That God would haue him to visit him where he is; and brought with him the beast *Elmparac*, or *Alborach*, of nature betweene a Mule and an Ass. This beast told *Mahomet*, That hee would not take him on his back, till hee had prayed to God for him. His steps were as farre as one could see, so that in the twinkling of an eye he had brought *Mahomet* to Ierusalem. Then *Gabriel* with his girdle tyed the beast to a Rock, and carried *Mahomet* on his shoulders into heauen; where hee knocked, and the Porter opened. Here *Mahomet* saw

troupes of Angels, and prayed twice on his knees for them: and amongst the rest, old of Pearles, wherein was *Abraham*, and the huge huge Angell of Death, with his booke and pen in hand, writing the times and mens liues: (which fatall opinion maketh them hardie) The fourth was of Emerald, here was *Ioseph* and the Angell of Compassion, weeping for the sinnes of men. The fifth of Diamond, and in it *Moses*. The sixth of Rubie, and in it *Iohn Baptist*. The seuenth of Fire, and in it *Iesus Christ*. All these recommended themselves to his Prayers,

old

† See also *Beklan*, *Obferuat.*  
*lib. 3. cap. 7.*  
† *La vita Mahometi* saith,  
In a shining  
ladder they  
went vp to  
heauen, where  
the stars hung  
by golden  
chaines, as big  
as mount *Noto*  
tho by *Medina*.  
u There were  
in the first hea-  
uen Angels of  
the shapes of  
all creatures,  
praying for the  
creatures of  
their shapes;  
and a Cock,  
whose feet  
touched one  
Heauen, and  
bead the other  
whose crowing  
moued the  
Cocks of the  
earth to do so.  
In the second  
was *Noe*. This  
Heauen was of  
gold; the third

old Father *Adam*, reioycing for such a Sonne, and commending him to his prayers. Then hee brought him to the second Heauen, which was a journey of five hundred yeares, and so forth on to the seventh Heauen: Here hee saw the Angelicall people, every of which was a thousand times greater then the World, and every of them had threescore and ten thousand heads, and every head threescore and ten thousand mouthes, and every mouth seüenteene hundred tongues, praising God in seven hundred thousand Languages. And he saw one Angell weeping, and he asked the cause, who answered, That he was *Sinne*. And *Mahomet* prayed for him. Then *Gabriel* commended him to another Angell, and he to another, and so forth in order, till he came before God and his Throne. Then God (whose face was covered with threescore and ten thousand clothes of light, and from whom *Mahomet* stood two stones cast below) touched him with his hand, the coldnesse whereof pierced to the marrow of his back-bone. And God said, I haue imposed on thee and on thy people Prayers. When he was returned as faire as the fourth Heauen, *Moses* counselled him to retire back, to obayne ease vnto the people, which could not beare so many prayers, which he did oftentimes, till there remayned but few. Thus returning to his *Elmparac*, hee rode back to his house at Mecca. All this was done in the tenth part of the night. But when he was requested to doe thus much in the peoples sight, he answered, Praised be God, I am a Man, and an Apostle.

The booke *Afear* (saith *Ballonius*) telleth further, That in this journey *Mahomet* heard a womans voice, crying, *Mahomet, Mahomet*, but he held his peace. Afterwards another called him, but he gaue no answer. *Mahomet* asked the Angell who they were? He answered, That the one was shee which published the Jewes Law, and if he had answered her, all his Disciples should haue bene Jewes: the other was shee which deliuered the Gospell, whom if hee had answered, all his followers had bene Christians.

The said Booke telleth, That Gods face was covered with threescore and ten thousand linnen clothes made of Light, and that God gaue him a fiew-fold priuiledge. First, That he should be the highest creature in heauen or earth: Secondly, the most excellent of the sonnes of *Adam*: Thirdly, An vniuersall Redeemer: Fourthly, Skillfull in all languages: Fifthly, That the spoiles of Warres should be given him. *Gabriel* after (saith that booke) carryed him to Hell, to see the secrets thereof, and the seuen gates thereof, &c. where (as in the place fittest for him) we will leaue him. The booke of the vertues of *Mahomet* saith, That in glorying of his strength he would boast, that he had knowne his eleuen wiues successfully in one houre.

One of their Chronicles telleth of his Martiall affaires. This Chronicle reckoneth from *Adam* to *Noe* one thousand two hundred two and fortie yeares: From thence to *Abraham*, one thousand and fourescore: Hence to *Moses*, five hundred and fifteene: After him to *Dauid*, five hundred threescore and nine: and from this time to *Christ*, one thousand three hundred and fiftie: from whence to *Mahomet* is numbred fixe hundred and twentie; in all five thousand three hundred threescore and sixteene, from *Adam* to *Mahomet*. All the Prophets were in number an hundred and twentie thousand, and the Messengers of God three hundred and fifteene: whereof *Adam*, *Seth*, *Esdrik*, *Noe*, *Abraham*, were Hebrewes; *Huth*, *Schale*, *Ishmael*, *Schaib*, *Mahomet*, were Arabians.

If this Historie of *Mahomet*s life be long and tedious, I thought good, out of an Arabian Chronicle, to adde this Epitome thereof. His Mother dyed in a journey to Mecca, when he was foure yeares old, and his Nurse restored him to his Grand-father *Abu almutalif*, with whom hee liued eight yeares. The Seraphim preferred him, but was neuer seene. After that, *Gabriel* was his Guardian, of whom he receiued the Law, which he kept close three yeares, communicating it only to some of his owne opinion, by whose helpe he became Priest and Prince of the Arabians and Saracens, and about eighteene moneths after was carried into Heauen: and being returned into the Earth, he tooke *Eubocara*, *Ali*, and *Zaid* to be his Companions in this enterprife. Hee went to *Zaif*, or *Atharf*, and preached publicly, and thence to Mecca, ten yeares going from place to place. And of his Conuerts, he chose some for guard of his Person, who

sware

sware the obseruance of his Law, to the number of fortie, who now with Word, now with the Sword, set forward this Doctrine. After ten yeares, Mecca was peopled only with beleueers; and all Arabia was conuerted, without difficultie. Then hee sent to the neighbouring Kings to become of his Religion; to the King of Persia, to the Roman Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of *Ethiopia*, &c. After he returned to Ietrib, and on Tuesday, the twelfth of Rab, in the eleventh yeare, dyed. His Sepulture was appointed by God in the house of *Aifea* his Wife, in the Chamber where he was wont to sleepe, where, at this day, is a Temple of Brick. His body was wrapped in three white clothes, without any pompe. His seale was a siluer Ring, with this inscription, *Mahomet the messenger of God*. He went twice on Pilgrimage, and nineteene times conducted an Armie.

The place of his buryall is at Medina, surnamed of him *Talnabi*\*, that is, of the Prophet; not (as some write) at Mecca. Neither doth his Corps hang in the aire by force of Load-stones, drawing vp his yron Coffin or Chest, but lieth buried in the ground (if any where) as *Ludouicus Versmannus*, by his owne view, hath obserued. Of this place, and of Mecca, wee shall speake more, in relating the Rites of the Pilgrims that visit them.

Some relate otherwise of the death of *Mahomet*, as that hee dyed at fortie yeares of age, being poisoned by one of his Disciples, called *Albunor*, to make triall of his boasting prophecie, that he would rise againe within three dayes after his death. This *Albunor* after comming to see him, found his body torne in peeces, and deuoured of Dogges: whereupon gathering together the bones that remained, into a Coffin, hee caused them to be buried. Which in my minde is not so probable as the former report. The day of his death *Scaliger* accounteth the tenth yeare of the *Hegira*, on Monday the twelfth of *Rabie* 1. or rather the Euening before, that is, the sixteenth of *Imne*, in the yeare of our Lord 631. and was borne the 5. of May, *An. Dom.* 570. on the same day and moneth, 63. Arabike yeares before.

The Booke of the Police of the Turkish Empire.

Scal. E.T. p. 746

## CHAP. IIII.

Of the *Alcoran*, or *Alfurcan*, containyng the *Mahometane Law*:  
the summe and contents thereof.

**T**He Booke of *Mahomet's Law* is called by the name of *Alcoran*, which signifieth a collection of Precepts; and *Alfurcan*, (as it is expressed and expounded in a Booke, \* called the Exposition or Doctrine of the *Alcoran*) because the sentences and figures thereof are seuered and distinguished, for *Al* is the Article, and *furcan* signifieth a distinction, or as some say, *Redemption*. *Claude Duret* citeth an opinion that of the Hebrew word *Kara*, which signifieth the Law or Scripture, commeth this word *koran*, which with the article *Al*, signifieth *the Scripture*, as with them it is esteemed: the like hath *Soranzo*. The Word of God (saith *Mahomet* in that Booke) came not to mee all at once, as the Law vnto *Moses*, the Psalmes to *David*, and the Gospell to *Christ*. The Sentences or Chapters thereof are called *Azoaras*, which is interpreted a Face, as we call them *Capita*, *Heads*. The stile<sup>b</sup> is not in Meter, as some haue imagined: for *Iosephus Scaliger*<sup>c</sup> (a great Critick, and reputed one of the greatest Linguists in the world) affirmeth, That that Language is not capable of metrickall measures by quantities of Syllables; as neither the Hebrew, Abyssine, or Syrian. Hee saith yet, That the *Alcoran* is composed in Rime, but such, as is not in any tunable proportion; but that word which maketh vp the Rime, being sometimes nearer, and sometimes farre beyond all harmonie, distant from that word whereto it answereth. At the end of such Rimes are set the figures of Flowers, or some such matter: which if it bee so, the Turkish nicetie of making no likenesse of any thing in their Carpets, or other Workes, is stricter then

a Harman, Dal interprete.

b The stile of it.

c In annotationibus in Anseb. Chron. Solum Canticum Moysi extrema Præterbia Salomonis, & totus sermo Iob quadam rythmi necessitate cohibetur, qui rythmus est instar duarum dimetriarum Lambicorum Arabicæ, & Apatitur.

Sed aliquando pauciorum sunt syllabarum, aliquando plurium, &c. — Nam ut in Hebraico, Syriaco, & in hismodi idioma illa metri species concipi possit; nemo efficere possit; quia id natura sermonis non

these



these Alcoran-bookes themselves, and indeede is not common with them vnto other Mahumetanes, who vse their libertie in this point.

**The phrase.**

For the wordes and <sup>a</sup> phrase; no man euer writ any thing in Arabian more rudely (saith an Arabian Christian in confutation hereof) and much better might *Muzailia*, *Helenisi*, and *Alabazbi* the *Ethiopian*, and *Calliata Ellecadi*, which vpon emulation composed also euery one an Alcoran, glorie of those their Workes, contayning more honestie and truth. Neither hath it pleased any noble or wise man, but the rude vulgar: of which sort, the wearie labourers gladly gaue eare to his promise of Paradise, the poore delighted to heare of Gardens in Persia, and Bankrupts and Felons easily listened to securitie and libertie. The methode <sup>a</sup> is so confused, that our Arabian Author (who liued before it was so generally embraced, and in freer times) saith, That he had heard euen good Saracens affirme with griefe, that it was so mixed and heaped together, that they could finde no Reason in it. Bad Rime, as you haue heard, and worse Reason.

**The method**

*Hierome Sanauro* <sup>a</sup> hath the like saying, That no man can finde herein any order: Nor could so confused and foolish a Worke proceede from any naturall or supernaturall light. It is yet craftily <sup>c</sup> contriued, when he hath set downe some wicked Doctrines, presently to lace and fringe it with Precepts of Fasting, Prayer, or Good manners: alwaies taking away things hard to bee beleueed or practised: and where it deliuereth any truth, it is maimed with defect, eclipsed with obscuritie, and serueth for a stale to falshood. The Copies thereof <sup>d</sup> were diuers; and after *Mahomet*'s death made (if it could be) worse; at least otherwise, then hee left them. For *Hali* had one Copie left him by *Mahomet*, which the Iewes corrupted, adding, racing, changing at their pleasure, and promised him their assistance, if he would professe himselfe a Prophet. But *Ozimen* commanded all the Bookes to bee brought and deliuered into the hands of *Zeidi* and *Abdalla*, to bring all into one Booke, and, where they dissentied, to reade after the Copie of *Corair*, and to burne all the rest.

**Hierome Sanauro.**

**The subtiltie.**  
*Ric. Florentinus.*

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**The agree-**  
**ment of Copies.**

They thus composed the Alcoran, whereof they left foure Copies, which after were lost. And yet *Hali*, *Abit alib*, and *Ibenmuzzod* then refused to deliuer vp their Bookes: Whereupon arose diuers Readings, and afterward diuers Schismes; which to compound, others often endeouored by like labours after, but could not thoroughly perfect the same. Neither doth that which we haue translated, agree with those things which *Frier Richard* and others cite out of it, in their confutations thereof.

**The truth of**  
**the matter**  
**in it.**

*f* Io. Ludouic.  
*Viii.*

The <sup>c</sup> truth thereof is such in his deuilings of new, and seeking and altering the old, that it is not probable in *Vines* opinion, that euer he read the old and new Testament: For (saith <sup>f</sup> he) though I thinke of him exceeding badly, yet thinke I him not so mad to change and wrest the Scripture, there especially, where it made nothing against him: but he had partly heard of such things, partly was so perswaded by his fellowes, Apostata-Iewes and Christians. This riming, harsh, confused, packing, worke, disagreeing each Copie from other, and all from truth and honestie, hath been <sup>g</sup> translated into Latine <sup>h</sup> once by an English-man, *Robertus Retimensis*; and after by *Ioannes Segobienensis*, a Spaniard, at the Councell of Constance, & after out of Arabian into Italian, published by *Andrea Arinabene*. The first, and last of these, that is, *Retimensis*, and the Italian translations are here by vs followed. For the Arabike I vnderstand not: nor can warrant this when so great a man as *Scaliger* findeth great fault with it: Hee that vnder-tooke to mend the Latine stile, marred the sense; and the Italian beguileth the world in professing to haue translated out of the Arabike. Thus *Scaliger*, who mentioned another translation then in hand, which we are almost out of hope to see. In the meane while, such as we haue, we giue to you.

**The Trans-**  
**lators.**

*h* Anno 1143.  
Moued by *Pet. Cluniacensis*,  
whose Epistle  
thereof to *S. Bern.* is extant.

*i* In the Italian  
are 114 chap.  
besides this  
first: and the  
Easterne Sara-  
cens, reckon it  
but one, *Argo.*  
to the fifth.  
*Bellon. lib. 3.* di-  
uideth it into  
foure Bookes,  
and 201. chap.

It contayneth Chapters, or *Azara's* 124. euery of them beginning, *In the name of the mercifull and pittifull God*. The first <sup>i</sup> of these are the wordes of *Mahomet*, and is called the *Mother of the Booke*, and is as it were their Creede: the rest are all deliuered as the wordes of God; hee being induced as speaker. The first is in this sense. *In the name of the mercifull and pittifull God. Thankes bee vnto God, the Lord of the World, mercifull, pittifull, Iudge at the day of iudgement. Wee pray vnto thee: wee trust in thee. Leade vs into the right way, the way of them whom thou hast chosen, not of them with whom thou art angrie, and of the Infidels.*

OF God he writeth further, that he is *One*, necessariē to all, incorporeall, which neither hath begotten, nor is begotten, nor hath any like him: the Creator, long-suffering, searcher of the heart, true. That he will confound enchantments, that without his gift, none can beleue (this his Alcoran) that he hath no sonne, for he needeth nothing, and he which setteth a second in the place of God shall goe into hell, *Ac. 31.* and he hath no partaker; *32.* yet in *Azoor. 67.* hee induceth God, speaking thus: To Christ the Sonne of *Marie*, we haue giuen the Gospell, that by him men may obtaine the loue and fauour of God: and that the beleeuers amongst them (Christians) shall receiue a great reward: as also in *Ac. 2.* he saith, Euery one whosoever liueth rightly, be he Iew or Christian, or if he leaueth his owne Law, and embrace another, if hee worship God, and doe good, shall vndoubtedly obtaine Diuine fauour. *Ac. 2.* The Creator said, I am the only Creator, *alwaies the same*, pittifull, mercifull, besides whom there is none other; whose miracles and great workes are vnto the wise the frame of heauen and earth, the intercourse of night and day, the ships in the Sea fit for the vse of men, raine for the refreshing of the earth, the composition of all creatures, the windes, the clouds, &c. *15.* Inuoke and worship one God alone. *43.* All the miracles of God cannot bee written, if all the trees in the world were pens, and the Sea seuen times greater, and were inke; with whom it is a small thing to raise the dead.

Of the birth of Christ he writeth thus, *Azo. 29.* We sent our Spirit to *Marie* (the best of all women, and the wombe vntouched, *Azoor. 31.*) in likenesse of a man, professing himselfe a diuine Messenger concerning a Sonne, &c. And when shee in travell plained, Christ came from vnder her, and said, *Fear not*: and when some childe with her about the child, the child it selfe made answer, *I am the Seruant and Prophet of God.* He saith, the Iewes did not slay Christ, but one like him, *Azo. 11.* and vpbraideth them, for not receiuing him, *Azo. 2.* and chap. 4. To Christ, the Sonne of *Marie*, properly communicating our owne soule, we haue giuen him strength and power more then other Prophets: yet chap. 14. hee excuseth that worship which is done him and his mother.

*Ac. 4.* We giuing our soule to Christ the Sonne of *Marie*, preferred him before all others, that had bene exalted by me, to speake with God, to power and vertue. He inserteth the prayer of the Virgins Mother, when shee felt her selfe with childe, by *Isaiah*: and maketh *Zacharie* to be the Virgins Tutor. 5. Who (he saith) for his vnbeliefe was dumbe three dayes. The Angels saluted *Marie*, saying, O thou the purest of all women and men, deuoted to God, Ioy vnto thee of that great Messenger, with the Word of God; whose name is *Iesus Christ*, an excellent man, at the command of the Creator: he shall come with diuine power, with knowledge of all learning, with the Booke of the Law and Gospell; shall giue Commandements to the Israelites: shall cure life; cure diseases; shew what is to be eaten, and to be done; shall confirme the old Testament; shall make some things lawfull, which before were vnlawfull, &c. He acknowledgeth that his Mother knew not man. 11. They say (the Iewes) that they killed Christ, the Sonne of *Marie*, the Messenger of God, but it was not true, but they crucified in his stead another like him; for the incomprehensible God caused him to goe vnto him. *Iesus* is the Spirit, and Word, and Messenger of God; sent from heauen.

Concerning his Law and Alcoran, he handleth it in the second Chapter or *Azo. 14.* which beginneth thus: *In the name of the mercifull and pittifull God.* This booke without any falsehood or error, shewing the Truth (to them which loue, feare, and worship God, and are studious of prayers and almes) and the obseruation of the lawes giuen of God from heauen to thee and other thy Pdecessors, and the hope of the world to come, hath manifested the true Sect. For this bringeth the followers thereof to the highest, inticheth them with the highest good, as to the vnbeleeuers and errorous, it menaceth truly the greatest euill to come. This he after applyeth to Paradise and Hell, which is due to the Enemies of *Gabriel* which intimated this Booke to his heart by the Creator, and to all the Enemies of God, and *Michael*, and the *Archangels*. This his Alcoran hee calleth the establishing of the Law of the Israelites: and

\* Of God  
and Christ.  
a *Azo. 112.*

b *Azo. 10.*

c Of his Law,  
and the fol-  
lowers thereof.

1 *Apoc. 47.*

and *Alc. 21.* he arrogateth to his booke wisdom and eloquence: and 47. hee saith it was composed of the incomprehensible and wise God, every where a greeting to it selfe, and calleth it (63) the booke of *Abraham*: and (69) if it should bee placed on a Mountaine, that mountaine for divine feare would bee dissolved. Those which will not be converted, take and slay, by all meanes intrapping them: and fight against them till they be your tributaries and subiects. The fifteenth part of all the prey is due to God, and his Prophet, and to your Kindred and Orphans, and the poore. Those that are taken in Warre kill or make slaves; but pardon them if they will turne to your law, and God also will pardon them. Such good Warriors shall have full pardon. The Jewes and Christians (contrarie to that he had said before) let God confound. He hath sent his messenger with the right way and good law, that he may manifest and raise above all lawes. Of the twelue moneths foure are to be consecrated to fight against the enemies. Those that refuse this war, fare loose their soules, and they which flee in the day of battell (*Alc. 6.*) doe it by the Devils instigation, thus punishing them for their former sinnes. They which are well (*Alc. 10.*) and remaine at home are not of like merit, as they which goe to warre. The fire of hell is hotter then the danger of warre. And although thou (Prophet) shouldest pardon the resisters of God and his messenger seuentie times, yet God will neuer pardon them. The sick and weake, and such as haue not necessities, are excused from this necessitie of war: but to the good warriors God giueth Paradise, in reward of their soules and goods, whether they kill or be killed, *Alc. 18. 19.* And in 57. Kill the vnbeleeuers whom you conquer, till you haue made great slaughter. God could take vengeance on them, but he chooseth rather to doe it by you: he shall lay deafnesse and blindnesse on the faint-hearted. Yet in 91. and 98. as contrarie to himselfe he affirmeth, that he is sent only to teach, not to compell and force men to beleue: except we expound it rather, that Jewes, Christians, and all vnbeleeuers, are compelled to be tributaries, and their slaves; not forced to change Religion, but instructed only; which agreeth with their practise. From this doctrine, and that of destiny in the 50. *Alc.* hath risen their forwardnesse to the warre, and the greatnesse of their conquests. Agreeable to this doctrine is their manner of teaching it: the Reader or Preacher (as saith Frier *Richard*, student amongst them in the Vniuersitie of Baldach) holdeth a bare sword in his hand, or setteth it vp in an eminent place, to the terrour of the gaine-sayers.

1 Mahomet displa-  
meth Di-  
uine miracles,  
and Humane  
Disputations,  
prouing with  
the sword,

But disputation and reasoning about his law he utterly disliketh, *Alc. 22.* To such as will dispute with thee, answer that God knoweth all thy doings, which in the day shall determine all controversies. And 50. Nothing but euill cleaueth to the heart of such as vniuersally dispute of diuine Precepts: but commend thou thy selfe vnto God, that knoweth all things. And chap. 4. 15. Hee is commanded to goe away from such. This booke is given to take away discord from men: miracles hee disclaimeth as sufficient proofe; for though it should make plaine the mountaines, and make the dead to speake, yet they would bee incredulous: But it is thy duty only to shew them the Precepts, *Alc. 23.* And *Alc. 10.* Yee which are good, beleue in God, in his Messenger, and in the booke sent from heauen. They which first beleue, and after denie, and become incredulous, shall haue no pardon nor mercie of God, but shall goe into the fire. And (11.) We will bring infinite euill vpon him, that will not obey God and his Messenger, and will be *Disputing*. To them which demand that the booke may come vpon them from heauen, thou shalt say that some asked a greater thing of *Mosus*, and he would shew God vnto their eyes, and were therefore smitten with lightning from heauen. (12.) To the Jewes and Christians God hath giuen disagreements, till God shall determine the same at the day of Iudgement. Make not your selues, Companions of them which deride our Law. No man receiueth the perfection of the Law, but he which beleueth the Testament, the Gospell, and this Booke sent of God. 14. They which erre will say let God shew vs miracles. These hurt none but their owne soules for if they should see all miracles done, they would dispute with thee, saying, that they could not be done but by incantments. Thou shalt not come to them with manifest miracles; for they would deride them as odious things. 15. Dispute not with them which will not heare; and if they demand miracles, say, God only doth shew

in Not to dispute  
nor seeke  
a signe in  
proofe of the  
Law.

n The Fox will  
eate no grapes  
because they  
are sower, and  
hang too high.

I know



I know not the secrets of God, and follow nothing but that which God and the Angel hath commanded: and if Angels should speake to such, they would not beleue: 16. God himselfe and his blessed Spirit haue compounded this most true booke: 26. 44. They which say his Law is new or fained, goe to the Deuill. 47. Hee induceth some gainaiers, saying, we will not leaue worshipping our Images for this Iester and Rimer. Yet is he alone come with the truth, confirming all the other Messengers. 55. He saith I (God) writ this booke with my owne hand. 56. The vnbeleueers say I am a Magician, and haue fained it: but then I pray God that I may haue no part in him when hee shall be our Iudge. Say not there are three Gods, but one God alone without a Son, to whom all things are subiect. Christ cannot denie but that he is subiect to God, as well as the Angels. 12. We sent Christ, to whom we gaue the Gospell, which is the light and confirmation of the Testament, & the right way to him which feareth God, by the fulfilling of your law. All that say that Christ is God, are vnbeleueers and liars (Christ himselfe hauing said, Yee children of Israell beleue in your God and my Lord) of whom he which will be partaker, shall bee cast into the fire eternall. Christ is but the messenger of God, before whom were many other messengers: and his mother was true, and they did eate. Good people exalt not your selues in your law, further then the truth. 3. The soule of Christ was cleane and blessed, he cured the leprouous, raised the dead, taught wisdom, the Testament, and the Gospell. The vnbeleueing Israelites beleued that he was a Magician. And 34. We haue giuen a good place and abounding with water to the son of *Maria*; and to her, for hauing done such miracles in the world.

Of the Creation he affirmeth (*Az. 2.*) that when God had made the world, hee disposed the seuen heauens; he told the Angels he would make one like vnto himselfe in the earth: they answered, we in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked and a shedder of blood. Then God testifying, that he knew a thing not knowne to the Angels, taught *Adam* the names of things by himselfe, not knowne to the Angels, and therefore commanded the Angels to doe reuerence before *Adam*, which wicked *Belzebub* refused; they obeyed. And *Az. 25.* We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the Deuill of pestiferous fire: and because *Belzebub* refused to humble himselfe to this man (made of black mire) he was damned, and when he desired respice till the resurrection, it was denied: and therefore he said he would teach all euill things, that they shall not giue thee thanks, &c. Of the Angels he affirmeth (*45.*) that some of them haue two wings, some three, some foure: and (*52.*) the heauen would fall vpon men, were it not for the Angels that call vpon God. There they shall possesse rings of gold, chaines, iewels, clothed with cloth of gold; their beds shall be of gold, and this for ever.

Of Paradise he dreameth in this sort. *Az. 65.* He which feareth God shall receiue the two Paradises full of all good, pleasant with streaming fountaines. There they shall see silken and purple Carpets, and shall be accompanied with many Maidens, beautifull as the Hyacinth and pearles, neuer deflowred of men or Devils, neuer menstruous, sitting in pleasant shades with their eyes fixed on their husbands: their eyes large, with the white of them exceeding white, and the black very black, lying on the shining grasse. Faire yong men shall serue them with Vials and other Vessels, full of the most excellent liquor, which shall neither cause head-ach, nor drunkenness, and shall bring them the choicest fruits, and flesh of fowles. They shall there heare no filthy or displeasing word: and (*Az. 86.*) In Paradise shall bee administred to them in well-wrought vessels of glasse and siluer, drinke, as the sauourie ginger, out of the fountaine *Zelzebub*: they shall haue garments of silke and gold, chaines of siluer, blessed wine, Maidens likewise with pretie breasts: there tall trees of colour betweene yellow and greene. They shall haue in Paradise all pleasures, and shall enioy women with eyes faire, and as great as egges: sweet smelling Riuer of milke, and honye, and fruits of all sorts. Of this Paradise, *Anicenna* (a Mahumetan) saith, that it concerneth the body; but wise Diuines more respect the minde; the felicitie whereof, in coniunction with truth, they more preferre before the other of the body.

Of Hell hee fableth that it hath seuen gates; that it shall make the wicked like to

Creation.

a *Belzebub*, said he, was made of fire, and therefore better then he which was made of earth. *Az. 17.*

b *Paradise*. The Turkes Paradise a beastly carnall one.

Of Hell.

fleas, that they shall be fed with the tree *Execum*, which shall burne in their bellies like fire, that they shall drinke fire; and being holden in chaines of seuentie cubits shall be kept sure; the fire shall cast forth embers like Towers or Camels. They which committed shall be punished with the fire of hell: they which feare, shall goe into Paradise: and as it were in a middle space betwixt the one and the other, there shall stand some other with hope and expectation of Paradise. We haue set Angels ouer hell, and haue appointed their numbers. (84.) 98. There shall be fountaines of scalding waters, and they shall eate vpon a reede, but shall not satisfie their hunger: they shall bee bound in chaines. 121.

*a Of Purgatorie.*

*a Of the Prophet Mahomet.*

*b Mahomet guiltye of his witchcraft, often speaketh of it; that he may nor bee thought such a one.*

He sometime excuseth his owne basenesse, as *Ax. 36*. The vnbeleeuers (saith he) murmur that he is followed only of Weauers, and the raskall-rout. And 53. That the Alcoran was not committed to a man of great possessions: and they say, that it is a magick, and that I haue fained it. And in 64. The Moone was diuided, and they say it is sorcerie. (The tale is told by Frier Richard thus: *Mahomet* pointed to the Moone with his thumbe, and middle finger, and it was diuided, the two peeces falling on the Hills of Mecha, which entring into *Mahomet's* coat was made whole againe.) He sometime extolleth himselfe, blasphemously inducing Christ, thus saying to the *Israelites*: O yee *Israelites*, I being sent a Messenger vnto you from God, affirme by the Testament which I haue in my hand, that a Messenger shall come after me, whose name is *Mahomet*, of whom they shall say that he is a Magician. 71. His beastly prerogative he boasteth, (43.) saying, he is the scale and last of the Prophets. To thee, O Prophet, we make it lawfull to lie with all women which are giuen thee, or which thou desirest, and thy Aunts, thy Kindred, and all good women which freely desire thy company, thou be willing: and this is permitted to thee alone. Diuorfe these, couple thy selfe to those at thy pleasure. And being by some other of his wiues found in bed with *Mari* the wife of a *Iacobite* Christian, he sware that he would neuer after vse her company: but after being impotent in his lusts, he ordaines a law to himselfe. *Ax. 76*. Why dost thou, O Prophet, make that lawfull, for the loue of thy women, which God hath made vnlawfull? God full of pittie, and giuer of pardon, hath commanded thee to blot out, or cancell thine oathes.

Of his journey to heauen, to receiue the Law, he speaketh. *Ax. 63.* and 82. mingling iniunctions of deuotion. 83. Thou, O Prophet, rising in the night, spend halfe the night, or a litle more or lesse, in watching, and continually and deuoutly reade ouer the Alcoran: be thou iust, patient, and refuse not to wash thy garments, O thou man clothed in woollen. 43. Let none enter into the house of the Prophet before he call; but let him stand without the gate: let none doe dishonestie within his house, let none hurt the Prophet in any thing, or haue his wife after him.

*c Of the Prophets in Scripture.*

*d Such tales as these of Abraham, Salomon, &c. you shall finde both in the Iewish and Popish Legeds as if the Iew, Papist, and Mahumetan, had contended for the whetstone: which any one that readeth shall finde.*

Some *c* Prophets hee mentioneth, not named in Scripture; and of those there named hee telleth many fables. *Ismael* was a true Prophet, and found a good man before God. *Ioseph* nine yeares imprisoned for the Queene. *Abraham* overthrew his Fathers Idols, and should haue bene burned for the same; but the fire lost his force. The Mountaines and Birds that praise God, were subiect to *Dauid*. *Salomon* learned Magick of *Arot* and *Maror*, Diuels so called: hee knew the Language of Birds; and when he was in the midst of his Armie, consisting of Deuils, Men, and Birds; the Lapwing brought him newes of the Queene of Saba's comming, to whom by this Lapwing hee sent a Letter, &c. Of this Armie the Ants or Pismires being fraide; one Ant perswaded her fellows to get them into their holes, lest they should bee troden on. *Moses* married *Pharaoh's* Daughter. (37.) One *Afcemel* made the golden Calfe in the Desert against *Aarons* will. *Pharaoh* requested *Hemen* to build a Tower, whereon to climbe to heauen, to the God of *Moses*. (50.) In the time of *Nae* they worshipped Idols, whom he nameth *Huden*; *Schwan*; *Iaguta*; *Ianna*; *Nacem*.

The Prophet *Hush* was sent to the Nation *Haath*, to teach them the worship of one God: and *Schale* to *Themuth*; and *Schaibe* to *Median*; and *Abraham* and *Lot* to the *Sodomites*; on whom, because they were incredulous, it rained yellow and sharpe stones. (*Ax. 21.*) *Moses* was sent to *Pharaoh*, &c. His scope of these Narrations is,

that he is sent like wise a Prophet, and therefore iudgement will pursue them which refuse him, as it did those incredulous Nations. These sauiour of a Iewish helpe. He telleth also of *Alexander* & *Mag.* that he had all knowledge: hee found the Sunne, where it lay resting in a yellow fountayne; and the mountaines in, which it riseth. And finding men without vse of speech, he diuided them from other men, &c. *Az.* 28.

He proueth substantially that there shall be a resurrection, by the historie of the seven Sleepers, which slept in a Cauer 360. yeares. (28. *Az.*) and (49.) He saith, that at the time of death, God taketh away the soule at an houre knowne, restoring it to some, to some, neuer: at the first sound of the trumpet all shall die, except those which shall be protected by the will of God: at the second sound all things shall reuiue, and bee iudged: and (66.) The earth shall tremble, the mountaines shall bee brought to dust, and the whole companie shall be diuided into three parts: some before, others on the right hand, both which sorts shall be blessed: but those on the left hand, in their left hands shall receive the scroll or sentence of their condemnation. And 79. In the last iudgement the earth shall be ouerthrowne, the heauen shall be powred forth. 8. Angels shall beare vp the Throne of God. And (80.) The heauens shall vanish as sinoake, and the earth shall be plucked as wooll. And (111.) There shall bee set vp the ballance of iudgement: they to whom shall befall a light weight, shall liue, but they which haue a heauie weight shall be cast into fire. The booke of bad workes shall be kept in the bottom of the earth; the booke of good workes in a high place.

In diuers places of the Alcoran, the better to colour his filthinesse, he hath disperfed good sentences, like Roses scattered on a dung-hill, and flowers in a puddle: concerning Almes, Prayer, Tithing, Iustice, &c. Others he hath of another sort establishing his owne Tyrannie and Religion. *Az.* 26. Swines flesh, Bloud, that which dieth alone, and that which hath the neck cut off, not in Gods name, is vnlawfull. Be chaste euery where, but with your owne wiues, or such as are subiect to you, and doe serue you. Every Adulterer shall haue an hundred stripes in the presence of many. He which accuseth a woman of adulterie, not prouing it by foure witnesses, shall haue eightie. The ialous husband accusing his wife, must sweare foure times that hee chargeth her truly; and a fifth time curse himselfe, if it be otherwise. The woman must doe the like to cleare her selfe. (43.) After a woman be diuorced from one, any other may marrie her. (19.) Trust not a sonne or a brother, except he be of your owne Law. 72. On Friday when they are called to prayer, they must lay all businesse apart: when prayers be ended, they may returne to their commodities. Redeeme captiues; and thy sinnes by good workes. About Circumcision I finde no iniunction in the Alcoran. In the 3. 8. and 9. *Az.* Hee permitteth all licentiousnesse with all women which they haue of their owne: but prescribeth washings after Venerie, and after naturall easements. Loue not your enemies: the women of another faith proue first: and if they fauour the vnbelievers, diuorce them. (70.) It is no sinne to reuenge iniuries. 52. The women must couer their faces. 43.

The going on Pilgrimage, and the perpetuall abode at the Temple of *Haran* (that is, vnlawfull, because nothing but their holies are there vnlawfull) were pure of equall merit. They which loue it not, or doe it iniurie, shall sustaine grievous euils. *Abraham* founded this Temple, and blessed it, and cleansed it, for them which abode there, and for the Pilgrims. He x preached one God without partaker, and the pilgrimage to this Temple, that on the dayes appointed they might, in naming God, sacrifice beasts, wherewith to feast themselues and the poore, and might fulfill their voües, and goe in Procession round about the old Temple, a worke which God will greatly reward. *Az.* 32. and 19. In the times of fasting and pilgrimage hunting by Land is vnlawfull, except that so gotten be bestowed on the poore at Mecca: taking fish by Sea as they goe or returne, is lawfull. *Az.* 13. The vnbelieuers are not worthe to visit the Temple *Haran*. And these good Pilgrims are not equall to the good warriors. 38. He entered into the Temple *Haran* with his head shauen.

*Az.* 2. Wee enioyne vnto you (as to your Predecessors) fasting in the time thereto appointed, and in a certaine number of dayes, that is, in the moneth *Romadan*, in which, this Booke (which discerneth between good and euill) was sent you from hea-

q *Alexander*,  
*Mahomet's* fir-  
test Saint to  
follow.

r Of the re-  
surrection &  
last iudgment.

Morals and  
Iudicials.

f *Agar* 33. 34.

\* Pilgrimage  
to Mecca.  
u Contrarie  
to which is the  
word *common*  
in Scripture,  
for that which  
is lawfull in  
common vse.  
*Mecca* (saith  
*Seal*) alwaies  
in the Alcoran  
is called *Ha-*  
*ram*: and the  
Pilgrims *Hur-*  
*mun*. J. votaries.  
x *Abraham*  
Author of pil-  
grimage rites,



uen. Every one must obserue it, but the sick and traueiler, and let them doe the same in the remainder of the time. The rich vse to satisfie their fasting with almes; let them doe both the one and the other. He permitteth you the vse of your wiues in the night, because it is hard and impossible to abstayne. But let none vse their companie in the Temples. Fast all the day, and when night is come; eate and drinke as much as you please, till the morning. By the Moone is knowne the time of Pilgrimages, and of fastings, whereby is knowne that you loue and feare God. Spend your money in the loue of God in Pilgrimage, not despairing. Hee that is impotent, and that is not accompanied of his wife in the pilgrimage, must fast three dayes in the voyage, and euen after his returne. To the sick, fasting with almes is sufficient. They which purpose this pilgrimage, let them not giue their mindes to any euill. Let them not be ashamed to aske necessaries. 2. Hold it for iust and good to enter the house at the doore, not on the side, or back-side thereof. 35. Salute those which yee meete, when yee enter into the house.

*His Oathes.*

Ridiculous is the confirmation of this holy Law, by such varietie of Oathes, as I am almost afraide to mention, in regard of our *Gull-gallants* of these times, who would sometimes bee at a set in their braue and brauing phrases, if they should not haue varietie of Oathes and Curses, to daube vp with such interiections all imperfections of speech and make smoother way for the current of their gallantrie. But yet euen for their sakes, let vs mention a few, that they may see *Mahomet* had as braue a humour this way as they. He induceth God *swearing by lesse then himselfe*, as by the order of Angels, by the Alcoran, by the blowing Windes, by the waterie Clouds, by the sailing Ships, by the Mount Sinai, the Heauen, the Sea, the euening Starre, the West, his Pen and Lines, the guiltie Soule, the Devils, by the Morning, ten Nights, the Passouer, by the Figges and Oliues, by the Dawning, and Twilight, and a World more of the like: only he saith (*Azoara* 100.) that he may not sweare by the earth, nor by the Sonne like to the Father.

*Iust dealing.*

*Az. 8.* They which eate the inheritance of Orphans, euilasting fire shall eat them. Be faithfull in keeping and deliuering their goods, for God taketh knowledge of all accounts. Let one Sonne haue as much as two Daughters. In bargayning vie nothing, slaying your owne soule. The couetous shall haue endlesse punishment: hee that killeth vnwillingly, shall giue to the Kindred of the partie slaine, another man; or if he cannot doe that, let him fast two moneths together: hee which killeth wilfully shall be cast into the fire.

*Courtesie.*

Salute him which saluteth thee, for salutation is much pleasing to God. 56. The Deuils hearing the Alcoran, shall be conuerted, and flie from their Companions.

*Sentences.*

*Az. 27.* Worship one God alone. Honour thy Father and Mother, and doe them good. Giue them no bad word when they are old. Be subiect with all humilitie, and pray God to pardon them. Giue to the poore and to your kindred, but not superfluously: for they that doe superfluously are of Kinne to the Deuill. Slay not your children for no cause. Be yee not Fornicators; for that is wickednesse and a bad way. Be reuenged on Murderers. Say nothing till yee know it; for you must giue account of your saying. 26. In disputing or reasoning vse only good wordes. Answer in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The Deuill standeth ouer the makers of songs and lies, that is, the Poets, if they amend not, doing good. 68. If you cannot giue, be daily in prayers. Pay your tithes, following God and the Prophet. They which doe not good but for vaine glorie and ostentation, shall be damned. 118. The Histories which are in the old Testament, are so cited by him, as if he neuer had read them, so many dreames and lies are inserted.

*Prayer.*

*Az. 12.* Before praier wash the face, the hands, the armes vp to the elbow, the feet vp to the ankles; and after carnall companie wash in the Bath; and if water cannot be had, with dust of cleane earth. God desireth cleannesse. 9. In praier let them be sober, that they may know what they say. 2. God will not aske why men pray not toward the East, for the East and West is his; but will demand of the workes which they haue done, of their Almes, Pilgrimages, and Prayers. He comandeth that they be humble in prayer, and that in prayer they turne towards Mecca. Every one which shall

pray,

pray, asking that which is good, which way soever hee shall turne him, shall bee heard of God: although the true manner of praying be toward the Center of the Temple of Mecca. They which are good, make their prayers to helpe them by their patience and abstinence. God dwelleth in such men. Pray according to the visuall custome in all places, the foot-man on foot, the horse-man on his horse.

*Al. 3.* He that giueth his owne for Gods sake, is like a graine that hath seven eares, *Almes:* every of which containeth an hundred graines. Good men loose not your Almes by vaine glorie. 4. Giue almes of the good gaines of your monie, and of that which the earth produceth; but God respecteth not gifts of that which is vniustly gotten. Satan perswadeth you to giue nothing for feare of pouertie. To giue almes publickly is good, but to giue priuately is better: and this blotteth out finnes. Giue specially to those which stay in one place, and are ashamed to aske. 6. God will giue Paradise to them which in time of famine and scarfitie giue liberally, and which receiue iniuries, and repent of their finnes.

*Al. 2.* They which are intreated to beleue the diuine Precepts, say, they will follow their Ancestors in their Sect. What would yee follow your Fathers if they were blinde or deafe? Will yee be like them in being mute, blinde, and foolish? *Tradition.*

*Al. 2.* O good men, eate that good which he hath giuen you, and giue him thanks; *Meates.* about all other things calling vpon him. Abstaine from that which dieth of it selfe, from Swines flesh, from Bloud, and from euery other creature that is killed, and not in the name of the Creator. But in case of necessitie it is not sinne; for God is mercifull, and will forgive you this. 12. Eate not of that which is drowned, burned in the fire, and touched of the Wolfe. 16. Eate nothing which hath not before bene blessed. To the Iewes we made many things vnlawfull, because of their wickednesse. 2. He which shall contradict this Booke, shall continually be consumed in vnquenchable fire, and none of his workes shall helpe him.

*Al. 2.* Every one which draweth nigh to death, let him leaue of his monie to his familie and kindred to distribute in almes; and they which shall change that vse, shall be iudged of the Creator; &c. *Death.*

*Al. 3.* To them that doubt of Wine, of chesse, of scales, and of tables, thou shalt say that such sports, and such drinckes are a great sinne, and although they be pleasant or profitable, yet are they hurtfull finnes: if they say what shall wee then doe? thou shalt say, The good things of God. Perswade them to seeke the Orphanes, and succour them, as their Brethren, or else God will make them so poore, that they shall not be able to helpe either themselves or others. 13. Wine, chesse, and tables, are not lawfull, but the Devils inuentions, to make debate amongst men, and to keepe them from doing good. Let none goe on hunting in the Pilgrimage moneth. *Drinckes and Games.*

*Al. 3.* Take not a wife of another Law, nor giue your daughters to men of another Law, except they before conuert to your Law. Let no man touch a woman in her discale, before shee be well cleansed. Vse your wiues, and the women which are subiect to you, where and how you please. Women which are diuorced, may not marrie till after foure moneths, hauing had three times their menstruous purgation. Let them not denie their husbands their companie at their pleasure. They are the heads of the women. After a third diuorce from one man, they may not marrie the same man againe, except they haue in the meane time bene married to another, and be of him diuorced. Let the women nurse their children two yeares, receiuing necessities of the fathers. After buriall of a husband, let them stay vnmarried foure moneths, and ten daies; and not goe out of the house in a yeare after. Take yee two, three, foure wiues, and finally as many as in your minde you are content to maintayne and keepe in peace. It is vnlawfull to marrie with the Mother, Daughter, Sister, Aunt, Neece, Nurse, or the mother of daughter of the nurse; and take not a whore to wife. 9. Let the wiues keepe their husbands secrets, or else let them be chastised, and kept in house and bed, till they be better. 10. Let the husband seeke to liue peaceably with his wife. 31. Cast not thine eyes on other mens wiues, though they be faire. A woman conuicted of adulterie by testimony of foure women, must bee kept in her house till shee die and let none come at her

her. *Az. 8.* If you loue not your wiues you may change them : but take away nothing of that which is giuen them.

*Swearing.*

*Az. 3.* Swear not in all your affaires by God and his names. They which forswear themselves shall haue no good thing in the world to come. And *35.* Swear not rashly, for God seeth euery thing.

*Forcing to beleene.*

*Az. 4.* Offer violence to no man in respect of the Law, for the way of doing good and euill is open. 4. God gaue first the Testament, then the Gospell, and lastly the true Booke, the *Alfurcan* of your Law, in confirmation of those former.

*Vsurie.*

*Az. 4.* They which liue of Vsurie shall not rise againe otherwise then the Devils: they embrace that which God hath said is vnlawfull: but they say Vsurie is as merchandize. Yee which are good feare God, and forsake Vsurie, lest the anger of God, and of the Prophet, assaile you. Take only the principall; and if hee cannot pay you, stay till he can, and giue him almes; for this shall be better for you.

*Repentance.*

*Az. 4.* He which repenteth him, and leaueth his sinne, obtayneth pardon, and the cancelling of that which is past; but returning againe thereto, he shall suffer eternal fire. In the 5. Vnto bad men is denyed humane and diuine mercie, except they repent. God careth little for the conuersion of them, which, after that of Infidels they are made beleeuers, become worse. Such shall suffer without any remission intolerable punishment. 10. God pardoneth lesse faults, but not criminall.

*Friendship.*

*Az. 5.* Let no man reckon him a good friend, which is an vnbeleeuers, except hee be for feare. If betwixt you there grow discord, laying aside all stomack, doe the will of God, and become Brethren together, imitating God, who hath deliuered you from the fire, and from dangers. 6. God would not that any should doe euill to those of his owne Nation, and those which consent to your Law, but rather their profit and commoditie.

*Infidels.*

*Az. 6.* Thinke not that euer Paradise shall be open vnto you, if you bee not firmitiue and couragious in battaile: and before you enter into battaile, prepare your selves for death: and after the death of the Prophet *Mahomet*, defend the orders by him giuen with Armes. No man can die, but when God will, that is, when his time is come. Those which flee out of the warre, are prouoked of the Deuill; but God pardoneth them which repent. They which die in the way of God, are not truly called dead: They liue with God. Let none feare them which are gouerned of the Deuill. 7. Be patient, and you shall haue eternall life. 10. Accompanie not with vnbeleeuers, neither in friendship, nor other businesse. They which goe on war-fare for God and the Prophet, shall receiue abundance in the Earth, and after death the mercie of God. They which refuse (except they be sick or children) shall bee cast into Hell. Neglect not prayers in your expeditions. Some may pray, whiles others stand in Armes. Pray not for them which hurt their owne soules. 18. Looke to your selues that there be no discord amongst you.

\* *Magdeburgenses* in *Centuria* 7. haue also gathered some heads of this headlesse Monster, the same is done by *Cantacuzenas*, & in *summa secte Sarac.* &c. but not thus fully.

His last *Azara* is this: *In the name of the mercifull and pittifull God; sanctify thy selfe, and pray continually, and humbly vnto him which is Lord of all Nations, Lord of all God of all, that he will defend and deliuer thee from the Deuill, which entreteth the hearts of men, and from deuillish and peruerse men.* (From *Mahomet* himselfe and from his deuillish and peruerse Law. *A M E N.*)

Thus haue I endeououred to bring some order out of confusion, and haue framed these heads out of that *Alcoran-Chaos*\*, where is scarce either head or taile: this take they haue and beleue (for what will not? what shall not they beleue, which refuse to beleue the Truth?) that hee which readeth this Booke a thousand times in his Life, shall haue a woman in Paradise, whose eye-browes shall be as large as the Raine-bow. Annot. *Anonymi* in *Alcoran*.



## CHAP. V.

*Other Muhameticall speculations, and explanations of their Law, collected out of their owne Commentaries of that Argument.*



Such writings as haue come to our hands touching *Mahomet's* doctrine and Religion, that seemeth most fully to lay them open, which is called by a some, *Scala*, a booke containing the exposition of the Alcoran, in forme of a Dialogue, translated into Latine by *Hermannus Dalmata*, and made the twelfth Chapter of the first booke of the Alcoran in Italian. I haue therefore presumed on the Readers patience, to those former collections out of the Alcoran it selfe to adde these ensuing, as a further explanation of their opinions. *The Messenger of God* (so beginneth that booke) was fitting amongst his fellowes (the prayer and saluation of God be vpon him) in his Citie Ierab; and the Angell *Gabriel* descending on him, said, God salureth thee, O *Mahomet*, &c. There come foure wise-men, *Masters in Israel*, to proue thee; the chiefe of whom is *Abdia-ben-Salon*. *Mahomet* therefore sent his cousin *Hali* to salute them; and they being come to *Mahomet*, after mutuall salutations, *Abdia* telleth him, that he and his fellowes were sent by the people of the Lewes, to learne the vnderstanding of some obscurer places of their Law. *Mahomet* asketh, if he come to enquire, or to tempt. *Abdia* saith, to enquire. Then *Mahomet* giuing him full leaue, he beginneth; hauing before gathered out of the whole bodie of their Law an hundred most exquisite questions. The principall dregges you shall heere haue.

*Abdia*. Tell vs (O *Mahomet*) whether thou be a Prophet or a Messenger? *Mahomet*. God hath appointed me both a Prophet and a Messenger. *Ab*. Doeft thou preach the Law of God, or thine owne Law? *Mah*. The Law of God: this Law is Faith, and this Faith is, that there are not Gods, but *the God*, without partaker. *Ab*. How many lawes of God are there? *Mah*. One, the law, and faith of the Prophets, which went before vs, was one; the rites were different. *Ab*. Shall we enter Paradise for faith or workes? *Mah*. Both are necessarie; but if a Gentile, Jew, or Christian, become a Saracen, and preuent his good workes, Faith only shall suffice: But if Gentile, Jew, or Christian, doe good workes, not in the loue of God, the fire shall consume both him and his worke. *Ab*. How doth the mercie of God preuent his anger? *Mah*. When before other creatures *Adam* rose vp, he kneeced and said, God be thanked; and the Angels hearing it, said, *The Praise of God be vpon thee, Adam*, who answered, Amen! Then said the Lord, *I haue receiued your prayer*. *Ab*. What be the foure things which God wrought with his owne hands? *Mah*. He made Paradise, planted the tree of the Trumpet, formed *Adam*, and did write the Tables of *Moses*. *Ab*. Who told thee this? *Mah*. *Gabriel*, from the Lord of the world. *Ab*. In what forme? *Mah*. Of a man standing vpright, neuer sleeping, nor eating, nor drinking, but the praise of God. *Ab*. Tell me in order what is one, what is two, what three, foure, fise, sixe, &c. to an hundred. *Mah*. One is God without Sonne, partaker or fellow, almightie Lord of life and death. Two, *Adam* and *Eue*. Three, *Michael*, *Gabriel*, *Saraphiel*, Archangels Secretaries of God. Foure, The Law of *Moses*, the Psalmes of *Dauid*, the Gospell, and Alfurcan (so called of the distinction of the Sentences). Fise, The prayers which God gaue me and my people, and to none of the other Prophets. Sixe, The dayes of Creation. Seuen, Heauens. Eight, Angels which sustaine the Throne of God. Nine, Are the miracles of *Moses*. Ten, Are the fasting-dayes of the Pilgrimes: three, when they goe, seuen in their returne. Eleuen, Are the Starres whereof *Ioseph* dreamed. Twelue monthes in the yeare. Thirteene, is the Sunne and Moone, with the eleuen Starres. Fourteene candles hang about the throne of God, of the length of fise hundred yeares. Fifteene, The fifteenth day of *Ramadam*, in which the Alcoran came sliding from heauen. Sixteene, Are the legions of the Cherubims. Seventeene, Are the names of God betweene the bottom of the earth and hell, which stay those flames, which else would consume the world. Eighteene, Interpositions there be betweene the

a F. Sansu. &  
Bellar. lib. 3.

the Throne of God, and the aire; for else the brightnesse of God would blinde the world. Nineteene, Be the armes or branches of *Zachia*. a riuer in hell, which shall make a great noise in the day of Iudgement. Twentie, The day of the month *Ramadam*, when the Psalmes descended on *Dauid*. The one and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *Dauid* was pardoned the sinne against *Vriab*. The three and twentieth of *Ramadam*, Christ the Sonne of *Mary* was borne, the prayers of God be vpon him. The foure and twentieth, God spake to *Moses*. The fife and twentieth, the Sea was diuided. The fixe and twentieth, He received the Tables. The seuen and twentieth, *Ionas* was swallowed of the Whale. The eight and twentieth, *Jacob* recouered his sight, when *Iudas* brought *Iosephs* coat. The nine and twentieth, Was *Enoch* translated. The thirtieth, *Moses* went into Mount Sinai. *Ab*. Make short worke, for thou hast done all this exactly. *Mab*. Fortie are the dayes of *Moses* his fasting. Fiftie thousand yeares shall the day of Iudgement continue. Sixtie are the veines, which euery of the heauens haue in the earth, without which varietie there would be no knowledge amongst men. Seuentie men *Moses* tooke to himselfe. Eightie stripes are due to a drunken man. Ninetie, The Angell said to *Dauid*, This my fellow hath ninetie sheepe, and I but one, which he hath stolen from me. An hundred stripes are due to the Adulterer.

*Ab*. Well, shew vs how the earth was made, and when? *Mab*. God made man of mire: the mire, of froth: this was made of the tempests; these, of the sea: The sea, of darknesse; the darknesse, of light; this, of the word; the word, of the thought; the thought, of Iacynth; the Iacynth, of the commandment: *Let it be, and it was*. *A*. How many Angels are set ouer men? *M*. Two, one on the right hand, which writeth his good deeds; another on the left, which registreth his bad. These sit on mens shoulders. Their pen is their tongue, their inke is their spittle, their heart is the booke. *Ab*. What did God make after? *Mab*. The bookes wherein are written all things, past, present, and to come, in heauen and earth; and the pen made of the brightest light, fife hundred year: long, and eighthe broad, hauing eightie teeth, wherein are written all things in the world, till the day of Iudgement. The booke is made of the greatest Emerald; the words, of Pearles; the couer, of pitie. God ouer-looketh the same an hundred and sixtie times in a day and night. The heauen is made of smoake, of the vapour of the sea: the greenenesse of the sea proceedeth from the mount *Kaf*, which is made of the Emeralds of Paradise, and compasseth the world, bearing vp the heauens. The gates of heauen are of gold, the lockes of light, the keys of pietie. Aboue the heuens are the sea of life, aboue that, the cloudie sea; then the ayrie sea, the stonie sea, the darke sea, the sea of solace, the Moone, the Sunne, the name of God, Supplication, *Gabriel*, the parchment rased, the parchment full written, all these in order one ouer another. Then, aboue all, these, the threescore and ten spaces of light: then threescore and ten thousand hills, with threescore and ten thousand spaces betweene, and threescore and ten thousand troupes of Angels on them, in euery troupe fife thousand Angels alway praising the Lord of the world: aboue these the limits or bounds of Angelicall dignitie: and aboue the same the banner of glorie, and then spaces of peades, and in their orders one aboue another, the spaces of Grace, of Power, of Diuinitie, of Dispensation, the Foot stoole, the Throne, the house of the Vniuerse.

*Ab*. Are the Sunne and Moone faithfull or not? *Mab*. They are faithfull, and obey every command of God. *Ab*. Why then are they not of equall light? *Mab*. God created them equall but by this it came to passe, that the vicissitude or intercoure of day and night was vncertaine, till *Gabriel* flying by the Moone, darkened her with the touch of his wing. *Ab*. How many orders are there of the Starres? *Mab*. Three, the first of those which hang by chaines from the Throne of God, giuing light to the seuenth Throne: the second chase away the diuels, when they would enter into heauen: the third in the sight of the Angels. There are seuen seas betweene vs and heauen. There are three windes: the first barren; the second tempestuous, which shall blow the fire in the day of Iudgement: the third ministrereth to the earth and sea. *Ab*. Where is the Sunne? *Mab*. In a hot fountaine: this, in a Serpent, which is a great space in the mount *Kaf*; and this *Kaf* is in the hand of the Angell, which holdeth the world

world till the day of Iudgement. *Abd.* What is the manner of them, which beare vp the Seate of God? *Mab.* Their heads are vnder the Seat of God, their feet vnder the seuen Thrones, their neckes are so large, that a bird in a thousand yeares continuall flight, could not reach from the one eare to the other. They haue hornes, and their meate and drinke is the prayse and glorie of God. *Abd.* How farre is it to heauen? *Mabom.* Five hundred yeares journey to the lowest, and so from each to other. *Abd.* What birdes are betweene vs and heauen? *Mabom.* Some which touch neither heauen nor earth, hauing manes like horses, haire like women, wings like birdes, and lay their egges and hatch them on their tayles till the day of Iudgement.

*Ab.* What was the forbidden tree? *Mab.* Of wheat, which had seuen eares, whereof *Adam* plucked one, wherein were five graines; of which, two he eat, two he gaue to *Eue*, and one he carried away. This graine was bigger then an egge, and being bruised, brought forth all kinds of seed. *Ab.* Where was *Adam* receiued after his expulsion from Paradise? *Mab.* *Adam* in India, *Eue* in Nubia. *Adam* was couered with three leaues of Paradise; *Eue*, with her haire: They met together in Arafe. Further, as concerning *Eue*, she was made of a rib of the left side, for otherwise she had beene as strong as the man.

*Ab.* Who dwelt in the earth before? *Mab.* First the Diuels, seuen thousand yeares after them the Angels: lastly *Adam*, a thousand yeares after the Angels. *Ab.* Who began the Pilgrimage. *Mab.* *Adam*. *Gabriel* shaued his head, and he circumcised himselfe; and after him *Abraham*. *Ab.* To what Land spake God at any time? *Mab.* To Mount Sinai, that it should lift vp *Moses* to heauen: *Abitabil* and *Moses* are the two men, whose sepulchres are not knowne. *Moses* by chance found a sepulchre; which while he measured with his bodie, the Angell of Death drew from him his soule out of his nostrils, by the smell of an apple of Paradise.

*Ab.* Where is the middle of the earth? *Mab.* In Ierusalem. *Ab.* Who made the first ship? *Mab.* *Noe*: he receiued the keyes thereof of *Gabriel*, and going forth of Arabia, compassed Mecca seuen times, and likewise Ierusalem. In the meane while *Mecca* was receiued vp into heauen, and the mount *Abikobez* preserved Ierusalem in her belly. *Ab.* What shall become of the children of the Infidels? *Mab.* They shall come in at the day of Iudgement, and God shall say vnto them, would yee doe that thing which shall be commanded you? And he shall command to flow forth one of the rivers of hell, and bid them leape into the same. They which obey, shall goe into Paradise. This shall be the trial of the children of the faithfull also, which are borne deafe, blinde, &c. *Abd.* What resteth vnder these seuen earthes? *Mabom.* An Oxe, whose feet are on a white stone, his head in the East, his taile in the West; hee hath fortie hornes, and as many teeth; it is a thousand yeares journey from one horne to another. Vnder that stone is *Zohor*, a mountaine of hell, of a thousand yeares journey. All the Infidels shall ascend vpon the same, and from the top shall fall into hell. Vnder that Mount is the Land *Werelea*; vnder that, the sea *Alkasem*: the Land *Aliolen*, the sea *Zere*: the land *Neama*, the sea *Zegir*: the land *Theris*, the land *Agiba*, white as milke, sweet as muske, soft as saffron, bright as the Moone: the sea *Alknair*; the fish *Albebbur*, with his head in the East, his taile in the West: all these in order one after another. And beneath all these in like infernall order the Winde, the Mountaine, the Thunder, the Lightning, the bloudie Sea, Hell closed, the fiery Sea, the darke Sea, the sea *Pa*, the cloudie sea, Prayses, Glorifications, the Throne, the Booke, the Pen, the greater name of God.

*Ab.* What hath come out of Paradise into the World? *Mab.* Mecca, Iesrab Ierusalem: as on the contrarie, out of Hell; Vastat in Egypt, Antiochia in Syria, Ebheran in Armenia, and Elmeden of Chaldaea. *Ab.* What say you of Paradise? *Mab.* The ground of Paradise is of gold, enameled with Emeralds, and Hiacinths, planted with every fruitfull tree, watered with streames of milke, hony, and wine: the day is of a thousand yeares continuance, and the yeare of fortie thousand yeases. The people shall haue whatsoeuer can bee desired, they shall be cloathed in all colours, except  
<sup>b</sup> blacke, which is the proper colour of *Mabom*: they all shall be of the stature of  
*Adam*,

<sup>b</sup> The Turkes reckon *Greene* the Prophets colour.



*Adam*, in resemblance like *Christ*, neuer encreasing or diminishing. As soone as they are entered, shall be set before them the liues of the Fish *Albebbut*, and whatsoeuer dainties they can desire. They shall not need going to stoole any more then the child in the wombe, but they shall sweate out all superfluities, of sentlike muske. They shall eat but for delight, not for hunger. Vnlawfull meates, as Swines flesh, they shall refraine. And if you list to know why this beaſt is vnclane, vnderstand that *Iesus* on a time called forth *Iaphet* to tell his Disciples the Historie of the Arke; Which told them, that by the weight of the ordure, the Arke cleaned on the one side, whereupon *Noe*, consulting with God, was bidden bring the Elephat thither, out of whose dung, mixed with mans, came forth a Hog, which wrooted in that mire with his snout, and by the stincke thereof was produced out of his nose a Mouſe, which gnawed the boords of the Arke: *Noe* fearing this danger, was bidden to strike the Lion on the forehead: and by the Lions breath was a Cat engendered, mortall enemy to the Mouſe. But to returne from this stincking tale, to refresh our selues with the like sweets of this Paradise. Hee addeth, that there they haue the wiues that heere they had, and other concubines, whom, how, when, whereſoeuer they will.

*Abd.* But why is wine lawfull there, and heere vnlawfull? *Mab.* The Angels *Arrot* and *Marot*, were sometime sent to instruct and gouerne the world, forbidding men wine, iniustice, and murder. But a woman hauing whereof to accuse her husband, intired them to dinner, and made them drunke. They inflamed with a double heate of wine and lust, could not obtaine that their desire of their faire Hostesse, except one would teach her the word of ascending to heauen, and the other of descending. Thus she mounted vp to heauen. And vpon enquire of the matter, shee was made the Morning-starre, and they put to their choice, whether they would be punished in this world, or in the world to come: they accepting their punishment in this, are hanged by chaines, with their heads in a pit of Babel, till the day of Iudgement.

Hell, saith *Mahomet* there, hath the floore of Brimstone, sinoakie, Pitchie, with stincking flames, with deepe pittes of scalding pitch, and sulphurous flames, wherein the damned are punished daily: the trees beare most loathsome fruits, which they eat.

The day of Iudgement shall bee in this sort. In that day God will command the Angell of Death to kill euery Creature; which being done, he shall aske him if nothing be aliue: *Adreiel* the Angell of Death shall answer, Nothing but my selfe. Then go thy wayes betwixt Paradise and Hell; and last of all kill thy selfe. Thus hee, foulded in his wings, prostrate on the earth, shall strangle himselfe with such a bellowing noife, as would terrifie the very Angels, if they were aliue.

Thus the world shall be emptie fortie yeares. Then shall God hold the Heauen and Earth in his fist, and say, *Where are now the mightie men, the Kings and Princes of the World? Tell me (if yee be true) whose is the Kingdome, and Empire, and Power?* Repeating these words threetimes, he shall raise vp *Seraphiel*, and say, Take this Trumpet, and goe to Ierusalem, and sound. This Trumpet is of fife hundred yeares iourney. At that sound all Soules shal come forth, and disperse themselves vnto their owne bodies, and their bones shall be gathered together. Fortie yeares after he shall sound againe, and then the bones shall resume flesh and sinewes. After fortie yeares the third sound shall warne the Soules to re-possesse their bodies: and a fire from the West shall driue euery creature to Ierusalem. When they haue here swumme fortie yeares in their owne sweate, they shall, with much vexation, come to *Adam*, and say, Father *Adam*, Father *Adam*, Why hast thou begotten vs to these miseries and torments? Why sufferest thou vs to hang betweene hope and feare? Pray to God, that he will finish his determination of vs betweene Paradise and Hell: *Adam* shal excuse his vnworthines for his disobedience, and send them to *Noe*, *Noe* will post them to *Abraham*, *Abraham* to *Moses*: He shall send them to *Iesus Christ*: To him they shall come and say, The Spirit, Word, and Power of God, let thy pitie moue thee to make intercession for vs. Hee shall answer them, That which you aske, you haue lost. I was indeed sent vnto you in the power of God, and Word of Truth, but ye haue erred, and haue made me God; more then

then ever I preached to you: and haue therefore lost my benefit. But goe to the last of the Prophets, meaning him with whom thou now talkest. *Abdia*. Then shall they turne to him, and say; O faithfull Messenger, and friend of God, we haue sinned, heare vs holy Prophet, our only hope, &c. Then shall *Gabriel* present himselfe to helpe his friend, and they shall goe to the Throne of God. And God shall say, I know why you are come, Forre be it that I should not heare the prayer of my faithfull one. Then shall a Bridge be made ouer Hell, and on the toppe of the Bridge shall bee set a ballance, wherein euery mans workes shall be weighed, and those which are saued, shall passe ouer the Bridge, the other shall fall into Hell. *Abd*. How many bands of men shall there be in that day. *Mabom*. An hundred and twentie; of which three only shall be found faithfull; and euery Band or Troupe of men shall be in length the journey of a thousand yeares, in breadth fise hundred. *Abd*. What shall become of Death? *Mab*. He shall be transformed into a Ramme, and they shall bring him betwene Paradise and Hell. Then shall arise much dissentions between these two peoples, through feare of the one, and hope of the other. But the people of Paradise shall preuaile, and shall fly Death betwene Paradise and Hell. *Abd*. Thou, O *Mabomet*, hast ouercome, and I beleue, that there is but one God Alwightie, and thou art his Messenger and Prophet.

In this long and tedious Summarie, of that longer and more tedious Dialogue, compared with the former Iewish opinions, touching their *Behemoth*, *Leuiathan*, *Ziz*, *Jerusalem*, Swines flesh, the Angell of Death, and other their superstitious opinions, it may appeare, that the Iewes were forward Mint-masters in this new-coyned Religion of *Mabomet*.

In the beginning of this Dialogue are mentioned their fise Prayers and their *Ramadan*, or *Ramazan*: Of which, that Arabian Noble-man, in confutation of the *Alcoran*, writeth thus: "He which hath fulfilled these fise prayers, shall be prayesd in this world, and the next. They are as follow: Two kneeling in the morning, after-noonne foure; at Vespers, or a little before Sunne-set, foure; after Sunne-set, foure; at their beginning of supper, two; and after supper, when it is darke, two; in all eigh-teen kneeling in a day.

Their Lent<sup>d</sup>, or Fast of the Moneth *Ramazan*, is thus: In the day time they must fast from Meate, Drinke, and Venerie, till the Sunne be downe: then is Riot permitted them, till a white threed may be discerned from a blacke. But if any be sicke, or in journeying, he may pay at another time the same number of dayes,

*Sampsates Isphacanes*, a Persian, in a letter written to one *Meletius*, which had con-verted to Christianitie, and fled to Constantinople, to reduce him to his former vomit, allegeth this saying of God to *Mabomet*: *I haue made all things for thee, and thee for me*; obiecteth to Christians the worship of three Persons, the Father, Mother, and Sonne, the worship of many gods. And how (saith he) can God haue a Sonne with- out a woman? And how can they agree together? How can God be made man? And why could he not haue saued man by a word. but as if he had beene hindered through weaknesse, did therefore become man? And if hee were God, how could he suffer? Yea, the name of *Mabomet*, saith he, was expresse both in the old Testament, and the Gospell, Christ himselfe commending it, which the Christians haue rased out: yea, from euerlasting it was written on the right side of the Throne of God. And the Mu- sulmans deriue their faith from *Abraham*. This I haue inserted, to shew the vaine conceits they haue of our Religion, and their blinde confidence in their owne, with their carnall dreames and diuile mysteries, and diuillish slanders of our Scriptures, which they know not. they scandall also from the worship of Images and Saints.

Frier *Richard*<sup>e</sup> reciteth among *Mabomets* opinions, That of threescore and thir- teen parts of the Saracens, one onely shall be saued; and, that the Diuels shall once be saued by the *Alcoran*; and that the Diuels call themselves *Saracens*; fit compani- ons with them in their holy things.

Some<sup>f</sup> make it a Canon of *Mabomet*, That they should looke toward the South when they pray, that when they pray they should say, God is one God, without equal, and *Mabomet* his Prophet: which, *Eod. Barbema* saith, are the Characters of the pro- fession

c Arab. Nob. in  
Consut. Alcor.

d Of Mabo-  
mets Lent.

e Richardus  
Consut. Alcor.

f Pietro Messia  
tradotto per F.  
Sanso vino, lib. 4.  
62[1].

session of a Mahumetan, and that, by the pronouncing of those words, he was tried whether he was an Infidell, or no. These words, saith the aboue-said Arabian (as they affirme) before the beginning of the world were written in the throne of God.

g Bell Observ.  
lib. 3. cap. 9.

*Belionius* in his Observations telleth out of their Bookes, That there is a Tree in Paradise which shadoweth it all over, and spreadeth her boughes over the wals, whose leaves are of pure gold and siluer, each of them after the Name of God, having there in writtten the name of *Mahomet*. And that if a Christian, at vnawares, should pronounce the said Prayer, *La ilah, &c.* God is one God, and *Mahomet* his Prophet, he must either die or turne Turke. Such reputation haue they of this forme, which they calla Prayer, with as good reason as the *Aue Marie* among the Romists, wherein yet they pray not for any thing. *Belionius* also saith, That they hold the Heauen to be made of Smoake, and the Firmament stablished on the borne of a Buffall, by whose stirring Earthquakes are caused; That there are seuen Paradises, with Houses, Gardens, Fountaines, and whatsoever sense accounteth delectable; where they shall enioy all delights without any sorrow, having Carpets, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, and readie for attendance. Those Boyes richly adorned, when they haue satisfied their hunger and thirst, shall present euery Starcen a huge Pome-citron in a golden Charger, and as soone as they shall smell thereof, there shall thence proceed a comely Virgin in gallant attire, which shal embrace him, and he her; and so shal they continue fittie yeares. Afte which space ended, God shal shew them his face, wherat they shal fal down, not able to endure the brightnes, but he shal say, Arise my seruants, and enioy my glorie; for hereafter ye shal neuer die: nor be grieved. Then shal they see God, and each lead his Virgin into his Chamber, where al pleasures shal attend them. If one of those Virgins should come forth at midnight, she would lighten the world no lesse then the Sunne; and if she should spit into the Sea, al the water thereof would become sweet. *Gabriel* keepeth the keyes of Paradise, which are in number threescore and ten thousand, each seuen thousand miles long. But he was not able to open Paradise without inuocation of the Name of God, and *Mahomet* his friend. There is a Table of Adamant seuen hundred thousand daies journey long and broad, with seats of gold and siluer about it, where they shal be feasted.

Methodi Constit.  
in Bib. Pat.  
ubi & Abucara  
disput. cont. Sar.

There is extant a Constitution of *Methodius*, Patriarke of Constantinople, touching the diuersities of Penances (according to the diuersitie of the offence) to be performed by such as haue reuolted from the Faith to Mahumitisme. Likewise there is a fragment of *Nicetas*, wherein are expressed the abiuurations and renunciations of *Mahomet* and his Law by new Conuerter, both before Baptisme, when they were admitted into the number of the *Catechumeni*, and at Baptisme, as was then vsed in the Church, some of which I heere mention, as fitting to our purpose. After the *Anathema* pronounced against *Mahomet*, *Ali* his sonne in law, *Apompiciertus*, *Baieret*, *Ammar*, *Talcen*, *Apupachren*, *Sadisen*, and the rest of his conforers and successors; also against *Gadise*, *Aise*, and other his wiues, with *Phatuma* his daughter: he Anathematizeth the *Core*, that is, *Mahomet*s Scripture, and all his learning, lawes, Apocryphal narrations, traditions and blasphemies. The fift Article is against *Mahomet*s Paradise, there thus expressed, That in it are foure Riuer, one of cleare water, a second of sweet milke, a third of pleasant wine, a fourth of hony: and that the Saracens at the day of Iudgement (which shall be five hundred thousand yeares after his time) shall liue carnally with their wiues vnder the shadowes of certaine trees called *Sidra* and *Tesleh*, and shal eat what fruits and birds they wil, and shal drinke off the Fountaines *Caphura* and *Zinciber*, and wine out of the Spring *Theon*. Their age shal be the same with the Heauens: their members foure cubits: they shal haue their fill of lust in the presence of God, who is not ashamed. Sixtly, He Anathematizeth *Mahomet*s Angels, *Arak*, *Maron*, *Tzapba* and *Marona*, with his Prophets, *Chud*, *Zalech*, *Soaip*, *Edres*, *Dnacipbel* and *Lechina*. Seuenthy, His doctrine of the Sunne and Moone, and his challenge to be the Key-bearer of Paradise: also his house of Mecca, in the middest whereof, they say, is a stone representing *Venus*, on which *Abraham* lay with *Hagar*, and tied thereto his Camell, when hee should haue sacrificed *Isaac*: where the Pilgrimes holding



holding their eare with one hand, point to the stone with the other, and so turne round till they fall downe with giddinitie. He renounceth likewise their casting seven stones against the Christians, and the tale of *Mahomets* Camell, and them which worship the Morning-STARRE, or *Lucifer* and *Venus*, which the Arabians call *Chobar*, that is, *Great*. And thus he proceedeth in two and twentie Articles, abandoning his former Sect: as in which he desireth Baptisme.

Of like subiect are the *Catecheses Mystagogicae*, or instructions of *Peter Guerya de Loma*, concerning conuerting and keeping from Mahometisme, in which are rehearsed and refuted a great part of their superstitions, dedicated to King *Philip* the second: But King *Philip* the third hath otherwise conuerted the Mores of Spaine, for whom he wrote his booke, by an vtter subuersion and turning them quite out of his Dominions. He therein telleth of the Diuels appearing to *Mahomet* in forme of a Vulture, with a beake and feathers of gold, professing himselfe to be *Gabriel*, sent of God to reach him his Law: that *Mahomet* would not permit Iewes to turne to his Law, without baptizing them first vnto Christianitie: that the Saracens worship the New-Moone: that the women spend all their time and care to adorne themselves for their husbands lust, and because they respect fannes in their wiues, these therefore with idlenes sleepe, and diet according; doe fat themselves like Swine: that a Mahumetan may attaine to that perfection, that he may satisfie for sinne past, and after liue without sinne, especially by Fastings and Pilgrimages: that the blessed Virgin shall (as they dreame) in the other life be married to that cursed monster *Mahomet*: that women shall rise againe in the male sex, and shall also haue women for their lust, which shall be produced out of certaine trees: with diuers other things scarcely objected to them by others. *Thomas à Ies* another Spaniard, hath writtten prolixly of this Argument, but I may not here now follow him.

See of this in the next chapter, and in the second chapter.

*Catech. Myst. produens, Scilla Mahom.*

*Theaur. sapientia diuina in salute om. gent. procuranda.*

## CHAP. VI.

## Of the Pilgrimage to Mecca.

**W**E haue heard of the antiquity of this Pilgrimage in the former Chapter, derived from *Adam*, who was shauen & circumcised for that purpose: and the Alcoran nameth *Abraham* the founder of the Temple, &c. Pity it were, that the last of the Prophets should not honor that which was first instituted by the first of men. If we will rather beleue that Arabian before mentioned, we shall finde another originall, namely, that whereas two Nations of the Indians, called *Zechian* and *Albarachuma*, had vsed to go about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heap, which was heaped vp in honor of their gods, and that twice every yeare, in the Spring, and in Autumne; the Arabians had learned the same of the Indians, and practised the same at Mecca, in honor of *Kennu* (casting stones backe betwene their legs, the parts of *Kennu*) in the time of *Mahomet*. Neither did *Mahomet* abrogate this, as he did other Idolatrous Rites; only for modesties sake they were enioyned to gird a peece of linen about their Reines, *Petrus Alphonsus*, an ancient Author, who of a Jew had become a Christian, thus relateth this Historie. The Ammonites and Moabites erected two Idols, one of white stone called *Merauris*, in honor of *Mars*: the other of blacke, called *Chamar*, in honour of *Saturne*. Twice a yeare these men ascended to worship them; when the Sunne entred into *Aries*, in honor of *Mars*, and then at their departure they cast stones (as before is said) when the Sun entred into *Libra*, in honor of *Saturne*, at which time they sacrificed naked, with their heads shauen. The Arabians also worshipped them: *Mahomet* did not abolish them, but placed the Image of *Saturne* in a corner, with his back part forwards; and butted the Image of *Mars* in the goand; and laid a stone quer it. These stones be permitted them to kisse, and with shauen crowns and naked backs to cast stones backwards betwene their legs, which they do, is done to scatte away the Diuell. This is suffered to be done at Mecca in honor of *Kennu*. But we haue already heard that *Kennu* was the ancient Arabian and Sarcenical Deitie, to whom they performed such Rites of old.

*Ap. Bridenbach.*

*Sup. cap. 5.*

a Pilgrimage  
to Mecca. *M.  
Hak. lib. 1. cap. 2.*

b *Verriani,  
lib. 1. cap. 14.*

Mecca, or (as they call it) Macca, signifying an Habitation, containeth in it aboute thousand houses, fairely built, like those of Italy: Other walls it hath not, then such a Nature hath environed it with, namely, with high and barren Mountains round about. Some<sup>a</sup> report, That betwene the Mountaines and the Citie are pleasant Gardens, a bundance of Figges, Grapes, Apples, Melons, and that there is store also of Fleth and Water. But it seemeth, that this is of later industrie, not of Natures indulgence, if it be true. For *Lod. Barthelemi<sup>b</sup>*, or *Verriani*, being there in the yeare 1503. saith, That the place was accursed of God; as not bringing forth Hearbs, Trees, Fruits, or any thing, and besides, having great scarcitie of water, and is served with these things from other places. It is governed by a King (tributarie, then to the Soldan, now to the Turkey) called the *Seriffo*, lineally descended from their great Seducer, by his daughter *Fara* (the onely issue of this libidinous poligamous Prophet) married to *Hali*. All of the kindred are called *Emyri*, that is, Lords, cloathed with (or at least weating Turbans of) greene, which colour the Mahumetans will not suffer other men to weare.

The Number of Pilgrimes which resort hither, is incredible. From Cairo cometh a Carouan of deuotion, some to *Mammon*, some to *Mahomet*, either for trade of Merchandize, or for Superstition, and another yearely from Damascus: besides that which come from the Indies, *Ethiopia*, Arabia, Persia, &c. *Lod. Barthelemi* saith, That (at his being at Mecca) of the Carouan of Damasco, wherein he went, were three and thirtie thousand Camels, and about fortie thousand persons: of that of Cairo were threescore and foure thousand Camels, and now in these times about fortie thousand Camels, Mules, and Dromedaries, and fiftie thousand persons, besides the Arabian Carouan, and of other Nations.

This Mart of Mecca is much impaired, since the Portugales haue intercepted the Indian commodities, which by a Carouan, from thence, were wont to be brought hither.

Let me desire the Reader to haue patience, and goe along, on this Pilgrimage, with one of these Carouans, thorow these Arabian Desarts to Mecca and Medina: and because that of Cairo is the chiefe, we will bestow our selues in it, and obserue what Rites they obserue before they set forth; what by the way, and at the intended place of their deuotion. Touching the necessitie whereof, they thinke, that they will goe not once in their liues, shall, after death, goe to the Diuell. Yea, some, for deuotion, plucke out their eyes after so holy a sight.

c *Alew. Italic.*

d Pilgrimage  
to Mecca. *Hak.*

The moneth *Ramazan* (as you haue heard) is their Lent; falling sometime high, sometime low, being that whole moneth, during which time the Pilgrimes and Merchants resort to Cairo from Asia, Greece, Barbarie, &c. After their<sup>a</sup> Lended; they obserue their Easter, or Feast, called *Barran*, three dayes. Twentie dayes after this Feast, the Carouan is readie to depart. Against this time, they assemblable themselves in a place, two leagues from Cairo (called *Birca*) attending the coming of the Capitaine. This Capitaine of the Carouan, whom they call *Amarillo Haggi*, is renewed euery year; and to him the Grand Signior, euery voyage, giueth eighteene Purser (each containing six hundred twentie hue duckats of gold) for the behoofe of the Carouan, and also to doe almes vnto needfull Pilgrimes. He hath foure Chauff to serue him, and foure hundred Souldiers, two hundred Spachi, mounted on Dromedaries, and as many Janizaries, riding on Camels. The Chauff and Spachi, the Capitaine maintaineth at his owne charges: The Janizaries haue their prouision from Cairo. He hath eight Pilots for guides; which Office is hereditarie.

They carrie six pieces of Ordinance, to terrifie the Arabians, and to triumph in Mecca. The merchandize that goeth by Land, payeth no custome; that which goeth by sea, payeth ten in the hundred. At the Feast, before the Carouan setteth forth, the Capitaine, with his Retinue and Officers, resort vnto the Castle of Cairo, before the *Basha*, which giueth vnto euery man a Garment, and that of the Capitaine wrought with gold, the others according to their degree. Moreover, he deliuereth vnto him the *Chusan Tassab*, or Garment of the Prophet; a Vesture of Silke, wrought with these letters of gold, *La Allah illa Mahomet Resulata*; that is, There are no gods but God, and Mahomet is the Messenger of God. After this, he deliuereth to him

Gat,

Gate, wrought curiously with gold; and a covering of greene velvet, made in manner of a *Pyramis*, about nine palmes high, wrought with fine golde, to cover the Tombe of the Prophet *Mahomet*, and many other coverings besides of gold and silke, to adorne it. The two former are for the house of *Abraham* in Mecca.

Then the Captaine hauing taken his leaue, departeth accompanied with all the people of Cairo, in manner of a Procession, with singing, shouting, and a thousand Ceremonies besides; and passing the Gate *Bab Nasser*, layeth vp, in a Mosquita, the said Vestures very safely. This Ceremonie is performed with such publike resort, that it is not lawfull for any man to forbid his wife the going to this Feast: for shee may, vpon such a cause, separate her selfe from her husband, and lye with another man. The Camels which carrie the Vestures, being adorned with Cloath of gold, and many little Bells, the multitude stroweth flowers and sweet water on them; others with fine cloth and towels touch the same, reseruing these for Reliques. Twentie daies after this Feast, the Captaine, taking the Vestures out of that Mosquita, repaireth to Birca, where his Tent abideth some ten dayes. In this time, they which meane to follow the Carouan, resort thither, and amongst them, many women, attired with Trifles, Tassels and Knots, accompanied with their friends, mounted on Camels. The night before their departure, they make great feasting and triumph, with discharging their Ordinance, Fire-works, &c. shouting, till, at the breake of day, vpon the sound of a Trumpet, they march forward on their way.

From Cairo to Mecca is fortie dayes journey, traueilling from two a clocke in the morning till the Sunne-rising: and then hauing rested till noone, they set forward, so continuing till night, obseruing this order, till the end of their Voyage, without change; except at some places, where, in respect of water, they rest sometimes a day and a halfe, to refresh themselves. The Carouan is diuided into three parts; the fore-ward, the maine battaile, and the re-re-ward. The fore-ward containeth about the third part of the people; and amongst these, the eight Pilots, a *Chauffi*, and foure knaues, with Bulls sinewes, which punish offendours on the soles of their feet. In the night time they haue foure or foue men goe before with Peeeces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a mile followeth the maine Battaille, with their Ordinance, Gunners, and fifteene Archers, *Spahis*. The chiefe Physitian, with his Oyntments and Medicines for the sicke; and Camels for them to ride on. Next goeth the fairest Camell that may be found in the Turkes Dominion, decked with cloath of golde and silke, and carrieth a little chest, made of pure *Legname*, in forme of the Israelitish Arke, containing in it the Alcoran, all written with great letters of Gold, bound betweene two Tables of masse Gold. This Chest is covered with Silke, during the Voyage; but at their entring into Mecca and Medina, it is covered with cloath of Gold, adorned with Jewels. This Camell is compassed about with Arabian Singers and Musicians, singing alway, and playing vpon Instruments. After this follow fifteene other most faire Camels, every one carrying one of the abouesaid Vestures, being covered from top to toe with Silke. Behind these, goe the twentie Camels, which carrie the Captaines money and prouision. After followeth the Standard of the great Signior, accompanied with Musicians and soldiers, and behind these, lesse then a mile, followeth the re-reward, the greatest part Pilgrimes; the Merchants for securitie, going before: for in this Voyage it is needfull and vsuall, that the Captains bestow Presents, Garments, and Turbants vpon the chiefe Arabians, to giue him free passage, receiuing sometimes, by pilferings, some damage notwithstanding. They passe by certaine weake Castles in the way, Agerut, Nachel, Acba, Birchem, between which two last is the Riuer of Iethro, and the Ponds of Midian, where *Moses* sate downe. At Iebhir, the first Towne subiect to the Seignior of Mecca, they are receiued with much ioy, and well refreshed with the plentie which that place yeeldeth. They finde other filthie Commodities also more then plentie, which fact (they hold) purgeth them from a multitude of finnes, and encreaseth their deuotion to prosecute the Voyage. The next day they goe towards Bedri-hoorn, in which place groweth shrubbes, whereout issueth Baulme. Hereby they lodge one night, in memorie of a victorie heere obtained against the Chirissuans, at the

c. L. Bar. with the Carouan of Damasco, trauelled two and twentie hours of foure and twentie.



earnest prayers of their Prophet, dreaming of Drummes, heere still sounded by Angels, as they passe. The next morning, by Sunne-rising, they arrive at Bedrihoon, where every one washed himselfe from top to toe, covering their privities with a cloth, and their shoulders with another white one; and they which can goe in this habite to Mecca, merit more; they which cannot, make a vow to offer a *Ramme* at the *Monsaine of Pardons*. After this washing, it is not lawfull for any man or woman to kill a Flea or Lowse with their hands or nayles, till they have accomplished their Vowes at that Mountaine.

This night they come within two miles of Mecca. The next morning they march on, and the Seriffo meeting them, resigneth his Gouvernement to the Capitaine, during his abode there: and the Capitaine giueth him a garment of cloath of gold, with other Jewels. After this, having eaten together vpon Carpets and Hides, they take with them the Gate and Garment abouesaid, and goe, attended but with few, to the Mosquita, and there cause the old to be pulled downe, and put the new couerture on the house of *Abraham*: and the old Vesture is the Eunuches which serue in the said Mosquita, which sell it deere to the Pilgrimes, every little piece being accounted a most holy Relique. And well may it be so, for (can you doubt of it?) putting the same vnder the head of a man at his death, all his sinnes must, by vertue hereof, be pardoned. They take away the old dore, which is the Seriffoes fee, and set in place the new. Then after some Orisons, the Capitaine returneth to his pavilion, the Seriffo remaineth in the Citie.

f. Description  
of the Mosqui-  
ta at Mecca,

That you may be the better acquainted with this Mosquita, and house of *Abraham*, you are to know, f that in the middest of the Citie is the great Mosquita, built (they say) in the time when their Prophet liued. It is foure-square, every square halfe a mile, being in all the circuit two miles, in manner of a Cloyster: The Galleries round about are in manner of foure streets; these streets being separated from each other with Pillars, of Marble some, and some of Lime and Stone. In the middest of all, separate from the rest, is the house of *Abraham*. This Mosquita hath fourescore and nineteene Gates and five Steeples, from whence the *Talismani* call the people to their deuotion. And the Pilgrimes, which are not prouided of Tents, resort hither, men and women lying together; their *House of Prayer becoming a den of Theemes, Baribemas* &c. That this Temple is round, like the *Coliseo* at Rome. That at every entrance is a descent of ten or twelue steps, on both sides whereof stand Jewellers, which sell Gem onely. Within it is vaulted, gilded, and odoriferous, beyond what can be spoken: for there are foure or five hundred men which sell powders to preserve dead corpes, and other Sweetes. It seemeth, that since his time the Temple and House of *Abraham* are altered. This s House is foure-square, made of speckled stone, twentie paces high, and fortie in circuit. And vpon one side of this House, within the wall, there is a stone of a spanne long, and halfe a spanne broad, which stone (they say) fell downe from Heauen; a voice from Heauen, at the same fall, being heard, That wheresoeuer the stone fell, there should be built the House of God, wherein he will heare the prayer of sinners. Then was the Stone as white as snow, but now, through the kisses of sinners, it is become so blacke as it is. The entrance into this House is small and high. There are without this House one and thirtie pillars of brasie vpon square stones, sustaining a threed of Copper, reaching from one to another on which are fastened many burning Lampes. The founder of these was *Solyman*. Being entred into this house through that difficult passage, there stand two pillars of Marble at the entrance: in the middest are three of Aloes-wood, couered with tyles of India, of a thousand colours, which serue to vnderprop the *Terrazza*, or rooffe. It is so darke that they can hardly see within for want of light; nor is it without an euill smell. Without the gate five paces, is the Pond *Zunzun*; that blessed Pond which the Angell shewed to *Agar* for her sonne *Ismael*.

g The house  
of Abraham  
described,

Of their Feast *Baraim* is said already: About fixe dayes after they be come hither to Mecca, they celebrate another Feast called *Bina Baraim*, that is, the great Feast, which is also called, The Feast of the *Ramme*. In those dayes space they prepare themselves hereunto with due ceremonies. First, departing from the Carouan, guided

ded with such as are skilfull in the way, they goe twentie or thirtie in a Companie, walking thorow a street, which ascendeth by little and little, till they come vnto a certaine gate, whereon is written in Marble, *Babel Salama*; that is, the gate of Health. And from this place is described the great Mosquita, and twice saluted, saying, *Peace to thee, Messenger of God*. Then proceeding on their way, they finde an Arch on their right hand, whereon they ascend fise steppes, vpon which is a great void place made of stone: after descending fise other steps, and proceeding the space of a flight-shoot, they finde another Arch, like vnto the first; and this way, from the one Arch to the other, they goe and come seuen times, saying alwayes some of their prayers, which they say, the afflicted *Hagar* said, whiles she sought and found not water for her sonne. After this Ceremonie, they enter into the Mosquita; and drawing neere vnto the house of *Abraham*, they goe round about it other seuen times, alwayes saying, *This is the house of God, and of his seruant Abraham*. This done, they goe and kisse that blacke stone abouesaid; and then goe they to the Pond *Zunzun*, and in their apparell, as they be, wash themselves from head to foot, saying, *Tobah Allah, Tobah Allah*, Pardon Lord, Pardon Lord; drinking also of that muddie vsauourie water: and thus returne they, cleansing from all their finnes. Every Pilgrime performeth these Ceremonies once at the least; the deuouter fort often.

An hundred yeares since these Ceremonies were somewhat different, after *Barthelmeus* <sup>b</sup> Relation. On the three and twentieth of May, the people (before day) compassed that house of *Abraham* seuen times, alway touching and kissing euery corner. Ten or twelue paces from this house was another, in manuer of a Chappell, with three or foure gates, and in the midst thereof a pit of brackish water, threescore and ten yards deepe. Thereat stand fixe or eight men, appointed to draw water for the people; who after their seuen-fold Ceremonie come to the brinke, and say, *All this be for the honor of God, and the pitious God pardon me my finnes*. Then doe those other powre vpon them three buckets full of water, from the top of their heads to their feet, be their garments neuer so costly.

The *Carouan* <sup>i</sup> hauing abode at Mecca fise dayes, the night before the euening of their Feast, the Captaine with all his Companie, setteth forwards, towards the *Mountaine of Pardons*, called *Label Arafata*, distant from Mecca fiseene miles. This Mountaine, or small Hill rather, is in compasse two miles, enuironed round about with the goodliest Plaine that a mans eye hath seene, and that Plaine compassed with high Mountaines. Vpon the side towards Mecca there are many pipes of cleare fresh water, wherewith the people refresh themselves and their Cattell. *Adam* and *Eue*, when they were banished Paradise, after they had bene separated fortie yeares, one in Nubia, and the other in India (as you heard before) met at this pleasant place, and here inhabited and built a little house, which they call at this day *Beit-Adam*, the house of *Adam*.

Hither come also the same day the other Carouans of Arabia and Damasco, and all the inhabitants for ten dayes journey round about, so that at one time heere is to bee seene about two hundred thousand persons, and three hundred thousand cattell. Now all this company meeting together, the night before the Feast, the three Hostes cast themselves into a triangle, setting the Mountaine in the midst, and fill Heauen and Earth with shouting, singing, hallowing, gun-shot and fire-workes all that night. The next day being their Feast, in silence they attend their sacrifices and prayers only. And in the euening, they which haue horses, mount thereon, and approach as nigh vnto the Mountaine as they can: others make the best shift they can on foote; giuing euery vnto the Captaine of Cairo the chiefe place, the second to the Captaine of Damasco, and the third to the Captaine of Arabia. And being all approached, there cometh one of the *Santones* mounted on a Camell well furnished, who at the other side of the Mountaine ascendeth fise steppes into a pulpit, made for that purpose, and there maketh a Sermon to the people. The Contents whereof, are the benefits which God hath bestowed on them, deliurance from Idolatrie, giuing them the house of *Abraham*, and the Mountaine of Pardons: adding that the mercifull God commanded the Secretarie *Abraham*, to build him an house in Mecca, wherein his suc-

<sup>b</sup> Vertoman.  
lib. 1. cap. 15.

<sup>i</sup> The Pilgrims  
going to the  
Mountaine of  
Pardons.

cessours might be heard, at which time all the mountaines in the world came together thither with sufficiency of stones for the building thereof, except that little low hill, which for pouertie could not goe to discharge this debt: for the which it became sorrowfull; and wept thirtie yeares, at the end whereof God in compassion said vnto it, weepe no more my daughter, comfort thy selfe: I will cause all those that go to the house, of my seruant *Abraham*, that they shall not be absolved from their sinnes, vntill they first come to doe thee reuerence, to keepe in this place their holiest feast, and this I haue commanded to my people by the mouth of my friend and Prophet *Mahomet*. This said, he exhorte them to the loue of God, to prayer, and almes. The Sermon ended, at the Sun-setting they make three prayers: first for the Seriffo, second for the grand Signior, the third for the People: to which prayers all with one voice, cry *Amin la Alla, Amin la Alla*; Be it so Lord, *Barthema* addeth to the Sermon the *Saluor Santones*, exhortation to weepe for their sinnes, and knocke their breasts with inuocation of *Abraham* and *Isaac*, to pray for the people of the Prophet; and reported further, that there were killed on the first day more then thirtie thousand *Rammes* or Sheepe toward the West, and giuen to the poore: of which there were thirtie or some thousand. Thus hauing had the *Santones* blessing and saluted the Mountaine of pardons, they returne the way they came, in the midst of which way, is a place called *Mina*: and a little from thence foure great pillars, two on each side of the way. If any passe not thorow the midst of these, hee loseth all the merit of his Pilgrimage. And from the Mount of pardons, till they bee passed these pillars, none dare looke backward, for feare lest his sinnes, which hee hath left in the mountaine, returne to him againe.

Being past these Pillars, euery one lighteth downe, seeking in this sandie fie'd fiftie or threescore little stones, which they binde in an handkerchiefe and carrie to the place of *Mina*, where they stay fide dayes, because at that time there is a Faire free and franke of all custome. And in this place are other three Pillars not together, but in diuers places, Monuments of those three Apparitions, which the Diuell made to *Abraham*, and to *Ismael* his sonne: for they now a dayes make no mention of *Isaac*, as if he had neuer bene borne. They say that when as *Abraham* at Gods command went to offer his sonne *Ismael*, the diuell dehorted him from the same: but seeing his labour lost, he went to *Ismael* and bid him pitie himselfe. But *Ismael* tooke vp stones and threw at him, saying, *I defend me with God from the Diuell the offender*. These words the Pilgrimes repeate in their visitation of these pillars, hurling away the stones they had gathered. From hence halfe a mile is a mountaine, whither *Abraham* went to sacrifice his sonne. In the same is a great den, whither the pilgrimes resort to make their prayers, and there is a great stone separated in the midst by the knife of *Ismael* (they say) at the time of this sacrifice. *Barthema* reporteth that heere at Mecca he saw two Vnicornes: which I mention, because since that time I haue not found any Author, which hath testified the like sight. They were sent to the Seriffo for a present to the *Ethiopian King*.

The *Carouan* departing for Medina, as soone as they come in sight thereof (they call the place the Mountaine of health) they alight, and going vp the hill, shout with loude voyces and say, Prayer and health be vnto thee, O Prophet of God, Prayer and health be vpon thee O beloued of God. They proceed on their iourney; and lodge that night within three miles of Medina, and the next morning are receiued with solemnitie of the Gouverneur. Medina, <sup>1</sup> is a Citie two miles in circuite, with faire houses of Lime and Stone, and a square Mosquita in the midst, lesse, but more sumptuous then that of Mecca. This Medina, calle'd *Tal Nabi*, that is, of the Prophet, in *Barthemas* time contained about three hundred houses, and was very barren, one garden of Dates excepted: but now they haue store of Fruits. This Temple is square, an hundred paces in length, fourescore in breadth. It hath in it an Ile made Arch-wise, supported with foure hundred Pillars, and supporting (as he saith) three thousand lampes. In one part of this Mosquita was a Librarie of fortie fide Mahumeticall bookes. Also within the same (in a corner thereof) is a <sup>m</sup> Tombe built vpon foure pillars, with a Vault, exceeding in height the Mosquita; being couered with Leade, and the top all inamell

k *Barthema*  
saith *Isaac*.

1 Description  
of Medina.

m In *Barthema*  
it is said that it  
was a graue  
(*fussa*) vnder  
the earth: and  
there were also  
*Hali*, *Othman*,  
*Bubecher*, and  
*Homor*, with  
the bookes of  
their ordinan-  
ces and Sects.



inameld with gold, and an halfe Moone vpon the top, wrought within very Artificially with gold. Below there are round about great iron staires ascending vp to the middest of the pillars, and in the middest lyeth buried the body of *Mahomet* (not in an yron Chest attracted by Adamant at Mecca, as some affirme.) Or to say the truth, neither here nor at Mecca can they shew this Seducers body. For the Captaine of that Carouan of Damasco, in which *Baribema* went on this Pilgrimage, offered to the chiefe Priest of that Mosquita, three thousand Saraffi of gold, to shew him the body of the *Nabi* or *Prophet*; that (saith hee) being the only cause of my coming. The Priest answered proudly: How can those eyes, wherewith thou hast committed so much euill in the world, see him by whom God hath created Heauen and Earth? The Captaine replied, True Sir, but doe me that fauour, to let mee see his body and I will presently pluck out mine eyes. The Priest answered, O Sir I will tell you the truth. It is true, that our Prophet would die here to giue vs good example: for hee might haue dyed at Mecca, but such was his humilitie for our instruction: and presently after hee was dead, hee was carryed by the Angels into heauen. And where (saith the Captaine) is Iesus Christ the Sonne of *Marie*? The Priest answered, At the feet of *Mahomet*.

In the night time by some fire-works in the steeple, they would haue gulled the credulous people with opinion of miracle, vsing out-cryes in the night, saying *Mahomet* would rise againe: and when the Mamalukes could see no such light shine forth of *Mahomet*s Tombe, as they rumoured, they said it was because they were slaues and weake in the faith, and could not see heavenly sights.

To returne to the discouerie of this supposed Sepulchre: Ouer the body they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legmane* four-square in manner of a *Pyramid*. Round about the Sepulchre there hangeth a curtaine of silke: which hideth the Sepulture from their sight, that stand without. Beyond this in the same Mosquita are other two Sepulchers of *Fatima* and *Hali*. The attendants on these Sepulchers are fiftie Eunuches, white and raunie, of which, three only of the eldest and best esteemed white Eunuches, may enter within the tomb: which they doe twice a day to light the Lamps, and for other seruices. The other attend on the Mosquita and those two other Sepulchers. Where euery one may goe and touch at his pleasure, and take of the earth for deuotion, as many doe. The Captaine with great pompe presenteth that Pyramidlike Vestment (whereof you haue heard) for the Tombe, the Eunuches taking away the old, and laying on the new: and after this, other vestures for the ornament of the Mosquita. And the people without deliuer vnto the Eunuches, each man somewhat to touch the Tombe therewith: which they keepe as a relique with great deuotion.

Here is a stately Hospitall built by *Cassachi*, or *Rosa*, the Wife of great *Soliman*, richly rented, and nourishing many poore people. A mile from the Citie are certaine houses, in one of which they say *Mahomet* dwelt, hauing on euery side many Date-trees, amongst which there are two growing out of one stock exceeding high, which their Prophet forsooth grafted with his owne hands. The fruit thereof is alway sent to Constantinople for a present to the Grand-Signior, and is said to bee the blessed fruit of the Prophet. Also there is a little Mosquita wherein three places are counted holy. The first they affirme their Prophet made his first prayer in, after he knew God. The second is that, whither hee went when he would see the house of *Abraham*. Where when he fate downe to that intent, the mountaynes opened from the top to the bottome, to shew him the house, and after closed againe as before. The third is the middest of the Mosquita where is a Tombe made of Lime and stone foure square, and full of sand, wherein they say was buried that blessed Camell which *Mahomet* was alway wont to ride vpon. Euen still (as one Master *Simons* a marchant and beholder thereof reported to mee) they haue a superstitious custome at Cairo, of carrying the legge of *Mahomet*s Camell (as they affirme) in a Coch, the women in zeale of their blinde deuotion hurling their *shabbes* to receiue thence some holy and blessed touch, for their Mahumetical edification; as the Papists ascribe no small holinesse to the touch

z Which some are reported to doe indeede after so holy a sight, not further polluting their eyes.

\* They pretended  
visions and mira-  
cles, &c. but  
haue not Anti-  
christ and all  
idolatries their  
miracles? faith  
hath euer rela-  
tion to the  
word of God.  
a *Agg.* 2. 12. 13

*Caluino-Turcism*  
*Giff. Turco.*  
*Papismus, D. Sut.*  
b Because at  
Trent nothing  
might be de-  
creed, but  
what was first  
sent and orde-  
red from  
Rome: hence  
grew this  
prouerbe.  
c When the  
Soldans reig-  
ned in Egypt,  
they had a  
ceremonie af-  
ter the Pilgri-  
mage, to cut  
in peeces a  
Camell which  
had carried  
their Alcoran  
in great solem-  
nitie to the  
Soldans Pa-  
lace: euer  
partic of the  
beast, and of  
his furniture  
being esteem-  
ed, and re-  
serued as a ho-  
ly Relike.

of our Ladies Image at Loretto with their Beads, or other implements of their super-  
stition, as my friend master *Barkley*, an eye-witnesse, hath told me. Maruell much we  
may that the Souldiers which crucified Christ and parted his garments by lot, and *Ju-  
das* which kissed him, and the Deuill also which carried his body out of the wilderness  
and set it on a pinnacle of the Temple, did not from such holy touches acquire much ho-  
linesse. But here a good intent was wanting, which though the Mahumetans haue, yet  
a Camels legge is not so holy as our Ladies Image; Grant it: but they pretend Tran-  
sition and deuotion no lesse then these: and otherwise, there is as little warrant\* for this  
house and Image of our Ladie that they are true, as of the other, Blessed Virgin, whom  
all generations call blessed, and iustly admire for that holinesse, which with thankfulness  
to God and Charitie to man, wee are to imitate; that these stones and blocks should  
thus vsurpe thy name, and (in a worse sacrilege) diuine worship, yea more then those  
holies of diuine institution, which were so farre from conueying a holinesse by touch-  
ing, that being themselves touched by any vnclane thing, they receiued thence infe-  
ction of vnclannesse. And if Christ himselfe should thus bee honoured, where in all  
the Christian world are such vowes, pilgrimages, and deuotions in his name, as here to  
the supposed Ladie of Loretto? as if they would rather be *Mariani* then *Christiani* in  
their Religion. But who brought vs now to Loretto? Nay, who can but in reading  
the one thinke of the other, both being frequented so generally in pilgrimages, offer-  
ings, and I know not what superstitions? Only in this is Loretto worke, that it abused  
more holy names of God and his Saints, to like vnholies. But of this subject the  
Reuerend and learned Deane *D. Sutcliffe* hath largely and learnedly written, both in  
confutation of that impious pamphlet of *Giffords Caluino-Turcismus*, and plainly pa-  
raleling the Mahumetans and Turkes in very many points of their Religions. To him  
I referre the industrious Reader. Yea the very Narration of the Saracenicall and Tur-  
kish Rites by vs in this Booke, shall be sufficient to them, which know the Popish, in  
many things to discerne and acknowledge the Kindred, and like hellish descent of  
both; like *Sampsons* Foxes, hauing their taitles knit together with fire-brands, which  
both fill and emptie the world with their flames, howsoever their heads looke contri-  
rie, one toward *Christ*, the other toward *Mahomet*. That which I speake of Popish  
I vnderstand of that which our Aduersaries maintayne by authoritie (not from Scrip-  
tures or the ancient Councils and Fathers, but) from the Popes pretended Supremacie  
and visibie Monarchie as Head and Vice-God in the Church; the Alcoran whereof is  
his *Decretals*, *Extravagants*, *Consistorie constitutions*, and such *Canons* as <sup>b</sup> *their holy*  
*Ghost sent from Rome in a boxe*, lately thundered at Trent besides and against the  
Canonicall Scripture, which holy men of God writ as they were moued by the holy Ghost.  
But let vs back to Medina. On the other side of the Citie are Tombs of the holy Ma-  
humetans, *Abubachar*, *Ottoman*, *Omar*, which *Bartemay* faith were buried in the  
same Temple with *Mahomet*, and all vnder the earth. A dayes iourney from Medina  
is a steepe mountaine, hauing no passage but one narrow path, which was made by  
*Hali*: who fleeing from the pursuing Christians, and hauing no way of escape, drew  
out his sword, and diuided this mountaine, and so saued his life. The Capitaine at his  
returne to Cairo, is with a sumptuous feast receiued of the Bascha, and presented with  
a garment of cloth of gold: he againe presenteth the Alcoran, out of the chest to the  
Bascha to kisse, and then it is laid vp againe. By this time your pilgrimage hath more  
then wearied you.

## CHAP. VII.

Of the Successors of MAHOMET, of their different Sects, and  
of the dispersing of that Religion through the  
World.

**M**AHOMET having with Word and Sword published his Alcoran (as you have heard) his followers after his death succeeding in his place, exceeded him in tyrannie. *Eubocar*, surnamed *Abdalla*, vnder-tooke the defence of that faithlesse Faith and Kingdome, and that (as his Predecessor had done) partly by subtletie, partly by force. For when as *Mahomet's* Disciples had buried their new Religion with their old Master, except a few of his kindred, hee applied his wits to recall them; and whereas *Hali*, *Mahomet's* nearest kinsman and sonne in law disagreed from him, and was perswaded by the Iewes to professe himselfe a Prophet, with promise of their best aide and assistance: *Eubocar* (or *Ehuber*) reconciled him, and (as their Arabian Chronicle witnesseth) converted many Infidels, and *sueth* the gaine-sayers. He reigned one year, and three moneths, and thirteene dayes. The next successor *Aomar* (saith the same Author; *Leo* termeth him *Homar*) ordained their prayers in the moneth *Ramazan*, and that the Alcoran should be read through, which he caused to be written out, and vni-  
ted in one Booke: he conquered Egypt by *Hanir* his Captayne; after that *Damasco*, *Ierusalem*, *Gaza*, and a great part of Syria were subdued. Hee reigned ten yeares, and five moneths. *Odmen* or *Ozimen* succeeded, and reigned twelue yeares: and after him *Hali*; and next to him his sonne *Albatem*; and then *Moani* the great Conqueror, &c. These foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali*, are the foure great Doctors of the *Mahometan* Law: and *Mahomet* before his death prophesied that they should succede him, and of their worthinesse.

But as *Mahomet* had pretended the name of *Gabriel* to the dreames of *Sergius*, and other Apostata's of the Christians and Iewes, disagreeing both with the truth and themselves: so it was not long, that this *untempered mortar* would hold together these buildings. For the Alcoran being (according to diuers Copies thereof,) read diuersly, was cause of different Sects among them. *Ozimen*, to prevent the danger hereof, commanded that all the copies of their law should be brought and deliuered into the hands of *Zaidi* and *Abdalla*; who conferring their Copies, should make one Booke, and, where they dissented, should reade according to the Copie of *Cerai*. Thus these two, according to the Kings Edict, to stablish an vniformitie in the reading of the Alcoran, hauing out of all those Copies framed one to bee authentically, burned all others. Yet were they deceived of their hopes, partly because *Hali*, *Abitalib*, and *Ibenmuzad*, would not bring in their Bookes, of which that of *Hali* was the same which *Mahomet* had left, and was after by the Iewes altered, putting out and in at their pleasure: and partly, because that Booke, which they had thus culled out of the rest to remaine *Canonicall*, was lost, and of the foure Copies which they had written thereof, by fire and negligence all perished. *Eletragig* would haue vsed the like policie after; but this many-headed Serpent, which could not in the shell bee killed, much lesse in his riper growth could be reformed.

Those foure Doctors aforesaid, emulous of each other, intending their owne private ends, sowed the seeds then, which fructifie in their venomous multiplication till this day. *Hali* or *Ali* was Author of the sect *Imamia*, which was embraced of the Persians, Indians, and of many Arabians, and the *Gelbines* of Africa. *Ozimen* or *Odmen* began the sect *Banefia* or *Xefia*, and hath in diuers Countries his followers. *Homar* founded the *Anefia*, followed of the Turkes, Syrians, and in *Zahara* in Africke. *Eubocar* (otherwise called *Ehuber*, or *Abubequer*) taught the sect *Melchia*, generally possessing Arabia and Africa. These are holden as Saints in the *Saracene* Kalendar, as *Scaliger* testifieth, who had one in *Semiarabike* and *Persian*, wherein ouer against the 27. of December was written, the death of *Phetema* (shee was the daughter of *Mubamend*) God haue mercie on her. Against the 10. of Ianuarie, the death of *Abu Boker*; God haue mercie

a Arab. Nob. ref.

b Leo. 8.

c Odmen. 12.  
Hali. 4. ye.  
Albasen five  
moneths and  
twentie daies.  
Moani 17.  
yeares.Ieqid. three  
yeares eight  
moneths, who  
said that the  
Prophet com-  
manded not  
to blame, but  
to pray for and  
to obey Rulers  
thogh wicked:  
for yee shall  
haue mercie,  
and they pun-  
ishment.  
d Ref. Ara.  
Nob.e G. Bor. Ren.  
Curio calleth  
these sects Me-  
lici, followed in  
Africa; *Alafis*,  
professed in A-  
rabia and Sy-  
ria; *Arambels*,  
in Armenia  
and Persia;  
*Buanis*, in A-  
lexandria and  
Assyria; and  
all foure are  
followed in  
Cairo. lib. 5. 1.  
f Scal. E. T. 14.



*mercie on him*: and so of the rest. Against the 16. of Nouember, *the beginning of the fast Caphat*: so they call the Christians: and on the 25. of December, *the birth of Iesus*. On the 17. of Ianuarie, *the birth of Moses*: Which I mention to shew what honor they ascribe to them, or rather that dishonour which in this confusion of light with darknesse, the Prince of darkenesse in the forme of an Angell of light, doth vnto them.

From these foure in processe of time arose other \* threescore and eight sects of name, besides other peddling factions of smaller reckoning. Amongst the rest the *Morabites* haue bee famous; liuing for the most part as Heremites, and professing a morall Philosophie; with principles different from the Alcoran. One of these not many years since, shewing the name of *Mahomet* in his brest (there imprinted with *Aqua fortis*, or some such like matter) raised vp a great number of Arabians in Africke, and laid siege to Tripolis: where being betrayed by one of his Captaines, his skinn was sent for a present to the Grand Signior. These *Morabites* affirme, that when *Habs* fought, he killed a hundred thousand Christians with one stroke of his sword, which was a hundred cubits in length.

The *Cobitini* are a sect ridiculous. One of them shewed himselfe riding in the Countie of Algier, on a Reede, rained and bridled as a horse; much honored, for that on this Horse this Assie (had as he said) rid a hundred leagues in one night. *R. Moses Aegyptius* writeth of two sects of *Moorres*, the one called *Seperatists*, the other *Intelligents*, or *Vnderstanders*, both followed in their opinions by many Iewes. These last were of opinion that nothing in the world cometh to passe by chance or accident, neither in generall nor particular, but all are disposed by the will and intent of God, as well the fall of a leafe, as the death of a man, the least motion and stirring of any man or other creature; which (seeme they neuer so casuall) can neither come to passe sooner, later, or otherwise; for God doth thus moue and effect them, to whose absolute will they referre all things in a fatall necessitie. The *Seperatists* in a contrarie extreme, allow to man and beast a freedome, and that God rewardeth all creatures according to their merits or demerits: his prouidence extending it selfe to the fall of the leaues, to the way of the Ants: and if one be borne defectiue, it is better for him, then if hee had beene perfect, and so if any aduersitie befall him; for his reward shall bee the greater in the world to come: yea the beast which is slaughtered, and the Ants, Flea, or Loue shall not loose his reward from the Creator: the Mouse also which hath not sinned, and is killed of the Cat shall there be recompensed, (Now beasts pray for their soules, and Fleas and Lice pray vpon their bodies which hatched this beastly lousie Diuinitie.) The *Intelligent* beleueeth that it is conuenient that men be punished in this life, and for euer in hell, because the Creator would: the *Seperatist* thinketh that vniust; and that whatsoever is punished in this life, shall bee rewarded in the next, because such is the Creators *wisedom*. Thus is the infinite and vnmeasurable will and *wisdom* of the Creator, measured and defined according to the will and *wisdom* of wilfull wicked men. Neither may we beleue the Rabbine, who reciting fve differing opinions concerning the Prouidence of God: First, of the *Epicures*, which exclude it wholly: Secondly, of *Aristotle*, that it descendeth not beneath the Moone: Thirdly, of the *Intelligents*: Fourthly, of the *Seperatists*: Fifthly, his owne, which he attributeth to the law of *Moses*, that euery man hath free-will, and all good befalls him in reward, all euill for punishment, and what measure any man meriteth shall bee measured to him againe: but for other creatures, beasts, plants, and their operations, as of a Spider catching a Flye and the like<sup>b</sup>, he attributeth with *Aristotle* vnto chance, and not to diuine Prouidence, which he appropriateth in things below vnto man: these opinions hee ascribeth; that of *Aristotle* to *Iob*, that of the *Seperatists* to *Bildad*, that of *Sophar* to the *Intelligent*, that of *Elphaz* is the same with his owne: and then let him with *Elphaz* sacrifice to expiate it. But what doe the Iewes in our way? These waies and sects of the *Moorres* haue brought them hither: but let vs looke further. *I. Leo lib. 3.* writeth, that one *Elefacin* had written at large of the Mahumetan sects: of which hee reckoneth threescore and twelue principall (which agreeth with our former number) euery one accounting his owne to bee good and true, in which a man may attaine saluation. And yet *Leo* there addeth, that in this age there are not found about two. <sup>c</sup> One is that of *Lehari*;

\* 68. Sects  
Sarrac.

a *Morab. lib. 1.*  
1. 70. & 1. 3.  
1. 18. & 14.

b God is a co-  
worker in eu-  
ry worke, of  
whom and in  
whom all  
things are and  
moue: and not  
a sparrow nor a  
haire from our  
head falleth  
to the ground  
without diuine  
Prouidence.  
*Vid. Zanch de*  
*Nat. D. l. 5. c. 1.*  
c But two  
principall fa-  
ctions Mahu-  
metan, at this  
day.

*Lesbani*; which in all Turke, Arabia, and Africa is embraced: the other *Imamia*; current in Persia and Corosan (of which in his proper place more.) So that by *Leo's* judgement all which follow the rule *Lesbani* or *Hushani*, are Catholike Mahumetans; although of these the same Author affirmes, that in Cairo and all Egypt are foure religions different from each other, in Spirituall or Ecclesiasticall ceremonies, and also concerning their Ciuill and Canon Law; all founded on the Mahumetan Scripture in times past, by foure learned men, diuersly construing the generall rules to such particulars as seemed to them fitter for their followers; who disagreeing in opinion, agree in affection, and conuerse together without hatred or vpbraiding each other. As for those other sects, it seemeth that they are for the most part long since vanished: and those differences which remaine, consist rather in diuersitie of rule, and order of profession, then in differing Sects and Heresies of Religion: except in some few which yet remaine, of which *Leo* thus reporteth: Fourescore yeares after *Mahumet*, one *El-Isfahani* *Abilbasen* gaue certaine rules to his Disciples, contrarie to the Alcoran principles: but writ nothing. About a hundred yeares after *Elbari* *Ibn* *Esed* of *Bagaded* writ a Booke vnto his Disciples, condemned by the Calipha and Canonists. But about fourescore yeares after that, another great Clarke reuolued the same doctrine, and had many followers; yet he and they were therefore condemned to death. But obtaining to haue triall of his opinions by disputation, hee overthrew his Aduersaries, the Mahometane Lawyers: and the *Califa* fauoured the said Sect, and erected Monasteries for them. Their Sect continued till *Mahesab*, of the Nation of the Turkes, persecuted the same. But twentie yeares after it was againe reuiued, and one *Elgazzali* (a learned man) writ seven bookes, reconciling these Sectaries and the Lawyers together: which reconciliation continued till the coming of the Tartars: and Asia and Africa was full of these reformers of their law. In old time none but learned men might be admitted Professors hereof: but within these last hundred yeares euery ignorant Idiot professeth it, saying that learning is not necessarie, but the body *Spinn* doth reueale to them, which haue cleane hearts, the knowledge of the truth. These contrarie to the Alcoran sing loue-songs and dances, with some phantasticall extasies; affirming themselves to be raptified of diuine loue. These are great gluttons: they may not marry, but are reputed Sodomites.

The same our Author writeth of some which teach, that by good workes, fasting, and abstinence, a man may attaine a Nature Angelicall, hauing his minde so purified that he cannot sinne, although he would. But he must first passe through fiftie degrees of Discipline: And although he sinne before hee bee past these fiftie degrees, yet God doth not impute it to him. These obserue strange and ineffimable Fasts at the first: after, they lye in all pleasures of the world. Their rule was written in foure Volumes by a learned and eloquent man, *Efsebrani*: and by *Ibnul-farid* another Author, in exact and most learned Verse. That the Spheres, Elements, Planets, and Starres, are *one* God, and that no Faith nor Law can be erroneous, because that all men (in their minds) bound to worship that which is to bee worshipped. And they beleue that the knowledge of God is contayned in one man, who is called *Elcorb*, elected and paraker of God, and in knowledge as God. There are other fortie men amongst them, called *Elasra*, that is *Dunces*, because of their lesse knowledge. When the *Elcorb* or *Elasra* dyeth, his Successor is chosen out of these: and into that vacant place of the fortie, they choose one out of another number of seuentie. They haue a third inferiour number of a hundred threescore and foue (their Title I remember not) out of which they choose, when any of the threescore and ten die. Their Law or Rule enioyneth them to wander through the World in manner of Fooles, or of great Sinners, or of the worst amongst men. And vnder this cloke many are most wicked men, going naked without hiding their shame, and haue to deale with women in the open and common manner like beasts. Of this base sort are many in Tunis, and farre more in Egypt, and most of all in Cairo. I my selfe (saith our Author) in Cairo in the street called *Ban El-charam*, saw one of them with mine eyes take a beautifull Dame coming out of the Bath, and laied her downe in the middelt of the street, and carnally know her; and presently when hee had left the woman, all the people ranne to touch her clothes, because

<sup>a</sup> I. Leo. l. 3.

<sup>a</sup> What difference herein, betweene the Mahumetane and our Separatist.

<sup>b</sup> Tronchi.

because a holy man had touched them. And they said, that this Saint seemed to doe a sinne, but that he did it not. Her husband knowing of it, reckoned it a rare fauour and blessing of God, and made solemne feasting, and gaue almes for that cause. But the Iudges which would haue punished him for the same, were like to be slaine of the rude multitude: who haue them in great reputation of sanctitie, and euery day giue them gifts and presents.

There are another sort, that may be termed Caballists: which fast strangely, nor doe they eate the flesh of any Creature, but haue certaine meates ordayned and appointed for euery houre of the day and night, and certaine particular prayers, according to the dayes and moneths numbring their said prayers: and vnto carrie vpon them some square things, painted with Characters and numbers. They affirme that the good Spirits appeare, and acquaint them with the affaires of the world. An excellent Doctor, named *Boni*, framed their rule and prayers, and how to make their squares: and it seemeth to me (who haue seene the worke) to be more Magically then Cabalisticall. One booke sheweth their prayers and fastings: the second, their square: the third, the vertue of the fourescore and nineteene names of God, which I saw in the hand of a Venetian Jew at Rome. There is another rule in these sects, called *Sunach*, of certaine Heremites which liue in woods, and solitarie places, feeding on nothing but herbs and wilde fruits, and none can particularly know their life, because of this solitarie life. Thus farre *Leo*.

*d* In Itinerario.

*Beniamin Tudensis* telleth of a Nation neare to Mount Libanus, which he callith *Hbasissim*, which varied from the ordinarie sort of Ismaelites, and followed a peculiar Prophet of their owne, whose word they obeyed, whether for life or for death. They called him *Hbasich al Hbasissim*: his abode was at Karmos. They were a terror to all about them: sawing asunder euen the Kings if they tooke any. They warred with the Franks (the Christians which then held Ierusalem) and the King of Tripolis. Their Dominion extended eight dayes iourney. *Zachuth* mentioneth one *Baba* which about the 630. yeare of the *Hegira*, fained himselfe a Prophet sent of God, vnder which colour hee gathered together a great Armie, wherewith he filled all Asia with slaughter and spoile, slaying Christians and Ismaelites without difference: till *Giasbeddin* King of Gunia, ouerthrew and destroied him and his Host.

*e* *d* Zach. Chro. Synag.

*f* *Leo lib. 4.*

Besides the former, they haue other Heremites of another sort: one is mentioned by *Leo*, *f* who had fife hundred horse, a hundred thousand sheepe, two hundred beeues, and of offerings and almes betwixt foure and fife thousand Ducates, his fame great in Asia and Asrike, his Disciples many, and fife hundred people dwelling with him at his charges; to whom he enioyneth not penance, nor any thing: but giueth them certaine names of God, and biddeth them with the same to pray vnto him many times a day. When they haue learned this, they returne home: hee hath a hundred Tents for strangers, his Carrell, and Familie: he hath foure Wives, besides *Sons*, and (by them) many Children sumptuously apparelled. His fame is such that the King of Teleusin is afraide of him: and hee payeth nothing to any: such veneration haue they towards him, reputing him a Saint. *Leo* saith hee spake with him, and that this Heremite shewed him Magick bookes: and hee thought that this his estimation did come by false working of the true sciences, so the Heremite termed *Magick*.

*g* *Io. Bot. Ben.*

But these Heremites we cannot so well reckon a Sect, as a religious Order, of which sort there are diuers in these Mahumetane Nations, as in our ensuing discourse shall appeare. To returne therefore to the consideration of the meanes vied to prevent the variety of Sects among them: The Caliphs sought to remedie these inconueniences by their best policie. *f* *Maani* about the yeare of our Lord 770. assembled a generall Councell of their learned men to consult about an Vniformitie: but they disagreeing among themselves, hee chose six men of the most learned, and sheweth them in a house together with their Scriptures, commanding them that out of those Copies disagreeing (as you haue heard) they should choose that should seeme best. Thus reduced the Doctrine of *Mahomet* into fixe bookes; forbidding any on paine of death to speake or write otherwise of their Law. But because the Arabians of subtilty and piercing



piercing wit, which studied Philosophie in the Vniuersities of Bagder, Marocco, Cordoua, and other places, could not but spie and discern the mad folly of the law, so palpable to any reasonable iudgement: it <sup>m</sup> was therefore ordayned, that the Philosophie Lecture should bee taken away, and in place thereof they should read the *Alcoran*; prouiding, for all these Students of their Law, their expenses out of the publike charge, and inhibiting all further studie in Philosophie: insomuch that they now (saith our Authour, who himselfe was a student in that Vniuersitie) repute him not a good Saracen, who is addicted to that studie. This Frier *Richard* mentioneth another Prophet, named *Solem*, had in estimation with these Babylonians, which was after slaine by the Tartars. Hee and Cardinall *Cusanus* affirme, that the Saracens of the East differ in their *Alcoran* from those of the West, making the first five chapters but one; and that they differ in the exposition thereof, and in the same Schooles or Vniuersities, one Sect condemneth another.

m Fr. Richard,  
cap. 13.

But in these times the Mahumetane Professors are chiefly distinguished by the several Nations; of which are soute principall: the Arabians, Persians, Turkes, and Tartars: to which wee may adde the Mogore, as a fift: whom the Iesuites (in their Epistles) report to haue from his former Mahumetisme, and to incline to Gentilisme. Of all these, the Arabians are most zealous in their superstition; the Persians most agree to Reason and Nature; the Tartars are more Heathenish and simple; the Turkes are the freest and most Martiall. The Arabians account it their peculiar glorie, that *Mahumet* was of that Nation; and that Mecca and Medina are there seated: and therefore haue laboured in the dayes of their former puissance, by the sword, force, by their traffique and preaching, to spread their Mahumetisme through the World. Their first Seducers had possessed Syria and Palestina: *Homar* had added Egypt, and in a short time their Successors had preuailed in Asia, Afrike, and Europe, as we haue before shewed.

n Sup. 5. 2.

They haue beene such in Armes; and in diligence of Preaching they haue beene forward, and so continue. Seuen hundred yeares since, *Perimal* reigning in Malabar, they there sowed their Tares: and the more easily to take those Ethnikes in their net, they tooke their Daughters in marriage; a matter of much consequence, in regard of their wealth, and practised of them to this day. They were Authors of great grieuance to them by their trades; and traffique for spicerie: and were suffered to inhabit, and plant Colonies amongst them. By their meanes, Calicut, of a small thing, became a great and rich Citie. And *Perimal* himselfe was peruered by them to their faith: who zealously inclined to their perswasions, resolved to end his dayes at Mecca, and put himselfe on the voyage with some ships of Pepper, and other things of price, but perished by tempest in the way. From Malabar they passed to the Maldiuaz, and Zelan, Soinatra, Iaua, Molucca, the Philippinaes, and in the Continent to Cambaia, Bengala, Siam, Malucca, Ior, Pam, and the huge Kingdome of China, preaching and planting their superstitions; as in the particular Histories of these Nations shall further appeare. They are in this respect so zealous, that euen the Arabian Marriners will stay behinde in the Countries of the Ethnikes there to diuulge this their Sect: and in the yeere 1555. one of them pierced as farre as Iapon, there to haue laied this Leauen: but the Portugalls in these Easterne parts, treading in the same steps, by their traffique and preachings haue much hindered their proceedings. The Tartars, Persians, and Turkes, require longer and seuerall discourses in their due place; and first wee will speake of them which are first in this ranke, the greatest of all Mahumetane States, the Turkes.

Io. Bot. Ben.

## CHAP. VIII.

## Of the Turkish Nation : their Originall, and Proceedings.



Lthoug some may thinke that I haue beene so tedious in the relation of the Mahumetan opinions and superstitions, that, to speake any thing more, would seeme but as powring water into a full Sea: Yet, because there is in this World nothing certayne, but vncertaintie, it being diuine prerogative to bee yesterday, to day, the same for euer, and that this Saracenicall Religion hath sustayned her chances and changes according to the diuersitie of times and places, where it is and hath been professed: so doe I hold it fit, as wee haue seene the foundation, to behold also the frames and fabriques thereon builded, and from that Fountaine (or sinck-hole rather) of superstition, to leade you along the gutters and streames thence deriued. And because the Turkes are preeminent in all those thinges which this profession accounteth eminent, it is meetest to giue them the first place here, which elsewhere take it: and after we haue set downe a brieue Historie of that Nation, and the proceedings of their state, to describe their theorie and opinions, and then their practise and rites of Religion. But before we come to the discouerie of their Religion, it is not amisse to search the beginning and increase of this Nation.

The name of Turkes signifieth (saith *Chiracius*) Sheephards, or Heard-men; and such it seemeth was their ancient profession, as of the rest of the Scythians vnto this day. *Nicephorus* \* (and before him *Smocatta*, from whom *Nicephorus* borroweth it) speaketh of the Turkes, and placeth them about Baetria: their chiefe Citie he calleth Taugast, which is supposed to bee the worke of *Alexander*. Their Religion hee saith at that time was to worship the Fire, Aire, Water, and Earth, which they adore, and sing Hymnes to. They acknowledge God the maker of Heauen and Earth, to whom they sacrifice, Horse, Kine, and Sheepe: they haue Priests which diuine of things to come. The Prince of Taugast, they called the sonne of God: They worship Images. The Prince spendeth the night with seuen hundred women. The Tartars haue now possessed the same Countrey; but long before, the same rites, as you may reade in our Historie of them. To deriue them (as some doe) from Troians and Iewes is somewhat farre<sup>b</sup> fetched: nor is there much likelihood that they should receiue their name of Turca: a Persian Citie: the name is ancient, and applied by<sup>d</sup> *Mela* and *Plini* to a Nation of the Scythians, and their originall is accounted Scythian by the<sup>e</sup> most and best Authors. *Beniamin Tudelensis* calleth them alway by the name *Togams*. There are which bring a long Genealogie from *Noahs* Arke, vnto the Ottoman Familie: herein disagreeing, while some will haue *Magog*, others *Tubal* the Authour of their Nation. *Leunclavius* f reciteth and resureth the same. Hee writeth the name *Iurki*, alleaging *Herodotus* for his Author: and citeth many Authors to proue that they descended of the *Unni* or *Vngri*, which were called Turkes, of which there were two sorts, one westerly in Pannonia, an other easterly neare Persia, called by the Persians *Magores*, he concludeth that the *Unni* or *Iurchi* came from Iuchra or Iuchria (where the name *Iuchri* might easily bee deflected to *Iurchi*) beyond Tanais; and first after they had forsaken their owne Countrey, settled themselves neare Maxotis, from whence they passed to Chazaria, and some went westward to Pannonia, some eastward to Armenia, and thence into Persia.

Many probable Arguments might be brought, to proue that they descended of the Scythians, whose wandering shepheardly-life, both the name and their practise (in old times, and in some places still) expresseth. The first Expedition and militarie employment which I haue read of the Turkes, (except what the feare of them compelled the Persians vnto, as in their Historie we shall after see) was g vnder *Varamus* a rebellious Persian, aboue a thousand yeares since, when *Cesroes* was King of Persia, and *Mauritius* the Roman Emperour: at what time many of them were slaine, and many taken, which confessed, that famine had forced them to those warres, for which cause they marked themselves with a black Crosse; a ceremonie which they said they had learned of the Christians, thinking thereby to expell hunger. This hungrie Nation

b Turci quasi  
Toucri. Richer.  
de reb. Turc. &  
Mart. Barletius  
de Scodrensi ex-  
pug. lib. 1. men-  
tion, & Andr.  
à lacuna.

c Lonicer. Chr.  
Turc. 10. 1. lib. 1.

d Pom. Mela. l.  
1. c. ult. Plin. lib.  
6. cap. 7.

e Laon. Chal-  
condyl. lib. 1. 10.  
Bapt. Egnatius.  
Nic Euboic. Sa-  
gun. Ep. Krolls,  
&c.

f I. I. Enchel. hist.  
Mussulin.

g P. Bizar. hist.  
Pers. lib. 5.

hath since bene a greedie and insatiate deudurer of Nations. Another Expedition of theirs (which some reckon the first) was in the yeare 775. or after an other account, 844. at which time, passing through the Georgian Countrie, then called Iberia, they first seized on a part of the greater Armenia, which their posteritie holdeth at this day, called of them Turcomania. In this wide and spacious Countrie they romed vp and downe, without certaine habitation, a long time with their families and herds of cattell, like the ancient Scythian Nomades, and the Tartars, and the same Turcoman Nation at this day. Their language also, as *Meziserus* in his Turkish Grammar sheweth, hath great affinity, with the Tartarian, as also with the Persian (neare whom, and sometimes, as now will appeare, amongst them, they liued.) But from the Arabike it differeth altogether. Yet in their boies they most vse the Arabike by reason of the Alcoran written in that language: like wise they vse the Arabike letters and prickes.

When as the Saracens Empire grew now vnweldie, through her owne greatnesse, and the Soldans, which were wont to conquer for the Chaliph, beganne now to share with him in his large Dominion: *Mahomet* (then Sultan or Soldan of Persia) was for this cause hardly beset with the Chaliph of Babylon; assayed also on the other side by the Indians. Hee sought to strengthen himselfe against these enemies with the new friendship of these Turkes, of whom hee obtayned for his aide three thousand hardie Souldiers, vnder the conduct of *Tangra Muelet*, the sonne of *Mikel*, a valiant Capitaine, and chiefe of the Selzucian Tribe or Familie, whom the Greeks commonly call *Tangrolipix*, and some *Selduc*, or *Sader*. By the helpe of this *Tangrolipix*, *Mahomet* the Persian Sultan ouercame *Pisafirus* the Chaliph. The Turkes, after this warre, desiring leave to passe ouer the Riuer Araxis to their Countrie-men, were both denied, and threatened, if they againe should seeke to depart. Whereupon they with-drew themselves into the Desart of *Caraxonia*; liuing there, and thence making roads into the Countreies adioyning. *Mahomet* sent against them twentie thousand men, which by a sodaine surprize in the night, *Tangrolipix* defeated, and furnished himselfe with their spoiles. And now durst *Tangrolipix* shew his face in the field; where his Armie was increased by the resort of lawlesse persons, seeking after spoile. *Mahomet* on the other side, impatient of his losse, put out the eyes of the Captaines, which had the leading of the Armie, and threatened to artire the Souldiers, that had fled, in womens apparell; and raising an other great Armie, set forward against *Tangrolipix*, who was now fiftie thousand strong, and was presently made stronger by those threatened Souldiers, who fled from their Lord vnto him. They met at *Ispahan* (a Citie of Persia) and there *Mahomet* falling with his horse, brake his neck: vpon which mischance both armies comming to agreement, by common consent, proclaimed *Tangrolipix* Sultan in his stead; and so made him King of Persia, and the Dominion thetunto pertayning, which was done Anno 1030.

*Tangrolipix* opened the passages of Araxis to the rest of his Countrie-men; whom he exalted to the highest places of command, so bridling the Persians, and he and his receiuing in their new Conquests the yoke of the *Mahometan Religion*. Ambition inciting him to further exploits, he warred also vpon *Pisafirus* the Chaliph: and after diuers ouerthrowes, slue him, and seised on his state. He sent *Cutlu-Muses* his Kinsman against the Arabians, by whom he was discomfited: whereat aggrieved, hee went against them himselfe, but with like successe. Hee sent *Asan* his brothers sonne to invade Media, who in that enterprize was slaine: he sent againe *Habraime Alim* his brother with an Armie of an hundred thousand men, who tooke prisoner *Liparites* Gouernour of Iberia, (who came to aide the Emperours Lieutenant in Media) whom *Tangrolipix* frankly set free, and sent his Embassadour to the Emperour, proudly demanding him to become his subiect.

Such haps, and such hopes had *Tangrolipix*, the first Turke that euer was honoured with a Diademe. His sonne, and successeur *Azan* tooke *Diogenis* the Emperour of Constantinople prisoner in the field: But *Cutlu-Muses* with his Cosin *Melich* (who in his Fathers dayes had fled into Arabia) rebelling, and taking armes against him; as *Azan* was readie to ioyne battell with them, the Caliph (who retayned the highest place still in their superstition, although dispoyled of his Temporalties) setting

g. Knoll Turc. Hist.

Hieron. Meziserus Ling. Turc. Institut. lib. 1. c. 31.

h. Hist. Musulm. lib. 1. c. 1. Gera de Orig. Turcar. Epist. Jo. Bapt. Egnat. de Orig. Turc.

i. Tangrolipix first Sultan amongst the Turkes, An. Do. 1030. some call him Tangrolipix and some Tangraipix.

k. Knoll Turc. Hist. Historie.



afide all his Pontificall formalitie, whereby he was bound not to goe out of his owne house, thrust himselfe betwene these Armies: and with the reverence of his place and person, together with his perswasions, moued them to desist, and to stand to his arbitrement: which was, that *Alexander* the Suleian should still enjoy his Dominions entirely. And that *Curtis Musfer*, and his sonnes aided by him, should invade the Constantinopolitan Empire, and should be absolute and only Lords of whatsoever they could gaine thereof. There was neuer any thing to that impetrie more commodious, nor to our Religion more dangerous. For by this meanes *Curtis Musfer* with his sonnes in a short time conquered all Media, with a great part of Armenia, Cappadocia, Pontus, and Bithynia; which their designs were much furthered by treasons and dissensions in the Greeke Empire. *Alexander* the Sultan also gave to his Kinsmen *Ducas* and *Melich*, the gouernement of Aleppo, and Damasco, with the adioyning parts of Syria, by the meanes to inroach vpon the Egyptian Caliph, which accordingly they in a short time did.

k The memorable Expedition of the Christian Princes into the holy Land. Historia belli sacri G. Tyr. and many others write at large of these Warres.

But these their haughtie attempts were stayed, and being now in the flower, were cut shorter by that fortunate Expedition of the Christian Princes of the West, agreed vpon at the Councell of Claremont, and performed by *Gualter Sansauer*; *Peter* the Heremite, first and principall mouer hereof; *Godfrey* Duke of Lorraine, with his two brethren *Eustace* and *Baldwin*, of the honorable house of Buillon; *Henry* named the Great, brother to *Philip* the French King; *Raymond* and *Robert* Earles of Flanders; *Robert* of Normandie sonne to *William* the Conquerour; *Stephen de Ulois* Earle of Chartiers; *Ademar* the Popes Legate; *Robert* Prince of Tarentum, and others, conducting, as the most received opinion is, three hundred thousand Soldiers, in defence of the Christian Faith against the Turkes and Saracens, which both ouerthrew the Turkes in the lesser Asia, and recovered also the holy Land. The Principallitie, or (as some stile it) the Kingdome of Antioch was giuen by common consent to *Bohemund* Prince of Tarentum; the Kingdome of Ierusalem, to *Robert*: who (hearing of his Fathers death) refused it in hope of England; and *Godfrey* of Buillon was saluted King.

The Turkes and Saracens seeking to recouer that which they had lost, lost all themselves; a hundred thousand of them being slaine in one battell: the like successe had the Turkes after against *Comrade* the Emperour, at *Meander*: leauing for trophies and triumphall arches to the Christians, huge heapes, or hills rather, of their bones. Hereunto helped the dissensions among the Turkes, and diuisions of their state among diuers brethren. The Egyptians also paid tribute to the Christians: which *Dargan* the Sultan detayning, he was by *Almericus* the King of Ierusalem ouerthrowne in battell. *Noradin* the Turke, King of Damasco, sent thither also *Saracoon* to aide *Samar* the Sultan (before expelled) to recouer his state from this *Dargan*: but hee hauing won certaine towncs kept them to himselfe, so that *Samar* betooke him to the patronage of *Almericus*, who ouerthrew *Saracoon* in battell, and after besieged and tooke Alexandria, and Pelusium, seeking also to conquer Egypt to himselfe; but indeede (as the euent proued) so subuerted his owne state. For *Samar* sought helpe of *Saracoon*, and for feare of both their forces, *Almericus* left Egypt. *Saracoon*, moued with ambition, treacherously slue the Sultan, and by the Caliph was appointed Sultan, the first of the Turkes that euer enioyed the same, to whom *Saladine* his Nephew succeeded. He (not respecting the maiestie of the Caliph, as the Sultans before had done) struck out his braines with his horse-mans mace, and rooted out all his posteritie; the better to assure himselfe and his Turkish successors in the possession of that kingdome, vnder whom it continued to the time of the Mamelukes. *Noradin* also the Turke being dead, the Nobilitie disdainig the gouernment of *Melechfala* his son (yet but a youth) betrayed that state vnto *Saladine*. And thus did he hem in the Kingdome of Ierusalem on both sides, and not long after, Aleppo was betrayed vnchristianly into his hands by a Traitor, who gouerned the same for the Christians: Neither was it long, before hee had (through discord and treason amongst the Christians) obtained Ierusalem it selfe, Anno 1187. and after Ascalon, and Antioch also: Neither could the Christians of the West euer recouer the possession of that Kingdome; the cause continuing the same, which before

l Damasco betrayed to Saladine.

m Ierusalem lost againe, Anno 1187.

had lost it, viz. diffention and treacherie as the examples of *Richard* and *Edward* (first of those names) Kings of this Land doe shew.

About 1202. yeares after Christ, the Tartars (of whom in their due place) hauing conquered East, West, North, and South, among others ouerthrew that Togrian kingdome of the Turkes in Persia, 170. yeares before founded by *Tangrolisix*. The Turkes which remained (driven to seeke shelter from this violent storme) fled out of Persia into Asia the lesse: where *Cutlu Muses* his successors (their Countrey-men) inioyed some part of the Countrey. And there many of them arriuing vnder the conduct of *Aladin* the sonne of *Kei Hufrew* descended also of the Selzuccian Familie in Persia, taking the oportunitie offered by the discord of the Latines with the Greekes, and the Greekes among themselves, seized vpon Cilicia, with the Countreys thereabout; and there first at Sebastia, and afterward at Iconium, erected their new Kingdome, bearing the name of the Aladin \* Kings or Sultans.

The Tartars vnder the conduct of *Haalon*, sent by *Mango* the Great Cham, hauing conquered and starued the Chaliph of Babylon (as is said before) ouerthrew the Turkish Kingdome of Damasco, and rased \* Aleppo; the other arme of this faire and faire spreading Tree being surprized by the Mamaluke slaues, who after *Haalons* departure recovered Syria and Palæstina, and were againe with great slaughter disposed of the same by *Cassanes* <sup>a</sup> a Tartarian Prince, who repaired Ierusalem and gaue it to the Christians of Armenia, and other the Easterne Countreys. But *Cassanes* retyring into Persia to pacifie new broiles, the Sultan recovered the same; the Christians of the West neglecting the iust defence thereof, specially through the pride and conuention of *Boniface* the Pope (contrarie to his name) filling a great part of Europe with fiction and quarrells.

The Turkes in Asia paid tribute to the Tartar Cham, till (succession in the bloud of *Aladin* failing) this Kingdome was diuersly rent, euery one catching so much as his might could bestow on his ambition. The greatest of these sharers was <sup>c</sup> one *Caraman Alufinus*, who tooke vnto himselfe the Citie Iconium, with all the Countrey of Cilicia, and some part of the frontiers of Lycaonia, Pamphylia, Caria, and the greater Phrygia, as farre as Philadelphia; all which was after of him called Caramania. Next neighbor & sharer to him was *Sarnuchan*: of whom *Ionis Maritima* is called *Sarnuchanidis*. The greatest part of Lydia, with some part of the greater Mysia, Troas, & Phrygia fell to *Carsius*, caled of him *Carastilis*: some part of Pontus & the countrey of Paphlagonia fell to the sons of *Omer*, which countrey is called Bolli. These all were of the Selzuccian familie. But the foundation of far higher fortunes were then laid much lower by diuine providence, exalting *Ottoman* of the *Oguzian* tribe or familie, who then held one only poore Lordship, called *Suguta* in Bythinia, not farre from Olympus, giuen before to his father *Eriborral* in meed of good seruice: which hee increasing by winning somewhat from the weaker Christians his neighbors, afterwards erected into a Kingdome which hath deuoured so great a part of the world, as is this day subiect to the Turkish greatness. When as the Tartars chased (as is said) the Turkes out of their Persian kingdome, which *Tangrolisix* had there established, one *Solyman* a Turke (of the *Oguzian* Tribe) reigned in Machan <sup>d</sup> ouer a small Realme, which for feare of those Tartars hee also forooke, and with a thousand of his people, fled, and seated himselfe in a part of Armenia about Erzerum; and after, vpon some better hopes, resolved to returne againe into Persia; but in seeking to passe the Riuer Euphrates, was drowned, and his followers dispersed following their ancient trade of wandering heards men. He left behinde him foure Sonnes *Sencur-Teken*, *Iundogdis*, *Ertogrul* the father of *Ottoman*, and *Dunder*. The two eldest returned into Persia. The two yongest stayed, and with them 400. families, with their tents and carts, their moueable houses. And insinuating into the Sultan *Aladins* good liking, by syle and desert, this *Ertogrul* was rewarded, as we haue heard, being made Lord of *Suguta*, and Warden of those Marches: and liued there in securitie, till he was of great yeares, and had seene much alteration in that state. He died Anno 1289. hauing liued ninetie three yeares. And him succeeded by common consent, as Lord ouer the Oguzian Turkes, his sonne *Ottoman*, saluted therefore by the name of *Osman Beg*, or Lord *Osman*. He first got into his subiection a great part of the

\* Hist. Musul.  
man. Lennelany  
lib. 1.

a An. D. 1300.

b Haim, Ar.  
men.

c Knowles Tur.  
kish Historie.  
d Leuenel, hist.  
Musul. l. 2. Tac.  
Boissardi Vite  
de Icones Sul.  
tan Turc.  
His pedigree  
is thus recko-  
ned, Oguzen,  
Oguzer, Gid-  
kolpes, V'er-  
saibet, Tella-  
mur, Clases A-  
go, Bakin Aga,  
Bafunger, Oco-  
lucet, Baidet,  
Cufullbura, Ce-  
bis-  
elpe, Solcimen:  
Some make  
*Ottoman* to be  
of bale paren-  
tage: but not  
so probably.  
e Laon. Chal-  
condyles lib. 1.  
Abraham Za-  
cuti hath wri-  
ten a Chroni-  
cle of these  
Turkes, to-  
gether with the  
Saracens, tran-  
slated by Ios.  
Scal. Gem. 159.  
lib. 2. See P. 10.  
vini, Knowles, &c.

Castles and Forts of the greater Phrygia; equally protecting his subjects both Christians and Turkes: he conquered Nice, the name whereof is reuerend for the first Generall Councell of Christendome; and *Aladin* the second, Sultan of Iconium gave vnto him a faire ensigne, a Sword and Robe, with ample Charters, that whatsoever hee tooke from the Christians, should bee his owne: and that publike prayers should bee said in their Temples for his health, which was of him humbly accepted, and such prayers made by one *Dursu*, whom hee had appointed Bishop and Iudge of Carachisar, Anno 1300. Neapolis was made his seat Royall. He fished so well in the troubled streame of the Greeke Empire, that hee subdued the most part of Phrygia, Mysia, and Bythynia: and Prusa after a long siege was yielded vnto his Sonne *Orchanes*, and made the Royall seat of the Ottoman-Kings, where *Ottoman* himselfe was buried 1328. His Sonne *Orchanes* succeeded: *Aladin* his Brother contenting himselfe with a priuate life, who after built two Mahumetan Churches, and another at Prusa. *Orchanes* also erected in Nice a sumptuous Temple, appointing a Preacher to preach to the people euery Friday, and two faire Abbies: in the one of which, he with his owne hands serued the strangers and poore the first dinner. Hee was the first that builded Abbies among the Turkes, followed herein by most of his Successors. He got Nicomedia, and the Townes adioyning. Hee also wanne all Charasia, and at his returne built a Church and Abbey at Prusa, placing therein Religious men, sought out with all diligence. His sonne *Solyman* first of the Turkes that possessed any foot in Europe, crossed the Hellespont, and wanne the Castle Zemeenic, and after that *Madina*, receptacles for the Turkes, which came ouer in multitudes; he transporting Christians into Asia, to dwell in their roome. And after, he wanne Gallipoli, spoiling the Countrey, and winning from the Greekes who were negligent in preventing or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two moneths after; a Prince very zealous in his superstition, who besides building diuine Church's, Abbies, Colledges, and Cells, allowed Pensions to all such as could in the Church say the booke of *Mahomet's* law by heart, and competent maintenance to the Iudges that they should not sell iustice.

¶ Anno 1358.

1. An. De. 1390.  
1. Lex. Sarawey,  
Ottom. part. 2.  
saith it should  
be written *Tamurchan*, which  
signifieth King  
*Tamur*, as *Leun-  
clau* interprets,  
who yet affir-  
meth, that *Ta-  
mur* lane, or  
ling, signifieth  
lane *Tamur*, for  
his legge was  
broken. There  
is a historie of  
*Tamur* translated  
out of Arabike  
into French; &  
thence into En-  
glish, contain-  
ing a full, and  
happily more  
true Discourse  
of his life, dis-  
fering much  
from our com-  
mon reports,  
which *Pet. Pe-  
ron*. *Leupcl. Is-  
vius* in their  
Treatises there-  
of, 10. and *Phil.  
Camerarius*,  
*Maulus*, and  
almost all the  
Turkish Hist.

*Amurath* which succeeded, exceeded him in this blinde zeale. He kept in awe the Turkish Princes in Asia, and wane many Townes and Castles in Thracia: and amongst others, Adrianople the seat Royall of the Turkish Kingdome, vntill Constantinople was after subdued. This was done 1362. He ordayned, that euery fift Captiue of the Christians about fifteene yeares old, should be taken vp for the Turkish King, which were distributed among the Turkish husband-men in Asia, to learne the Turkish Language, Religion, and Manners; and after two or three yeares, choice was made of the better sort, to attend vpon the Princes person, and for his warres called *lanizans*, that is, new Souldiers: which Order after grew to great account, and is yet a principall pillar of the Turkish greatnesse. Hee overthrew *Aladin* the Caramanian King, which made the other Princes of the Selzuccian Familie to submit themselves vnto him, and busying himselfe in his new Conquests in Europe, after a great victorie obtrayned against *Lazarus*, *Dyffot* of Seruia, as hee viewed the slaine carcases, was slaine of a wounded and halfe-dead Souldier; who, coming staggering as it were to begg his life, stabbed this great Couquerour, with a dagger, hidden vnder his garments.

*Balazet* his sonne and successour oppresseth most of the Mahumetan Princes in Asia, inuadeth Valachia, besiegeth Constantinople eight yeeres, overthroweth the King of Hungarie in battell, subdoeth the Caramanian Kingdome, and amidst his aspiring fortunes, is by *Tamerlane* deprived of his Kingdome and libertie, shut vp and carried about in an yron Cage; against the barres whereof he beat out his braines, Anno 1399. *Mahomet* his sonne (after much warre with his brethren) wholly possesseth the Ottoman Kingdome both in Europe and Asia, almost quite overthrowne before by *Tamerlane*. Hee tooke the Caramanian King, and his sonne *Mustapha* prisoners: who became his Vassals, as did also the Valachian Prince; he died 1422. *Amurath* his successor winneth Theffalonica, the greatest part of Aetolia, inferreth the Princes of Aethiopia, Phocis, and Beoetia, to become his Tributaries, oppresseth the Mahumetan Princes of Asia, subdueth Seruia, spoileth Hungarie. He after rettyred himselfe to a Monast-  
cal



call life in a Monasterie, which yet the affaires of State forced him to leaue againe.  
 He inuading *Epirus*, at the siege of *Croia* died 1450.

*Mahomet* was there saluted *Sultan* in the field, a man equally vnequall and trouble some to the Christian and Mahumetan Princes. Hee wanne Constantinople the twentieth of *May* 1453. the taking whereof, is by *Leonardus Chienfis*,<sup>b</sup> declared in a Treatise composed of that vnhappie Argument, and likewise by *Cardinall Isidorus Rubennus*. He wanne *Trabezond*, the Imperiall seat of another Christian Empire, Anno 1460. Hence he was called Emperor (a name not given to the Turkish Kings.) He burnt *Athens*, Anno 1452. He obtained *Epirus* and *Myfia*, Anno 1436. and did much harme against the Soldan and Mamelukes. He conquered *Eubcea* and *Illyricum*, in the year 1474. ouerthrew the Persians; and in the last act of his bloudie life he tooke (by *Achmetes* his Captaine) *Otranto* or *Hydruntum* in Italy, with no small terror to all Italy. He was fir-named Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, Anno 1481. His brother *Zemes* was forced to flee into Italy, where a great summe of money<sup>c</sup> was yearly allowed the Pope to keepe him for his owne securitie, and for loue of his brother, whom *Alexander* the Bishop is reported<sup>f</sup> to poyson, as some thinke, by composition with the grand Seignior. Hee had some warres against the Mamelukes, some against the Christians, more ynnaturall against his brother, but most vnaturall and monstrous against his sonne *Selym*. His conquests were in *Cilicia*, *Caramania*, and *Peloponnesus*.

*Selym*, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriving him of life, from whom himselfe had receiued it. To this end he corrupted a Jew, *Baiazets* Physitian (whom *Knolles* calleth *Haman*; but *Menaninus* an eye-witnesse, nameth him *Pharabi*) who with the powder of beaten Diamonds poysoned him; and for reward, when he claimed *Selyms* promise, had his head stricken off in the Tyrants presence. So much did he hate the traytour, whose treason he so much loued. The bodie of *Baiazet* was embalmed, and interred at Constantinople, in a beautifull Sepulchre neere to the Meschit which himselfe had built, and Priests were appointed, which should euery day pray for his soule. Two of his Pages did *Selym* put to death, for wearing black and mourning apparell for their Masters death: and three others (whereof *Menaninus* was one) hardly, by entreatie of *Selyms* daughters, and some Bassaes, escaped.

This Viper, that spared not his father, proceeded with bloudie hands to make an end of the rest of his Ottoman-kindred, beginning with five sonnes of his brethren, and adding the remnant, as hee could bring them into his power. And hauing thus founded his throne in bloudie cruelties of his owne at home, no maruell if abroad his proceedings were no lesse cruell and bloudie towards his enemies. Of whom the first which offered himselfe (after his domestical warres appeased) was *Ismael* the<sup>h</sup> Sophie; who with thirtie thousand Persian horsemen gaue battaile to *Selym* (notwithstanding his three hundred thousand Turkes) where was fought in *Armenia*, neere *Coy*, a terrible and mortall battaile betwixt them: the Turkes at last (very hardly) preuailling, by helpe of their great Ordinance: but so little cause had they to reioyce of their victory, that this is reckoned among the dismall and distastrous dayes, tearmed by the Turkes, *The only day of Doome*. The next<sup>i</sup> year he entred againe into the Persian Confinnes, and there tooke *Ciamassum*, ouerthrew *Aladentes* the Mountaine King, who reigned in *Taurus* and *Antitaurus*, and slew him. But his most fortunate attempts were against *Campson Gaurus*, the Egyptian Soldan, and his forces of Mamelukes, whom by his multitudes (notwithstanding their fame and valour, not inferiour to any souldiers of the World) he ouercame; the Soldan himselfe being left dead in the place, *August. 7.* 1516.

Neither had *Tommubeins*, his successor, any better successe, but succeeded as well in his fortune, as to his Scepter, who by reason of his owne, and power of his enemy, lost both his life and Kingdome; all Egypt and Syria thereby accrewing to the *Ottomans*. *Selym* from thenceforth purposing to turne his forces from the Sunne-rising against the Christians in the West, came to his owne Sunne-set, the period of his raigne and

a Historie of Scanderbeg.

b Leon. Chienfis, Archiep. Mistyl. de cap. Conf. xix. c. 11. Ruben. ep. 70 Ram de cap. Turc lib. 3.

d Bern. de Breidenbach de cap. Hydrunt.

e Forrie thousand Ducats yearly. f Guicciard. hist. 1. 6. Boissard's Icones.

g Menaninus lib. 5. cap. 11. relateth all this at large.

h Henricus Penia de gelis Sophi cons. Turc.

i Anno Dom. 1515.

<sup>k</sup> *Licet offa iacent, animus bella querit.*  
Pbi. Lonic. er.  
tom. 1. lib. 1.

1 Iob. 8. 44.

and life: a miserable disease (as an angrie Pursuivant) exacting and redemanding his bloudie cruell spirit, an implacable officer of that most implacable Tyrant to Tyrants, and Prince of Princes, Death, who at last conquered this Conquerour: or rather (if his <sup>k</sup> Epitaph written on his Tombe say true) conueyed him hence to seeke new Conquests. His disease was a Canker in the backe (eating out a passage for his Viperous foule) which made him rotte while he liued, and become a stinking burthen to himselfe and others. He died in September, 1520. hauing before bequeathed bloudshed and desolation to the Christians, and ordained *Solyman*, his sonne and heire, executor of that his hellish Testament: And further, to excite him thereunto, had left him the lively counterfeite of himselfe, with sundrie bloudie Precepts annexed: His title therein written, was, *Sultan Selym Othoman, King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God.* We may adde, *Heire apparant to the Diuell, that breathed his last in blood, resembling him that was a Murderer from the beginning.*

### CHAP. IX.

*A Continuation of the Turkish Warres and Affaires: together with the succession of the Great Turkes, till this present yeare 1612.*



<sup>a</sup> See the Historie at large in *Habl. 1a. 1* & *Jacob. Fontanus Brugensis.*  
<sup>b</sup> *Mart. Fumei Hist. of Hun. lib. 1. Melchior Sallerus de bello Pannonic.*

*Solyman*, fir-named the *Magnificent*, succeeded his father *Selym* in place, and surmounted him exceedingly in exploits. Belgrade, (which ominous name did preface happinesse vnto him in his Warres and Proceedings) was the beginning of his Conquests, wonne by the Turkes, August 29, 1521. <sup>a</sup> Rhodes receueth him on Christmas day, 1522, but withall exileth both Cheere, Christmas, and Christians. He inuadeth <sup>b</sup> Hungarie, and in the field discomfitteth and killeth *Lewes*, and slayeth or captureth two hundred thousand Hungarians in that Expedition, 1526. He entreth Hungarie the second time, 1529. and (after some butcheries therein) marcheth to Vienna in Austria, where he left fourescore thousand of his Turkes, and then with shame and anger returned. In the yeare 1532. he returneth with an Armie of fife hundred thousand men; to whom *Charles* the fift opposed himselfe, and the Christian forces, in greater numbers then hath in many ages beene seene, mustering in his Armie at Vienna two hundred and threescore thousand men, whereof fourescore and ten thousand foot-men. and thirtie thousand horse-men were old souldiers, to whom *Solyman* did not, or durst not, bid bataille. Poore Hungarie rue it meane while, whether he getteth or loseth in Austria, being made his through-fare as he went and came.

<sup>c</sup> *Dam. a Goes Diensis oppugnationis.*

Turkish Historie, K<sup>o</sup>.

After this he trieth his successe against the Persian, where he taketh Tauris and Babylon, with the Countries of Assyria and Media, Anno 1534. each of which had sometimes beene Ladie of the World. At incredible costs he prepared a Fleet in the Red sea, 1537. and taking Aden and Zibyth, two pettie Kingdomes in Arabia, by his forces <sup>c</sup> besieged Dium, a Castle of the Portugals in the East Indies, but without his wished successe. For the Portugals still retaine their Indian Seas and Traffique, and not onely freed that their Castle from Turkish bondage, but had meanes to fortifie it better, by the Ordinance which the Turkes, in their hastie flight, had left behind. A more dangerous plot did *Solyman*, meane while, contriue against Christendome, preparing his forces to inuade Italy, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thousand Souldiers, where *Barbarossa* and *Lutzius Bassa*, his great Admirall, met him with his Fleet, to transport his Armie. But *Solyman* first employed these Sea-Forces on the coast of Italy, and tooke Castnum, his horsemen (which he had sent ouer in great Palendars) carried away the People, Cattell and Substance, betwixt Brundisium and Tarentum, fortie miles space; all the Countrey of Otranto terrified with feare of a greater tempest. But the Venetians turned it from the rest of Italie vpon themselves (notwithstanding their league) by vnseasonable exacting of that

Sea.

Sea-courtesie, the vailing of the bonnets or top-sailes of some Turkish Gallies vnto them, as Lords of that Sea: for which neglect some of them were sunke. <sup>d</sup> *Andreo d'Orro*, also, the Emperours Admirall, had surpris'd some of the Turkes stragling Fleet, and after held cruell fight with twelue great Gallies full of Janizaries and choisemen, whom he overthrew and tooke. But the Janizaries that were left, cast their scimitars over-board, lest such choice weapons should come to the Christians hands. *Solyman* conuerting his Forces against the Venetians, for the indignities mentioned, had almost fallen into the hands of the Mountaine-Theeues, which lived in the Acroceraunian Hills: who in a strange resolution had conspired to kill him in his Tent; and had almost (to the wonder of the world) in a night, by vnknowne wayes, suddenly effected it, had not the cooking of a bough discovered their Capitaine, who in a tree was taking view of the Galee, how to bring to passe his desperat designs. This their Capitaine, (by name *Damianus*) was, after confession hereof, torne in pieces; and those wilde Mountaine-men (living on robbetrie, without Law or Religion) were, like wilde beasts, hunted to destruction.

<sup>d</sup> *Andreo d'Orro*, a famous Sea-Captaine.

The Turkes invaded Corfu, whence they carried sixteene thousand of the Islanders captives. They likewise, in their returne, committed great spoyle in Zante, and Cythera, sacked Egina, Paros, and other Islands in the Archipelago; bringing Naxos vnder Tribute: *Barbarossa* sacked Borrotus, a Venetian Citie: The like did *Ustirif* to Obratium, and the Castle of Nadin. Nauplium also, and Epidaurus were besieged. But *Ferdinand* (who had instituted himselfe King of Hungarie, after *Lewis* his death) receiued a greater disgrace in Hungarie by the Turkish forces, then befell the Venetians in all their losses; *Cazzianer* (the Generall of the Christians) shamefully fleeing, and betraying his associates to the Turkish crueltie. The next yeare, 1538. *Barbarossa* chaſeth the Christian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

In the yeare 1541. *Solyman* againe invadeth Hungarie, professing himselfe Protector of the young King, which *Iohn*, late King of Hungarie (who had held long warres with *Ferdinand* about that Title) had left behind him his heire and successor. But vnder colour of protection, he maketh himselfe Lord of Buda, the chiefe Citie, turning the Cathedral Church into a Meschit; and maketh Hungarie a Turkish Prouince, bestowing Transylvania, and what he pleased, on the Orphan. Two yeares after he reuentereth Hungarie, and taketh Strigonium: turning the Christian Temples into Mahometan; sacrificing there for his victorie, as he had done at Buda. He entred also into Alba Regalis; (where the Hungarian Kings lye entombed) another chiefe Citie of that Kingdome, and slew the Magistrates. I speake not all this while of the spacious Countrey in Africa, which, from the Riuer Mulvia, he added to his Dominions: the Kingdomes of Algier, Tremisen, Tunes, Tripoli, &c. being annexed to his Turkish Souerignitie. Howbeit, Tunes, by aide of *Charles* the Emperour, somewhat recovered herselfe, but breathed out againe her last gaspe of libertie, in the dayes of *Selym* his sonne. And thus was *Solyman* victorious and happie; otherwhere victorious and vn-happie, when he was forced to darreine battaile against his owne bowels, and hauing murdered *Mustapha* his eldest sonne (the hopefullest branch in Turkish estimation that ever grew out of the Ottoman stocke) he warred against *Basater*, another of his sonnes; whom, with foure of his children, he procured to be done to death in Persia. And after much domestically trouble, in his seuenth Expedition into Hungarie (his fleet in the Siege of Malta being before, with great disgrace, repulsed) he died at the siege of Zizeth, the fourth of September 1566.

*Selym*, the onely sonne which the bloudie father had left alive, succeeded in the Throne, not in the prowesse and valour of his father. Neither hath any Turkish Sultán, since his dayes, led their Forces in person, but committed it to their Deputies and Generals; except once, when *Mahomet* the third had almost lost his Armie and himselfe. Yet did this *Selym*, by his Bassaes, make himselfe Lord of Cyprus, and also of the Kingdome of Tunes. But this sweet meat was souerely sawced by his exceeding losse in the Sea-fight betwixt *Haly Bassa*, Admirall of the Turkes, <sup>h</sup> and *Don Iohn* of Austria, Generall of the Fleet, set forth by the Pope, Spaniard, and Venetian, 1571. wherein

<sup>e</sup> *Iohn. Martini Stella op. ad frat.*

<sup>f</sup> *Solyman* as vnnatural to his children, as *Selym* was to his father *Baiazet*.

<sup>g</sup> Of the wars of Cyprus, see the relations of *Neslor Martiningo* in *Hakl. tom. 2. part. 1.*  
<sup>h</sup> Our gracious Soueraign King *Iames* hath written a Poem of this battell,



wherein an hundred threescore and one Gallies were taken, fortie sunke or burnt, and of Gallions, and other small Vessels, were taken about threescore. The Turkish Admirall was then slaine. Wittily did a Turke descant vpon this losse of the Turkes, and their gaine of Cyprus, comparing this to the shauing of a mans beard, which would grow againe: that, to the losse of an arme, which, once cut off, cannot be renewed. Lastly, Tunes came in, and *Selym* went out of this Turkish Soueraigntie, both in manner together, 1574.

*Amurath*, his heire, began his Empire with the slaughter of his five brethren. The mother of *Selyman* (one of that number) slew her selfe with a dagger, for anguish of that losse. He in viewing a new Gallie, by the breach of a Peece, hardly escaped death, thirtie of his company being slaine. And because the Plague was exceeding horrible by deuotion sought to appease diuine anger: and therefore prohibited all vile of Sodomie, Blasphemie, and Polygamie, and himselfe put out five hundred women out of his Serails. In a priuate habit he visited the Markets, and hanged vp the hoorders of crime. He by the Tartars inuaded Polonia: And, *Henry* of France secretly leauing that Kingdome of Polonia, he wrote vnto them to chuse *Stephen Bassor* for their King; in which letters he called himselfe, *God of the Earth, Governour of the whole World, Messenger of God, and faithfull seruant of the great Prophet*: which wrought so much with the Nobilitie, that either they would not, or durst not doe otherwise, howsoeuer *Maximilian* had bene before by many of them chosen.

*Tamur*, the Persian (at the same time dying) bequeathed his Crowne to *Ismael* his sonne, whom *Aider*, his brother, seeketh to deprive, but is therefore himselfe deposed of that ambitious head, which he sought to adorne with the Crowne; and *Ismael* adding the slaughter of eight his yonger brethren, ascendeth the Throne; which, together with his life, he lost, by like vnaturall treacherie of *Periaconsona* his sister, the foure and twentieth of *November*, 1577.

*Mahomet* his brother succeeded in this troublesome State, which *Amurath* the Turke (in these troubled waters) thought fit time for himselfe to fish for. Hereunto also helped the hatred and ciuill broyles in Persia, for the head of *Periaconsona*, presented to *Mahomet*, with the haire disheuelled on a Lance, and for other vncomely bloudie spectacles; *Sabamal*, and *Lenent Ogl* (two Georgian Lords) seeking also innovations. *Amurath* therefore, in the year 1578. sent *Mustapha Bassa*, which had lately conquered Cyprus, with an Arme of an eleuen hundred thousand, into Persia, who, in the first battaile he had with them, slew five thousand, and tooke three thousand Persians: and to strike that Nation with terrour, commanded a bulwarke to be framed of those heads: but by an exceeding tempest, which lasted foure dayes together (whereby the Heauens seemed to meke themselves in teares for the Persians losse, and with Lightnings to shew that indignation against the Turkes, which in their thundering Dialect they aloud yitered) there grew such horror to their minds from abroad, and such sickness to their bodies, from those putrified carcases beneath, that *Mustapha* was forced to remoue, missing fortie thousand of his first musters. After he had fortified the Armenian Castle of *Tessis*, his Arme being driuen to shifts for lack of victuals, ten thousand of his foragers were slaine by the Persians, who were recompenced with like slaughter by *Mustapha*, that came vpon them whiles they were busied about the spoyle, and spoyled the spoylers. In passing ouer the Riuer Canac, hee lost fourescore thousand Turkes, which the Riuer seemed to take for Custome (as it had many of the Persians in the late conflict) whereof his violent current was a greedy and cruell exactor. *Mustapha* erected a Fortresse in *Eres*, and tooke *Sumachia*, chief Citie of *Siruan* (Verbent offering her selfe to the Turke) and then returning into *Atolia*. But *Emir Hamse Mirse*, the Persian Prince, recovered, after his departure, both *Eres* and *Sumachia*, slew and captiued the Tartars, thirtie thousand of whom were newly come to the Turkes side. He rased *Sumachia* euen with the ground. The next year *Mustapha* fortified *Chars* in three and twentie dayes, wherein they were hindered with Snowes on the five and twentieth of *August*, although it standeth in some foure Degrees. Anno 1580. *Siruan Bassa* was chosen Generall for the Persian Warre, who, as he departed from *Tessis*, lost seuen thousand of his people, besides such as the

Georgians

Michael ab Is-  
felt, Com. Anno  
1575.

i. Minado's  
Historie of the  
warres betwixt  
the Turks and  
Persians, trans-  
lated by Abra-  
ham Hartwell  
in nine books,  
relateth these  
things at  
large.

Georgians and Persians, together with the spoyle, carried away. This was earnest, the rest was but sportfull shewes of warre, in traying his souldiers; after which he returned. In 1583, *Ferat Bassa* was sent General: but little was done, till *Osman Bassa*, a new General, 1585, tooke *Tauris*, the ancient *Ecbatana*. (as *Minadoris* of opinion.) But the Persian Prince, carried with indignation, reuenged this losse on the Turkes with his owne hands, slaying *Caramis Bassa*, General in the place of *Osman*, then sick, and gaue his head (as *opuma spolia*) to one of his followers; and afterwards an *Sancazan* slew twentie thousand Turkes. *Osman* died of sicknesse; and the Persian Prince (the Morning-starre of that Easterne State) was soone after murdered. In that small yeare 1588, *Ferat* tooke *Genge*: fifteen thousand houses, seuen Temples, and five and twentie great Innes were burned in Constantinople, the tumultuous *Ianizaries* not suffering the fire to be quenched. An Impost was leuied of the subiects, to satisfie the pay due to the souldiours for the Persian warre, which raised these stirres. Yea, the Priests dissuaded the people from those new payments, and perswaded them to maintaine their ancient Liberties. Shut vp their *Meschits*, intermitted their Orisons; and the Great Turke was forced to call in his Mandats, and deliuer the authors of that counsell (whereof the *Beglerbeg* of *Græcia* was one) to the *Ianizaries* furie, who made Tennis-balls of their heads. In 1592. *Wihitz*, chiefe Citie of *Croatia*, was yeilded to the Turke. The next yeare *Siseg* was besieged, but relieved by the Christians, who slew eighteen thousand Turkes, and tooke their Tents; yet was it soone after taken by the renewed forces of the Turkes. *Swan* tooke *Vesprimium* in Hungarie and *Palotta*, but their losse was farre greater then their gaines; which continuing, and a broyle of the *Ianizaries* added thereto, brought *Amurath* into melancholie and sicknesse, whereof he died, the eighteenth of *January*, 1595. *Transyluania*, *Valachia*, and *Moldauia*, having before revolted from him to *Sigismund*, who was entituled their Prince. This *Amurath* in a letter to Queene *Elizabeth*, entituleth himselfe, *By the mercie of God free from all sinne, with all heights of grace made possessor of great blessednesse above the 72. Lawes of the world*.

*Mahomet* his sonne succeeded; who inuiting his nineteene brethren to a Feast, sent them to learne his fathers death in the other world, accompanied thither with ten of *Amuraths* women, from whom issue was feared, which with drowning them hee prevented. Much adoe he had with his *Ianizaries* at home, much losse in his Dominions abroad, for which cause he sent for *Ferat Bassa* out of Hungarie, and strangled him, and sent *Swan*, his emulous corruall, in his roome, whom the *Transylvanian* Prince overthrew in battaile, and after chased him ouer a Bridge, which he made a mile in length for his Armie to passe ouer *Danubius*, with great losse of his people. His Bodge the fire and water diuided betwixt them; and the conceit of this ill successe (as was thought) procured his death soone after. In the yeare 1597. *Mahomet* in his owne person enterprised these warres, and not farre from *Agria*, on the sixteenth of *October*, fought a cruell battaile with the Christians, wherein (had not Couetousnesse, rightly called the root of all euill, hindered) had bene atchieued the most glorious victorie against those Barbarians, that euer Christendome was blessed with. *Mahomet* himselfe for feare, seeing his Ordinance (an hundred fourescore and ten great Peeces) taken, and his men slaine in multitudes, fled with *Ibrahim Bassa* towards *Agria*, shedding reares by the way, which hee wiped off his bloudie face with a peece of greene Silke, supposed to be a peece of *Mahomet*s garment, carried with him as a holy Relique. But whiles the Christians were now halfe Conquerours, by greedie turning to the spoile, their victorie was wholly lost, and twentie thousand of them slaine, who had slaine threescore thousand Turkes. Master *Barton* the English Embassadour, was present in the fight and Master *Thomas Glouer* also, who in a large iournall of this Expedition, testifieth that the Great Turke was in great feare; but being animated by some about him, he tooke his bow and arrowes and slew three Christians therewith. Those former reports he mentioneth not. Not long after, the Bassa of *Suda* was taken, and the Bassa of *Bosna*, with some thousands of Turkes slaine, Anno 1599. Yet did not all his losses in the West by the Christians vex the Great Sultan so much, as a rebellion<sup>m</sup> raised in the East, which many yeares continued. *Cusabin Bassa* of *Caramania*

k To this *Amurath* was *M. Hareboun* her Maiesties Embassadour: and after *M. Barton*: of which, see *Hakl. 2. part. 1*. There also, *pag. 193.* you may reade of the Turks officers, reuenues, payments, forces, &c. Also the Letters of the Great Turke to the Queene, and of the Sultan-nesse, and of *Sinan Bassa*, and many other things worthy obseruation. That Trade into Turkie, then begun, still continueth, renewed by the Kings Maiestie that now is.

l *Mahomet*s Armie was reported to be six hundred thousand, saith *M. Wag. apud Hakl. tom. 2.* m The long and dangerous rebellion in Turkie by *Cusabin*, the *Sennuano*, &c. See *Kzol. Tur. kish Historie*.

mantra rose in armes against his Master, and having now done great matters, his soldiers before false to their Prince, became now also false to him: he fleeing, was after taken and tortured to death. His rebellion out-lived him, and was maintained by one, called the Scrinano, who overthrew *Mehomet Bassa* in the field, and the second time, in the year 1601. overthrew him with his Armie of fiftie thousand, and foraged all the Countrey almost as farre as Aleppo, proclaiming himselfe the defender of the Mahumetan faith, and soone after gaue the Bassa a third ouerthrow. The Turkes Embassadour, sent into Persia to demand the Sophies sonne in hostage, for assurance of the peace betweene those two Monarchs, was for his proud message put to the Bassa, do, & grievously threatened, sent backe to the Grand Signior. The Scrinano's proceedings were much furthered by the dissensions betweene the Janizaries of Aleppo and Damasco: but death stayed him, not his rebellion, which a yonger brother of his prosecuted, against whom *Hassan Bassa* was sent, but lost himselfe and his Armie. The Rebels besieged Angole, and forced them to giue two hundred thousand duckats to buy their peace. Meane while the Janizaries, after their insolent manner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greatest Officers, and some others, to whom the successe of these Rebels was imputed, to their cruell execution. The Rebels sacked Burze, one of the chiefe Cities, the Turkes Store-house for his warres, and Treasurie for his reuenues; and the great *Shah* of Persia had taken Cauerberie also from the Turkes. The Gouvernour of Babylon inclined now also to the Rebels. *Mahomet*, not able with force to preuaile, by faire meanes sought to winne them, and gaue them their demands, making *Zellalie* one of their Chieftaines, Bassa of Bosnia. Whereupon his men of warre entered into a resolution, to deprive him of the State, and to inuest therewith *Mahomet* his eldest sonne: about which an Astrologian being consulted, promised all happie successe: (vnhappy foole, that knew not his owne approaching ruine, which *Mahomet* executed on him, together with yong *Mahomet* the Prince, and fiftie other conspirators.)

He set forth a Fleet of Gallies against the King of Fesse; which, having encountered with a tempest, was forced with great losse to retire to their former Port. The chiefe Rebelle making shew he would come into Europe, as *Zellalie* had done, *Mahomet* sent certaine Gallies to receiue him, but he receiued them, and possessing himselfe of the Gallies, slew the men, and mocked the Sultan. *Hassan* a great Bassa, ioyned himselfe also vnto them, about such time as Tauris<sup>n</sup> was againe recovered by the Persian. All these disasters draue *Mahomet* to his deuotions for refuge, accounting these crosses to be inflicted for his finnes, and therefore appointed publike Prayers in all the Mosques of his dominion, and sent two Priests bare-headed and bare-footed to Mecca, on pilgrimage to pray for him. But that *Mahomet* either had no eares to heare this, or else was so farre entreated, as to be better acquainted with this great Sultan in the place of his eternall residence, whither (about the year 1593.) *Mahomet* the Turke<sup>o</sup> was by death soone after sent. His sonne *Achmat* succeeded; for his eldest was strangled in his sight. He was buried in a faire Chappell, by himselfe, for that purpose built about fiftie foote square, with foure Turrets or Steeples: in the middest is his Sepulchre, in a great Coffin of white Marble: his Turbant at his head, two exceeding great candles of white Waxe, standing (but neuer burning) the one at his head, the other at his feet. The floore is covered with Mattes, and faire Carpets on them. Round about are like Tombes for his wiues and children, but not so great and faire. Diuers such Chappels there are neere to the Temple of *Sophia*, as of his father *Amurath*, with his siue and fortie children, entombed about him, and of the other great Sultans, two *Selym*, *Selyman*, *Baiazet*, *Mahomet*, each hauing a faire Hospitall for the reliefe of the poore adioyning. Some of the great Bassaes imitate the same. No other Turkes are buried in the Cities, but in the fields, with stones laid ouer, or set vpright, fashioned with some resemblance of the head, which beareth ensigne of his dignitie, and whether it be a man or woman, with letters engrauen further to testifie the same.

*Achmat* set a sure guard about his brother, and to prevent the insolencie of the Janizaries and souldiers, distributed amongst them two millions and a halfe, and being fifteene yeares old, was crowned Emperour. He is said in behauiour and resemblance

n Tauris recovered by the Persians.

o Of the disposition of this *Mahomet*, his cruelties, forces, power, gouernment, &c. see *Soranzo* his *Ottomannus*.

p *Achmat* the present Sultan.



blance much to resemble *Mahomet* the Great, first Conquerour of Constantinople. At the same time the warres in Transylvania had procured such famine, that rootes, herbes, leaues of trees were their food: yea, a mother is said to haue brought backe into her wombe (by vnaturall meanes satisfying Nature) her fixe children: two men to eate their mother: others to cut downe malefactors from the gallowes, and eate them. Horses, Dogges, Cats, and such like were rarities to the poore, and dainties beyond their reach. And if the State can be made worse, theeves by robberies, and Souldiers by continuall spoyle, in taking away their goods, adde to their miseries. *Cicala Bassa* is sent against the Asian Rebels, and receiue an overthrow: the second time he reneweth his forces, with renewing his fortunes, namely, the losse of thirtie thousand of his men. The Persian recouered the countrey of Sirvan, and the Citie of Arusta, with the countrey thereabouts, and all that from the dayes of *Solyman* had beene taken from them, except two or three places. *Hassan Bassa* is sent against the Christians in Hungarie, assisted with the Tartars, alwayes ready to helpe the Turkes, both because they are linked in marriages, like in conditions, and that huge Empire, for want of heires male of the *Ottomans*, is entailed to the Tartar Cham: pay and spoile are no small motiues also to fetch them into these Expeditions. *Cicala Bassa* is sent against the Persians, but defeated with all his power by the Persian.

In Hungarie they doe more with their money, to maintaine rebellions, then with open force. In the yeare 1605. a tumult arose among the Ianizaries in Constantinople, and five hundred shoppes and ware-houses, with two hundred Iewes, and other persons to whom they belonged, were burnt: the Ianizaries enriched themselves with the spoile. Hungarie is at once vexed with forren and ciuill warres: the mutinous Christians doing more harme then the Turkes, and the people flee into Polonia, or the Mountaines, for refuge. The Rebels take great Townes, yea they spoyle Stiria and Austria. The German name growes odious to the Hungarian. *Boissey*, chiefe of the Rebels, is assisted by the Turkes, and called Prince of Transylvania; all Hungarie in manner following his ensignes. But the Rebels in Asia, and the Persian exploiters detained the Turkes from making vse of these occasions, else likely to haue swallowed Hungarie and Austria both: yet Pesth was before taken by them, and now Strigoniū. *Cicala Bassa* is againe ouerthrowne by the Persian, and with three hundred flieth to Adena. The Bassa of Trebezond is sent to succour him, but is discomfited, and almost all his armie slaine. *Achmat* enraged, causeth *Cicala Bassa's* house at Constantinople, full of wealth and treasure, to be rifled. Adena is yeelded to the Persian. The Bassaes of Damasco and Aleppo had before fallen out, and taken armes. Damasco had ouerthrowne Aleppo in the field, besieged him, and forced him to composition. Now againe, Aleppo ouerthroweth him, and the Bassaes of Tripolis and Gazara his companions, with their armie of threescore thousand men; tooke Tripolis, the Bassa whereof he againe ouerthrew, and added to his garlands Damasco, the treasure of the Turkes reuenue, and chiefe Citie of Syria. The Beglerbeg of Natolia sent his Lief-tenant with a great armie against him, but to their owne ruine. He intercepted a shippe laden with the tributes of Egypt. The Persian sent him, in token of loue, a present worth fiftie thousand crownes. *Achmat* is hereby forced to peace with the Christians, and to recall his forces out of Hungarie for this employment. Anno 1606. The Emperour yeeldeth satisfaction to the Discontents in Hungarie, with free vse of Religion to all, and Transylvania to remaine to *Boissey* and his heires male for ever.

A fire at Constantinople kindled in a Iewes house by the Tartars, burnt many houses and Iewes, and foure millions of goods. *Achmat* in great magnificence went to his Moschee, to render thanks to *Mahomet* for a peace concluded with the Emperour. Hee now looketh Eastward with his power, and as Master *Henric Lello* (in his letter from Constantinople, dated April 2. 1606.) testifieth of him, hee would needes at first bee a souldiour, but the last winter hauing felt the cold windes from the toppes of the hilles in Burfia, which are all the yeare long couered with snow, and receiuing some hurt in his stomack by drinking those cold waters, he proued stomack-sick to his

a Ciuill warres  
betweene the  
Bassaes of A-  
leppo and Da-  
masco,

expedition also, and giuing ouer his enterprife against the Rebels, is become one of *Venus* Knights, therein surmounting his Grand-father *Murad* or *Amurath*. *An. 1607.* he sent the Visier Bassa with an hundred and thirtie thousand against the rebels, who preuaileth more by discreet appeasing of them, then by force. The Bassa of Aleppo three times withstood his whole forces; the fourth time fleeth towards Persia with his treasure. Aleppo is left to be taken, and the Garrison put to the sword: But the Bassa himselfe obtained pardon, with restitution of his goods taken from him in Syria. Another fire arose at Constantinople, and consumed two millions of goods. The Duke of Florence doth much harme to the Turkes by the sea, 1608. The rebels make new commotions in Asia. *Matthias* the Arch-Duke standeth out with his forces against the Emperour, and commeth with his armie toward Prague, obtaineth the crowne and royalties of Hungarie by composition, comes King to Vienna; but the Protestants refuse to sweare allegiance, till free vse of Religion in Austria by King *Matthias* was granted. He was crowned at Presburg. And the last yeare 1612. the Emperour *Rodolph* being dead, he was chosen in his place. *Anno 1610.* the Persians <sup>a</sup> ouerthrew the Turke in diuers battels, wherein many thousands of them were slaine. This last yeare, 1613. The Turke <sup>b</sup> had prouided a great armie at Adrianople to passe into Transylvania, and his Garrisons began some stirres in Hungarie, and a new warre was there feared: but new occurrents in Asia altered that course. For the people in Natolia rose againe in rebellion, committing spoile and rapine: and in Arabia a certaine Rebell vsurped the title of a King, and gathering together aboue fiftie thousand followers, hath possessed himselfe of Aden, a commodious Citie for the Indian Merchandize, and fully seated for the command of the Red-sea. The Persian King put his Embassadour to death, because he had capitulated with the Turke, that his Master vnder colour of gifts should pay him a yearely tribute: and sent the Turkish Legate, which was sent with the Persian Legate, backe to Constantinople, hauing first cut off his hands, and put out his eyes. Hereby the Turke was forced to employ his forces this way, which he had intended for Transylvania: and by the Bassa of Buda hath promised to keepe peace: hath sent also his Embassadour into Poland with a great present to the King, swearing by *his God, his Horse and Sword*, to conserue the peace. This yeare also about Aprill was a great fire at Constantinople, which burned two thousand houses: the Merchants meane while labouring to conuey and saue their goods, the Bassa *Nassuffensis* pretended, that a certaine Merchant of Aleppo (whom vpon that occasion he found there weaponed) intended violence against him, and confiscated his goods (the chiefe cause of the quarrell) which amounted to an hundred thousand Chekins: which I mention, to shew the miserie of Turkish subiection.

Sultan *Achmet* is now *Anno 1613.* sixe and twentie yeares old: of good stature, strong and actiue more then any of his Court. He hath three thousand Concubines and Virgins for his lust: his eldest sonne is about eight yeares old: hee is much delighted with pleasures of the field, for which in Græcia and Natolia hee hath fortie thousand Falconers: his Hunt-men are not much fewer. And whereas their Religion binds them once euerie day to practise some Manuall trade, as his father did making of Arrows: This Sultan euerie morning after his deuotions maketh Horne-rings, which they weare on their thumbes for the better drawing of their bowes. Eight thousand persons are alway resident in his Palace. His Officers are the *Capi Aga*, by whom he speakes to such as haue suites to him; Treasurer of the Household, Cup-bearer, Steward, Overseer of his women, and principall Gardner. These sixe are in great place: he hath Mutes (persons borne deafe and dumbe) which attend him; he hath fiftene hundred gelded men, from whom their priuities are wholly cut, and they make water thorow short quilles of siluer, which to that end they weare on their Turbants. His Visier Bassas, or Priuy-counsellors, whereof there are nine at Constantinople, and were wont to be much fewer, are now thirtie. The rest of them are in their charges, or Beglerbegs places abroad. They sit euerie Saturday, Sunday, Munday, and Tuesday, in the Diuano or Counsel-hall. The Aga is Captain of the Janizaries. The Chiauses are his Pursuants. The Spahi his guard of horse-men. The Janizaries are his best foot-men, who in their child-hood are taken from their parents,

<sup>a</sup> A. Ianfony  
M. Gallobelg.

<sup>b</sup> M. Gallobelg.  
G. Aribua.

<sup>c</sup> The cheefe officers of the Turke, and his other instruments of priuate and publique seruice. See *Krolls* and *Ordinances*, *Politica Turcica*, &c.

rents, and brought vp in all hardnesse, and in the rules of their religion. Then are they put to Schooles, where vnder most seuerer Masters they are taught the vse of diuers weapons; and such as proue fit are enrolled for Ianizaries. Of whom in all are fortie thousand, and about fixteene thousand with their Aga, attend the Grand Seignior his person at Constantinople, where they are employed as Constables, Clearkes of the Market, Warders of the gates, Sergeants for arrests, to guard Embassadors, and other Offices. He hath also in pay others called Topegi, sixe thousand which are Gunners; & twelue thousand Gebegi, which haue charge of the powder and shot in the armies. He hath Seminaries for the trayning vp of those yonglings, the one sort of which are called Isehoglani, whereof are five thousand, which neuer goe out of the Seraglio in fixteene or twentie yeares, neuer see any but their Officers, where they are trayned vp to future seruice. The Gemoglani (who are also tithed children of the Christians) are brought vp with some more libertie, and to base offices of husbandrie and such like, and may also proue Ianizaries. Of these are twentie thousand. The Ianizaries and tithed children, with his Timariots, are the maine pillars of his Empire. His Timariots, which hold land in Fee, to maintaine so many horse-men in his seruice, are in Europe two hundred fiftie seuen thousand; in Asia and Africa, foure hundred sixtie two thousand. *Beglerbeg* signifieth Lord of Lords; of which were wont to be two; one in Europe, another in Asia: but by *Solyman* encreased, that though Romania and Natolia haue still the chiefe titles, yet in Europe are foure others; in Asia before these Persian warres, nine and twentie, in Africa foure, in all nine and thirtie, which are as Viceroyes, and haue their Begs or Sanzackes vnder them. His Admirals place is as great by sea. And thus much of Turkish affaires, the summe of the large worke of Master *Kneller*, whom I principally follow.

## CHAP. X.

## Of the Opinions holden by the Turkes in their Religion.

**H**ow the Turkes from so small beginnings haue aspired to this their present greatnesse you haue seene, bought indeed at a deare price, with their temporall dominions accepting of a spirituall bondage, becoming the Lords of many Countreies, and withall made subiect to those many Mahumetan superstitions. The occasion and chiefe cause of Sects in the Saracenicall deuotions ye haue heard in the fourth and seuenth Chapter: to which we may adde heere out of *Bellinus*. He saith, that besides the Alcoran, they haue another booke called *Zuna*, that is, the Way, or Law, or Councell of *Mahomet*, written after his death by his disciples, but the readings thereof being diuers & corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damascus, wherein six Commissioners were appointed, namely, *Musulin*, *Bochari*, *Buborayra*, *Anneyey*, *Atermindi*, and *Dent*, to view and examine these bookes, each of which composed a booke, and those sixe bookes were called *Zuna*; the other copies being two hundred Camels-lading, were drowned in the Riuer; those six only made authentick, esteemed of equall authoritie among the Turkes, with the Alcoran, and after by one of their Diuines contracted into an Epitome; which booke was called the *Booke of Flowers*. But this *Zuna* being not *Una* (one as the *Truth* is) but full of contrarietie, hence haue arisen sects amongst them; the Turkes differing from other Mahumetan Nations, and diuided also amongst themselves.

*Anthony* <sup>b</sup> *Ménauitius* (who liued a long time in the Turkish Court) saith that the booke of their Law is called *Musaph*, or *Curaam*, which *Georgianitz* reckoneth another booke; not the Alcoran, but perhaps some Glosses, or some Extract thereof in Arabian, which they hold vs lawfull to translate into the vulgar. They haue it in such reuerence, that they will not touch it, except they be washed from top to toe: and it is read in their Churches by one with aloud voice; the people giuing deuout attendance without any noise: nor may the Reader hold it beneath his girdle-stedde; and after he hath read it, he kisseth it, and toucheth his eyes with it, and with great solemnitie it is car-

a *Obfer. l. 3. c. 4.*b *Ménau lib. 1.  
Andr. Arri.  
G. Biddulph.*



ried into the due place. Out of this booke are deriued eight principall Commandements of their Law. The first is, *God is a great God, and one only God, and Mahomet is the Prophet of God*: this article of the *Unitie* (they thinke) maketh against vs, who belecue a *Trinitie of Persons*: in detestation whereof, they often reiterate these words, *hu, hu, hu*, that is, *he, he, he*, is onely God, who is worthie to be praised for their limbe, health, &c. and for that he hath prouided sustenance for euery one fortie yeares before his birth.

The second Commandement is, Obey thy parents, and doe nothing to displeasethem in word or deed: they much feare the curses of their parents. 3. Doe vnto others, as thou wouldest be done vnto. 4. That they repara to the Meschir or Church at the times appointed; of which after. 5. To fast one month of the yeare, called *Ramazan* or *Ramadan*. 6. That they giue almes to the poore liberally and freely. 7. To marrie at conuenient age, that they may multiplie the sect of *Mahomet*. 8. not to kill. Of these Commandements is handled at large in *Menanino*, and in the booke <sup>a</sup> of the Police of the Turkish Empire, and in others.

Their times of prayer, according to the fourth Precept, are <sup>b</sup> in the morning, called *Salanamazzi*, before Sunne-rising: the second at noone, called *Vlenamazzi*. (On the Friday they pray sixe times, resorting to their Church two houres before noone) the third, about three houres before Sunne-set, called *Inebindamazzi*. The fourth at Sunne set, *Afcannamazzi*. The fifth, two houres within night, before they goe to sleepe. They which meane to goe to prayer, goe first to the house of office, and there purge their bodie: they wash their priuie parts; and then going thence, wash their hands, their mouth, their nose, their countenance, and their wrists, each of them three times, and after their eares and neckes, saying a certaine Psalm, and then wash their feet to the mid-legge, saying another Psalm: and after all this, with a graue pace, walke to Church; without these washings they hold their prayers vnprofitable. *Septemcastrensis* saith, That for this cause of washing they cut their nailes, and all their haire; except on their heads and beards (which yet they combe, and bestow curious paines about, that the water may haue free passage to all parts) yea for this cause bee thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kinds of washings: the first of all the bodie, no part being left free, called *Zcoagirmeg*, which is necessarie after any pollution. The second is called *Tactrin*, of the priuities and hinder parts after stoole, vrine, or breaking of winde. The third, *Apsan*, or *Abdas*, in the instruments of the five senses, beginning at the hands, from thence the wrists to the elbow; then the mouth and nostrills; then all the face with the eyes; then the eares, and from thence to the feet, which he washeth as high as the ankles. This is not necessarie before euery prayer, except some vncleannesse happen, but may serue for all day.

Their Almes, enioyned in the sixt Commandement, are publike or priuate. Their publike almes is a sacrifice or offering of some beast once euery yeare. For whereas of old they should haue giuen a certaine pension of money to the poore, namely, two in the hundreth: *Mahomet* vpon their complaint eased this heauie burthen, and conuerted it into this sacrifice. This beast must be cut in peeces, and giuen to the poore: neither must they themselues eate of it, yet may each man eate of his neighbours offering, and this sacrifice ought to be of the fairest and best, Horse, Veale, or Mutton. The place for this sacrifice is called *Canaara*: where are many Butchers, which cutting the throat thereof, say; In the name of him which hath made heauen and earth, and all things else; this sacrifice be to his honor and worship, and let his infinit bountie accept the same. They vse the like vpon occasion of vowes, if any of their house be sicke. As for their priuate almes, they hold it necessarie: hauing a vaine conceit, that it freeeth them from all imminent miserie, which (they say) together with the almes, turneth from them to the poore man; whence it commeth that the poore are so full of diseases. But for all this charitable Precept, many poore people die amongst them for want of reliefe: and <sup>c</sup> if the poore pay not their head-money to the King yearely, they are beaten, and their women and children sold to pay it.

Marriage ought to be sought (they say) for procreation, not for lust. They which

a Policie of the Turkish Empire. Biddulph.  
b Some say that the Turkes now vse to resort to their oratories but three times a day, and *Eusebius* saith foure, omitting that in the night. *Bede* epist. 1. they measure the time of prayer by houre-glasses of water,

c Biddulph.

hue vnmarried (after six time, which is about five and twentie yeares of age) are not iust, nor please God. Their Law enioyneth them to performe their mariage-ceremonies, with prayers and prayes, and modest shamefastnesse; and they ought to learne each other to reade, if either partie be ignorant. But their mariage is now farre degenerate from that ancient simplicitie: For if a man like a yong woman, he buyeth her of her father, and then enrolleth her in the *Cadies* booke; the mariage following with all Bacchanall solempnities. The father giueth only some peeces of household with her, carried openly by particulars thorow the streets. When he disliketh any of his wiues, he selleth them, or giueth them to his men-slaues. They sit not at table with their husbands, but waire and serue them; and then they dine by themselves, admitting no man or mankind with them aboute twelue yeares old. And they neuer goe abroad without leaue, except to the Bath; and on Thursday to weepe at the graues of the dead: They rise to their husbands, and stand while they are in presence; and besides them, come in no companie of men, nor doe they speake with a man or in any part of their bodie are seene of any man; because they thinke sight, especially where beautie or comeliness is, cannot be without sinne. Only the brother may be permitted to see the sister, but not the husbands brother. For this cause that sexe is not suffered to buy and sell, but is closely mewed saue that their law alloweth them to frequent the publike Baths; The wife and concubine differ in the right to a dowrie, which the later wanteth; but the wife must cause the other to be her husbands bed-fellow, when he commandeth, without gain-saying, except on their Sabbath, or Friday night, which is the wiues peculiar. Yet are the Turkes giuen in both sexes to vnnaturall lust (in these times) euen the women in publike Bathes, sometimes are so enflamed in that filthinesse, as is intolerable. *Busbequius* tells of one woman, which falling in loue with a yong maid, and no way else preuailling, cloathed her selfe in mans apparell, and hiring a house neere, procured the fathers good-will to haue that his daughter in marriage; which being so manifested betweene them, and the truth discovered (which the blacke mantle of night could not couer from *Hymenaeus*) complaint was made, and the Gouverneur quenched the hot flames of this new Bridegrome, causing her to be drowned for that offence. If the man abuse the wife to vnnaturall lust, she may haue her remedie by diuorice, if she accuse her husband; which modestie forbiddeth to be done in words, and therefore she puts off her shooe, and by inuerting the same, accuseth her husbands peruersenesse. One Master *Simons*, which liued amongst them, told me, that there are some which keepe Boyes gallantly arrayed, to serue for the worse then beastly lust of such as will hire them. He affirmed also, That they haue this lothsome punishment for that lothsome sinne of whoredome, to take the panch of a beast new killed, and cutting a hole thorow, to thrust the Adulterers head in this dung-waller, and so carrie him in pompe thorow the streets. It is death, either to the bodie by iudiciall sentence, or to the soule by turning Turke, for a Christian to haue carnall dealing with any of their women. A lew which had dealing with a Turkes wife, with her husbands consent, could not escape hanging therefore, (this indeed was a fauour, for hee should haue bene burned) notwithstanding his rich country-men offered two thousand duckats to saue him: Her husband was hanged for his wittoldly permission, and shee her selfe drowned. *George Donsa* reporteth the like danger, which an Armenian hardly escaped, but for talking with a Turkish woman, both of them being therefore imprisoned, and thence deliuered at a deere rate. He telleth of their Paderastie that they buy Boyes at an hundred, or two hundred duckats, and mew them vp for their filthie lust, till they proue bearded: they will also steale Boyes for that villanie, as hee instanceth of one which came with the Polonian Embassadour so stollen, and neuer could after be heard of.

Murther (prohibited in their eight Commandement) they hold vnpardonable, if it be done wilfully. Often will the Turkes brawle, but neuer in priuate quarels strike one another, for feare of this law, and the severitie of the Magistrate. And if one be found dead in a streete or house, the master of the house, or the Parish, must find out the murderer; otherwise he himselfe shall be accused of it, and the whole Contrado shall be fined, and likewise in case of robberte.

*Menanios.*

a The Turkes can marry and vnmarry themselves at their pleasure.

*Septemcastrensis.*  
*Busbequius, epist.*

*St. Gerlach, ep.*

*George Donsa in itin. Constantinopol.*

*Menaninus* reckoneth also seven mortall finnes; Pride, Avarice, Lecherie, Wrath, Envie, Sloth, and Gluttonie. The first, they say, cast *Lucifer* out of heaven. The second is the root of many other finnes. The third is most rife amongst them, and that is the most filthie and unnatural kind of Sodomie; their law to the contrarie notwithstanding. The fourth maketh a man a beast. The fifth shunteth men out of Paradise, and is forth of the rest. Wine is also forbidden them; but yet they will be drunke with it, if they can get their fill of it. And *Mahomet* the third (*Anno* 1601.) imputing diueltic solencies of the Janizaries to their excessiue drinking of wine (by the *Musties* persuasion) commanded on paine of death, all such in Constantinople and Pera, as had wine, to bring it out and stave it (except Embassadors onely) so that the streets ranne chere with. One drinking wine with *Buibequius*, made great clamors; being asked the cause, he said he did it to warne his soule to flee into some corner of the bodie, or else be quite gone, lest it should be polluted with that sinne. Yet in their Fast or Lent they abstaine very religiously. If it be proued against a Priest, that he hath drunke wine but once, he shall neuer be beleueed as a witness after it. Swines flesh is prohibited too; in abstaining from which they are more obedient; it being vterly abhorred.

a Drinking of  
Greece Wine  
is so sweete a  
sinne for the  
Turkes to for-  
beare.

b A. Gif. Busb.  
epist. 1.

c Willamont.

d The Turkes  
are no fashion-  
mongers.

The Turkes generally hate (saith *Septemcastrensis*) that lightnes in apparel, speech, gesture, &c. vsed of the Christians, whom for this cause they call Apes and Gnomes. Likewise they are not sumptuous in their priuate buildings. They goe to the warre, as it were to a wedding, esteeming them blessed which are therein slaine. The wiuers and women-servants agree in one house, without iealousie and grudging, they are in their habite and behauiour modest; and, where himselfe dwelt, the father in law had no scene the face of his daughter in law, liuing in the same house with him, in twentie yeares space; so religiously doe they vtilise themselves.

On Friday they pray more deuoutly, but (as the *Alcoran* also permitteth) they abstaine not from all labour. He saw the grand Signor himselfe goe to their Church, and likewise to the Bath, attended only with two youtnes; none vsing any acclamation to him. And in the Church he prayed on the pavement covered with a Carpet, like to the rest, without any Throne or ensigne of Royaltie. And he obserued the like modestie in his other behauiour.

The Turkes are so zealous in their superstition, that they will rather lose their life then Religion: as among other examples in *Seanderbegs* time at Dibra, many Turkes chose rather to die Turkes, then to liue Christians; yea some, as it is reported, rather to kill themselves, then to leaue their superstition: and in the yeare 1568. the Persian Embassador was shot at, and one of his followers hurt by a Turke, who being apprehended, confessed that he did it because he was an Heretike, and sent from an Heretike: for which fact he was drawne at an horse-tayle thorow the Citie, and then had his right hand cut off, and after his head. They hate the Persians, as *Russian Bassa* told *Buibequius*, more then they doe the Christians: like as the Traditionarie Jew doth the Textuarie, and the Papist the Protestant.

Busbeq. epist. 3.

Images they haue in such detestation; that (besides the scratching out the eyes of those in the *Musique* worke of Saint *Sophies* Temple) when *Solyman* overthrew King *Lewis* of Hungarie, he carried away three Images of cunning worke in Brasse, representing *Hercules* with his Club, *Apollo* with his Harpe, *Diana* with her Bow and Quer, and placed them in the tiltyard at Constantinople: but by the perswasion of the *Musis*, they were molten into great Ordinance. They haue no Seutchions or blizing of Armes: nay, they vse no scales in their letters or other writings, which seeme to them to savour of superstition, or superfluitie.

e Knolls.

When they conquer any Citie, they turne the Temples into Mosques, and sacrifice there. Thus did *Solyman* at Buda, and *Amurath* sacrificed sixe hundred captiues to his fathers ghost.

f Septemcast.  
Master Simons  
told me that  
now they are  
herein more  
sumptuous.  
g Voyag. du Vil-  
lamont. l. 3. c. 6.

They are moderate in their priuate buildings, and detest the Christians for their excessive and superfluous expences that way: *What* (say they) *doe those Pagans think they shall liue euer?* they often lodge (saith *Willamont*) at the signe of the Moone; and the like moderation they vse in diet and apparell. They haue a brasse pot, and their other meane houshold implements with them in the warres, which they vse in peace.

Readie



Readie monies their surest riches, because the Grand Signior is their forest Heire.

They haue the rising of the Sunne in great reuerence; and especially the appearing of the new Moone: as \* when *Mahomet* the great besieged Scodra, the new Moone \* Knoll p. 421. beginning to shew her selfe, the Mahometane Priests, going about the Armie, gaue the Souldiers warning thereof, as their manner is; by singing of a Song in manner of a Procession; whereunto the whole Armie answered with a short respond, and at the same time bowing themselves to the ground, saluted the Moone with great superstition.

They may haue twelue lawfull wiues, and as many Concubines as they will (some a Septemcast. say, but foure wiues.) The children of the one are equally legitimate as well as the other, and inherite alike: yet few of them keepe two wiues together in one house: but in severall places where they haue dealings, they haue severall wiues, which they dispose at pleasure.

They tell many things of Antichrist (whom they call *Teilscheel*) and of the Resurrection, and of the last Iudgement, of Hell, and Purgatorie: And that *Mahomet* after Iudgement shall deliver all of all Religions from thence. b Leunclau: faith Degual.

They haue no knowledge of liberall Arts, of cases of Conscience, of Originall sinne, or of actually further then the outward act.

Their respects to reliques appeareth by *Mahomet* c Knoll. the third, 1597. who in the discomfiture of his Armie fled towards Agria, shedding some teares as hee went; and wiping his eyes with a peece of *Mahomet*'s garment, which he carryed about him as a Relique.

The Turkes may neither eate, drinke, nor make water, standing.

In their aduersitie they seeke with earnest prayers to their Prophets; and publike supplications are sometimes decreed. At d Knoll p. 1136 the taking of Alba Regalis, 1601. the Bash of Buda (then prisoner at Vienna) hearing of it, abstayned from meat with his two servants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who hee said had bene angrie all that yeare with the Turkes. They e Busbeq. endure punishments inflicted by the Magistrate with great patience, thinking they shall escape all torment in those parts in the World to come: they therefore reward the whipper, and esteeme the whip (which I enuie not to them) sacred.

They are (but contrarie to the Alcoran) addicted to soceries and dreames: their Priests write them letters or spells, to keepe them from danger and harme of shot, &c. called *Haymayty*. They will write any thing for monie, as letters of freedome for servants to runne away from their Masters; and such like. They make a shew of holiness, but are closely wicked, ignorant of their owne law (to couer which, they answered in darke sentences) and the people much more. Nothing is sinne, to count of, but that which endamageth ciuill societie. f Septemcast.

They esteeme for good workes, & the buildings and endowings of Hospitals, making Bridges and high-waies, digging of pits, and wells, and conueying waters to high-waies and Cities, building Bathes, and founding of Churches, and such like publike workes. *Roslan* g Their good Workes. *Bassa* left his wife, the Daughter of *Soliman*, at his death fiftene millions of gold, and shee had of yearely reuenue halfe a million: shee, amongst other her workes, strempted one most famous, which was a conduit to conuey water, for the vse of the Pilgrims betwixt Cairo and Mecca, fortie dayes journey; and for the same intent procured the *Sultan Selym* her brother, to write to the Venetians for a licence to extract out of Italie an hundred thousand pound of Steele, only to make Chissells, Hammers, and Mattocks, for the cutting of certaine rocks, by which this water must passe. h M. Harborn.

Their i Their oathes and vowes. Oathes (especially of their Emperors) are of many cuts, and varietie of fashion. And for vowes; in necessities and dangers, they will promise vnto God the sacrifices of beasts in some holy places, not vpon Altars, but k Andr. A. i. nabene. having flaid off the skinne, they giue it with the head, feete, and fourth part of the flesh to the Priest; another part to the Poore; the third to the Neighbours; the fourth is for the Guests.

They are so addicted to the opinion of Fate, that God is esteemed to blesse whatsoever

soever hath successe, as namely, *Salim* murdering his Father; and to detest what waiteth good event, whatsoever ground it had. They feare not the Plague, accounting every mans time limited by Fate, and therefore will wipe their faces with the cloathes of such as have dyed thereof.

e Munster, Cos.  
lib. 4.  
Arab. ep. 3. & 4.

They hold it alike acceptable to God, to offer almes to beasts, and to bestow iron men, when it is offered for the love of God. Some there are, which will redeeme bind, imprisoned in their cages or coupes, and having paid their price, let them live. Others (for the love of God) cast bread into the water to feede the fishes, esteeming it a worke greatly meritorious; but Dogges are accounted uncleane, in stead whereof they delight in Cats, following (they say) their Prophet *Mahomet*, who falling asleepe at table, and awaking to goe to his deuotions, rather cut off his sleeue, whereon he found his Cat fast asleepe, then he would disturbe her. Master *Simon* told me that he hath seene them at Cairo feede dogs with baskets of bread, one standing by with a club to keepe them from fighting; and one gave almes for a Bitch which had Whelps vnder a stall. Herein perhaps (as in other things) the Egyptians are more superstitious then the Turkes, especially in this of Dogs which sauiours of their old *Anubis* and dog-worshipping.

They say *Moses* was the first great Prophet, to whom was given the booke *Torah*, that is, the Law, and they which obserued it in those times were saued. But when men grew corrupt, God gaue *Dauid* the booke *Czabur*, or the Psalter: and when this preailed not, *Iesus* was sent with the Booke *Ingil*, or the Gospels, whereby in that time men were saued. Lastly, *Mahomet* receiued his Alcoran, and all the former were disannulled. This Law and Law-giuer is so sacred to them, that in all their prayers, euen from their mothers breasts, they obserue this forme: *La illah, illelah Mahomet irresullallah tanre virpegamber hacc*: That is, there is no God but one, and *Mahomet* his Prophet: one Creator, and more Prophets. This they suck in with their milke, and in their first learning to speake lisse out this deuotion. The infants go with the rest to their Mosques or Meschits, but are not tied to other ceremonies, sauing washing, till they are circumcised. Euery man hath (in their opinion) from his birth to his death two Angels attending him; the one at his right hand, the other at his left. At foure or five year old they send him to the Schoole to learne the Curaam, and the first words which their Masters teach them are to this sense, God is one, and is not containd in any place, but is through all, and hath neither father nor mother nor children, eateth not, nor drinketh, nor sleepeth, and nothing is like to him. The two Angels before said, are called *Chiramim* and *Chrasitum*, which write the good or euill that men doe against the day of Iudgement. The Turkes & abhorre blasphemie not only against God and *Mahomet*, but also against *Christ* and the Virgin *Marie*; and other *Saints*: and they punish blasphemers of whatsoever Sect: they account it a sinne for a man to build a house which shall last longer then a mans life: and therefore howsoever they are sumptuous and magnificent in their publike buildings, yet are there priuate dwellings very homely, and ill contriued. They eate much *Opium*, thinking it maketh them courageous in the warres. They have a remedie for paine in the head or elsewhere, to burne the part affected with the touch-boxe (which they alway carry with them) or with some linnen cloth whereby they haue many markes on their foreheads and temples, witnesses of their needlesse and heedlesse respect to Physicians.

h Voyages du  
Villamont. l. 3.  
cap. 6.  
i Th. Arichtman  
& fere omnes  
qui in Aoe com-  
ment. ediderunt.  
k Bort. Georg.  
Italicè & Lat. è  
apud Lonicum  
to. 1. l. 3. & An-  
glicè ap. Fox.  
A. H. & Mou. to. 1  
in fine.  
l Hist. Musulin.  
l. 15.  
m Phil. Camerari-  
us Medii. Hist.  
cent. 3. c. 10.

As the Scripture containeth some Prophecies of the arising and proceedings of the Turkish Nation, the rod of God, whereby hee scourgeth his Christian people; so haue they also prophecies amongst themselves of their end and ruine, when God in his mercy to Christians shall execute iustice vpon the Turkes, and cast the rod into the fire, wherewith he had chastised his children. Such an one is that which *Georgiowitz* translateth and expoundeth: and such is that which *Leunclavius* hath transcribed out of their Booke called *Messabli*, wherein is written that Constantinople shall beer with taken before *Degual Lain*, that is, the cursed Antichrist, shall come; once by the Sword, another time by the force of the prayers of the sonnes of *Isabae*. *Lain* is an Epithete which they giue to *Degual*, signifying wicked or mischieuous. Of this *Degual* the Turkes saie, that before his comming, shall *Mechdi* enjoy the Empire. Thus

Miche

*Meebdi* they say <sup>a</sup> was descended of their Prophet *Mahumet*, and walketh invulnerable: one day he shall come into light, and raigne for a time: and after him shall *Deg-nal* their Anti-Prophet, or Antichrist come. A certaine Dervise offered to assault and murder *Baiazet* the Great Turke, professing himselfe to be that *Meebdi*, and was slaine by one of the Bassaes.

<sup>n</sup> *Hist. Musul.*  
l. 16.

As for the bloody practises which each Emperor vseth in murdering his brethren to secure him in his Throne, in rooting out of the Nobilitie of the Countries which they conquer, in raising the Walls and Fortresses of the Cities, least they should bee receptacles for conspiracie, in translating people from one Countrie to another, in turning the Countries into *Timars*, or erecting Fees and Tenures of Land to hold in service of the Turke in his warres, whereby without any charge to him hee maintayneth more horse-men in continuall pay and readinesse then all the Princes Christian: also of their Court, *Serails*, manner of government by *Vezier Bassas*, *Beglerbegs*, *Siniacks*, &c. Of the Turkish Nauies reuenues and other things: (not concerning their Religion, but their Politic) I hold it not futable to our scope and argument. Others in diuers languages have done it in set Treatises and Discourses. I therefore (leaving these things to <sup>o</sup> others) from this relation of their opinions, will come to the publike exercise and practise of their Religion.

<sup>o</sup> *Laz. Savaroy*  
*Ottoman Knoll.*  
*Turc. Hist. &c.*

## CHAP. XI.

*Of the Religious places amongst the Turkes: their Meschits, Hospitalls, and Monasteries: with their Liturgie and Circumcision.*

**T**He places <sup>a</sup> of most Religion to the Turkes abroad are those which *Mahumet* himselfe polluted with his irreligion: as Mecca, Medina, &c. The places of most Religion amongst themselves are their Mosches, or Meschits: that is, their Temples and Houses of prayer, (whereof they haue many in all Turkie) and next thereunto their Hospitalls for the reliefe of the poore, impotent, and Pilgrims. Neither are the Turkes sparing in these or the like (seeming) charitable expences. For when a Turke falleth sick, and thinketh he shall thereof die, hee sends for his friends and kinsfolkes, and in their presence maketh his Testament: the greatest Legacies whereof are bequeathed to publike vses, which they thinke will be meritorious to their soules.

<sup>a</sup> The policie  
of the Turkish  
Empire,

Such are the making and repaying of Bridges, Causeyes, Conduits to conuey waters to their Hospitalls or Temples. Some also giue to the Redemption of Captiues. Many of their Women (the deuouter Sexe, whether in Religion or superstition) bequeath monie to bee distributed amongst such Souldiers as haue slaine any certayne number of Christians: a deede in their conceit very religious. These are the wills and deedes of the inferiour sort. But the Emperours, and great Bassaes, appoint Legacies to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitalls.

Their Temples or Meschites are for the most part foure square, not much vnlike to our Churches, but larger in length then breadth. The Temple of *Saint Sophie* in Constantinople is of all other in the Turke Dominion the most admirable, built long since by *Iustinian*, and (by *Mahumet* the Conquerour) peruered to this Mahumetan vse about nine hundred yeares after. Of this Temple they write; <sup>a</sup> that it was first built by *Constantinus*, sonne of *Constantine* the Great, with a rooofe of Timber: and burnt by the Arians in the time of Great *Theodosius*, who againe repayed it. *Saxamennus* <sup>b</sup> saith, that in the broiles which hapned not long after in the raigne of *Arcadius* and *Honorius* about *Chrysostome*, the Church was fired, his enemies ascribing it to his partakers, and they againe to his Adversaries. It is reported that *Theodosius* Junior rebuilt it. But in the time of *Iustinian*, *Procopius* <sup>c</sup> testifieth, that base and wicked men burnt it againe, which *Iustinian* built a-new in such sumptuous and magnificent sort, that in regard of

<sup>a</sup> *Pet. Gyllius:*  
*Topographia*  
*Constantinop.*  
l. 1. c. 3.  
<sup>b</sup> *Saxamennus* l. 8.  
c. 12.  
<sup>c</sup> *Procop de A-*  
*dificijs Iustinia,*  
ni l. 1.

his



e *Eury. hist. Ec-  
clesiast.* l. 4. c. 30.

f *Niceph. Eccl.  
hist.* l. 9. c. 9.

g *Niceph. l. 17.  
cap. 10.*

h *Suidas  
in Verbo  
Sophia.*

i *P. Gyl. Topog.  
Const.* l. 2. c. 4.  
*Menauino  
Policie of the  
T. E. Bellonius,  
and others.*

k *N. N. Pere-  
grination.* l. 2.  
cap. 10.

l *Bellon.*

his change it might have been wished that it had perished long before. His chief workmen were *Anthemius*, and *Isidorus*, who raised it into a most goodly frame, which might amaze the beholders, and seeme incredible to the hearers. Both hee and *Emagrins* recite the particulars. The length was two hundred and threescore feet: the breadth one hundred and fiftene: the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrinus*, tell of the harmes it receiued by Earthquakes, when *Iustinian* liued; which yet he repaired, as did *Basilius* and *Andronicus* after him. *Nicophorus* saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his dayes it retayned: and his sonne *Constantinus* finished the Temple of *Sophia* so neare it, that they seemed to haue but one wall. It was founded by *Constantine* his father: and was burnt in a sedition of the people, in the raigne of *Iustinian*, in which rebellion thirtie thousand of the people were slaine, and partly to pacifie the wrath of God (saith he) for so great a slaughter, he built this Temple. From the side of the Temple he tooke foure hundred twentie and seven pillars on an Image of Heathen Gods, and of twelue signes of the Zodiacke: and fourescore statues of Christian Emperors, which hee distributed in the Citie. But more then enough of the ancient structure thereof.

As it is at this day, diuers haue described it: but of them all most diligently, *Pennus Gyllius*. The walls and roofes thereof are of brick, the inner part lined with marble most excellent, and of diuers sorts, the rooffe is set with stones, and peeces of glasse gilded: Nature and Arte conspiring to breede the beholders both pleasure and wonder. It is so composed, and the Pillars and Arches so placed, that the middle Ile within (considered by it selfe) seemes like the forme of an Egge, long and round: but the whole fabrick both within and without, yeeldeth to the curious obseruer a square forme. All the inner part hath Arches, (in the top open to receiue light) which are sustained with marble Pillars of diuers colours, and there are, saith *Bellonius*, (if one may say it) many doores in that Temple, as are dayes in the yeare. It is farre more admirable then the Roman *Pantheon*: The worke of that being grosse, solid, and easie for a workman to conceiue. But this *Sophian* Temple is more subtile to the view of the eye and minde. It hath two rowes of Pillars each ouer other, those vpper ones supporting the hemisphere, loouer, or steeple, which is wrought all with Musaick worke, garnished with gold and azure. The doores or gates are couered with fine Laiten of Corinth: one of which (they imagine) was made of the woorde of *Noahs* Arke. And therefore there are in it three places left vncovered for the deuout people to kisse, for the pardon of their sinnes. It had sometimes about three hundred thousand Ducats of yearly reuenue. The Turkes, when they turkeified it, threw downe the Altars, turned the Bells into great Ordinance, and either tooke away the Images, or put out their eyes, for (say they) God, and not walls and pictures, is to be adored. *Nicolas* & *Nicalai* saith, that it had in compasse more then a mile, within which were comprehended the houses of Canons & Priests: of the most part of the Cloister (because it was neare the Serail) they made a stable for Horses; as *Constantines* Palace for Elephants; and a Temple (neare the Tilt-yard, or *Hippodromus*) for wilde beasts, which are tyed to the second pillars thereof, Lyons, Beares, Wolves, wilde Asses, Ounces, &c. No Christian may enter into this Meschit, but he may put his body in at the doores and view it: But *M. Simons* saith, they are not now so scrupulous: for he hath bene suffered to goe in: *G. Doufa* also reporteth of himselfe. There haue bene at once, in the time of *Raisa*, numbred thirtie and six thousand Turkes assembled for deuotion at an Easter-solennitie. It had in *Iustinians* time Porches or Galleries on both sides, one of which seemeth fel by some earthquake. The innumerable windowes and vnspeakable ornaments of the Temple would easily detayne our pen as a willing prisoner in the relation thereof. But besides the ancient, *P. Gillius*, *Menauinus*, *Bellonius*, *Nicolas*, *Doufa*, and many others haue done it already: neither will my Pilgrimage suffer mee to stay long in one place, which am to visit so many, both here and elsewhere in the World. Let vs proceede therefore to their other Temples: especially seeing this is such that none is able to expresse the excellencie, nor could euer worthily expresse the least part thereof. Hee besides what others haue reported, telleth of a marble pilier therein

which

which continually sweates forth a certaine liquor, which the Turkes wipe off with their hand-kerchiefes, as (in their opinion) profitable against diuers diseases.

*Mahomet* the conquerour <sup>a</sup> built one in like fashion without any figures, which hath about an hundred houses covered with Lead for their Doctors and Priests, and for all strangers and pilgrims of any Nation or Religion, where they may refresh themselves, their seruants, and horses for three dayes, with meat and lodging at free cost. There are also without the precinct of the Mosche an hundred and fiftie other Tenements for the poore of the Citie, which haue there an asper a day, and as much bread as they need: but they account that kind of life so vnhappy, that oftentimes those Tenements stand emptie: but the money which should this way be bestowed, is sent to the Hospitals of the diseased. There are also fise other Meschits, in forme resembling the former, but not so great nor so rich. The rest <sup>b</sup> of the Meschits are of diuers sorts, some high, some low, of seuerall fashions. The Turrets, vpon which their Priests call the people to prayers, are of a great height, made in manner of watch-towers; their greater Churches hauing two, the lesser one of them. Vpon the tops is set an halfe Moone or Crescent, which is the Turkes ensigne, as the Crosse is vsuall to the Christians. Within their Temples they haue no kinde of ornaments, but bare walles, with Arabian Letters (some in gold) written thereon, saue onely their bookes, and Lampes burning with oyle in great abundance, and cloathes of Tapestry, on the which being spread

<sup>a</sup> N. Nicolay.

<sup>b</sup> Pol. of the T. E.

ouer matters vpon the pauement, they prostrate themselves in prayer time. Their Hospitals they call *Imarets*; of these there are great vse, because they want Innes in the Turkes dominions. They found them for the reliefe of the poore, and of Trauellers, where they haue food allowed them (differing according to the vse of the place) and lodging places, without beds. They are open for the most part to all men of all religions. The chiefe Hospitals in Turkie, are in Constantinople: two of which *Mahomet* and *Baiazet* his sonne founded. Both these haue about fise and twentie round Turrets covered with Lead; one of which, being in the midst of the other, is larger and greater then the rest, and vnder are lodgings for the Priests: On one side are beds for Pilgrims and Trauellers, on the other for Lepers. Thride a day may any man resort thither into a certaine place for meat. There are maintained fourteene Doctors of their Law. Some say that the reuenues of *Mahomet*s Hospitall amount to an hundred and fiftethousand ducats, and the other as much or more. Each of which hath a little Chappell adioyning, in which the Founders are buried; who were at this great charge, that the Priests and such as are there refreshed should pray for their soules, and say, *Alla Rehsmetile son*: that is, God haue mercie on them. *Selim* finished that which *Baiazet* his father had begunne to build. But his sonne *Soliman* erected one farre surpassing the former. *Orchanes* was the first of these *Ottoman* Princes which founded Monasteries. *Mahomet* the first finished <sup>c</sup> the great Temple at Hadrianople, the seat Royall of the Turkes in Europe before Constantinople was wonne. He built also, besides a Palace, another Temple with a most sumptuous Abbey, and a publike Schoole adioyning, endowing the same with great reuenues. He also gaue great summes of money to be distributed yearly at Mecca and Medina, for the reliefe of poore Pilgrims, <sup>d</sup> *Soliman* erected, in memoriall of *Mahomet* his eldest sonne, a stately Tombe, a sumptuous Church, a Monasterie and Colledge, with other things for the health of his soule. He was buried himselfe in a Chappell which he had in his life-time built most stately with a Colledge and Hospitall, and his wife *Roxolana*, and some of his murdered children lying intombed by him: his Scimatar also hanging by him, in token that he died in warres, which honor they grant not otherwise to their Princes. The reuenues of the countrey about Sigeth in Hungarie (lately wonne from the Christians) were given to the maintenance of those houses which his deuotion had founded. Neither is it lawfull for them to conuert any Lands to such sacred vses, except they haue first with their owne sword wonne them from the enemies of their religion; the most acceptable service to their Prophet. And therefore *Selim* the second, sonne and successour of *Soliman*, intending to build a magnificent Temple, and munificent Colledge, Monasterie and Almes-house at Hadrianople, where he intended his Sepulchre, brake his league with the Venetians, and wan Cyprus from them, that thence he might endow the same

<sup>c</sup> Knyll. Turkish Hist.

<sup>d</sup> Whosoeuer will reade of the Temples, Hospitals, Colledges, &c. founded by their Kings, let him reade *Leunclaus*. at the end of the life of euery Sultan, in the end of his seuerall bookes, where he relateth them at large. *Hist. Musulman.* lib. 18.

with

with maintenance. But it were tedious to insist further in declaring their expences, which deuotion in all Turkie hath procured: their Emperours and Bassa's esteeming nothing of more honor in the world, or merit for heauen. Let vs come to their Church-rites and ceremonies.

The Temples in Turkie are (as hath beene said) innumerable, both publike, and priuate of meaner buildings: on which is a Tower, as with vs a Steeple, whereupon the \* *Muezzin* or *Thalisman* ascendeth: and it being open with pillars or foure windowes, first he goeth to that on the East-side, and calleth the people to prayer with a loude voice, stopping his eares with his hands, crying: There is no God but one, and *Mahumet* his Messenger: come to make prayer for remission of your sinnes, and know that there is no stronger then the God of *Mahumet* his messenger. This he saith in order on euery side of the steeple. If there be in the Citie many Moschees, the Cathedrall beginneth, and then all the other Parishionall follow. This they doe five times a day, and on Friday their Sabbath sixe times. First at sunne rising with four bendings to the earth, and twice praying. The second, about noone with ten bowings, and five prayings: the third, at afternoone before sunne-set, with eight inclinations and foure prayings. The fourth, with five bendings and three prayings about sunne-set. The fifth, longer then the rest, with fiftene bowings, and eight prayings. This bending or bowing they call *Erket*, which is a doubled bowing with prostrating himselfe: their prayer they call *Czalamet*; which they make sitting after euery *Erket* with a salutation on the right hand and on the left, and the impressiō or signe of peace, which is done with bringing both hands ouer the face. Euery Buzurman is bound in resort to these their Liturgies at his Parishionall Meschite, except he haue some lawfull impediment: and if not at all of them, yet at least at one to be well washed, for which purpose they haue innumerable Bathes in Turkie stately built: nor may any enter into the Temple, especially in the morning, but first well washed in the Bathe, as is said before: and if he keepeth him cleane the rest of the day, that washing will serue: but if he haue committed any carnall sinne, or be any way soiled, or haue eaten any vnclene thing, then in some secret place he washeth his hands and armes to the elbow, his hinder parts <sup>b</sup> and priuities, and this sufficeth without going to Bathe, except he be otherwise polluted. For defect herein they haue inquisitions, and appointed penalties: respect or pardon being giuen to none that faile, especially on Friday, and in their Lent: such a one is carried about the Towne with a boord fastened to his neck, all be-hanged with Foxe-tailes, besides a penaltie according to his state in monie: and hee that will not thus order himselfe, shall not be allowed their buriall rites. After they are thus washed, they put off their shooes in imitation of *Moses*, and then enter into the Meschita, where the floore is couered with Mats or Carpets, nor is any other thing seene but white walls, and great store of burning Lamps, and in golden Arabian letters these <sup>c</sup> wordes before mentioned.

a Septemcast.  
b Menavino  
saith that after  
the secret  
washing of  
their secrets,  
&c. They come  
forth and wash  
their handes,  
face, and the  
rest, each three  
times, obser-  
uing equally  
that vnequall  
number, and  
saying the  
Psalme *Eleache*  
*Motte obi asiro*,  
and after ano-  
ther, *Liillaphi*  
*Circifon*.

c La illah, ille-  
lah Mahomes ir-  
resul alah tanre  
hir pagäber hach  
\* *Quasi in a-*  
*stratto in ora-*  
*tione*.

d Their deu-  
otion, silence,  
honestie, and  
order is such,  
saith *Septemcast*,  
that I cannot  
but admire,  
comparing it  
with the con-  
trarie in the  
Churches of  
Christians.

There is a Pulpit on which the Choza or Foequi ascendeth, and the first thing he doth is to stretch out his hands at large, and then ioyning them together he kneeleth and kisseth the ground: then hee litterh vp his head, and stopping his eares with his hands standing a good space as it were <sup>e</sup> distracted or rauished in his prayers, after lifting vp his hands, he againe kisseth the ground so many times as the houre of prayer according to that former rule requireth: and then lifting vp himselfe againe, he stretcheth out his hands againe, so standing about a quarter of an houre, and againe kneeling with his mouth to the ground, so continueth mouing it euery way about a *Pater-noster* while, and then lifting vp his head, and setting his hands to his eares, falls to his praying another quarter of an houre, and then licenseth the people to depart. There is no noise heard <sup>d</sup> as if there had beene nothing within. Not so religious is their counte (and yet that religion admits it) which *Martin Braidenbach* reporteth to be practised by them in a Moschee on Mount Sinai where *Moses* receiued the Law: which the Saracens vse to get therein Prophets, thinking the issue there gotten is holy, and full of the Prophetical spirit.

*Menavino* thus describeth their rites. After their mysticall washing (as before) they goe with a sober pace to the Meschit (not like one which runneth away) and if



he happen to breake winde by the way, his former washing is vn sufficient and he must returne to renew it. Being assembled in the Meschit, they all turne their faces Southwards, and the Meizin or Muelden, (Clarke, Sexton, Priest, Bell-ringer, or Bell-rather) standeth vp and readeth that Psalm which before he had cryed to them in the steeple, and euery one standeth vp holding his hands fastened to his waste, and bow their heads to their feet with great reuerence and without stirring. Then ariseth another Priest of another order called *Imam*, and readeth a Psalm aloud, the Meizin as his Clarke answering, which being ended they fall on the ground and say, *Saban alla, Saban alla*, *Saban alla*, that is, God haue mercie on vs most wretched sinners, abiding prostrate till the Priest *Imam* singeth againe his Psalm, and then they rise. And this they doe foure or fve times according to the order of their seruice. After this they all kneele and prostrate themselves on the ground, the Meizin obseruing a long ceremony, in which with a loude voice he prayeth God to inspire the Christians, Jewes, Greekes, and generally all Infidels to turne to their Law. This being said, euery man lieth his hand to heauen, crying aloud, *Amin, Amin*: and then they touch their eyes, or wipe them with their hands; (which is, as crossing among the Papists, a blessing themselves) bringing their hands ouer their face, and so they depart. In the English Treatise of the Turkish Politie these things are related, with some other ceremonies: as that they say together with the Priest the first *Azara* or chapter of the Alcoran &c. *Barholomaeus* & *Georgiouitz* saith, that only the chiefe sort are bound to assemble to the daily deuotions which they obserue fve times a day; others which cannot spare the times are not tyed. On their Sabbaths it is otherwise.

The women enter not their Mesquitas but on Fridayes at nine a clock, or at Easter, and then they are in a Gallerie or Terasse apart, where they may see and not be seene, and this is not common to all; but the Wiues and Mothers of the chiefe of the place. And as we haue said of the Priest: so it is to be vnderstood that all the Men and Women there doe the same without failing in any point. They suffer not a Christian to enter therein: and yet will they enter into the Churches of the Christians to heare the Church-musick. The women abide in their Churches from nine of the clock to midnight, continually praying with certaine motions & strange cries, continuing so long in this act, that they fall vpon the ground as in a swoone through wearinesse: and if any feele her selfe at that time to be with child, the Turkes hold that they are conceived by the holy Ghost, and presently vow that child to God, and call such *Nefes Oghl*, that is, soones of the holy Ghost. And on Friday at nine of the clock the Priest vseth to preach to the people: and these their discourses last about two houres. That which is said is not very manifest, yet they say that he preacheth the miracles of *Mahomet*, sometime exalting their faith, sometime commending obedience, and sometime rehearsing fabulous tales to terrifie the bad, as that such mens soules are carried of certaine Carrels (there being some sixe thousand flying about in the ayre for this purpose) into the Sepulchres of wicked Christians, and that the good Christians are put in their emptie Sepulchres, inueighing against the blasphemers of *Mahomet*, Christ and the Saints; exhorting to almes, rehearsing their commandments of the law. And if they preach scandalous doctrine, the Musli and the Cadilescher deprive them, & correct them as here-hereticks; yea, some of them, for preferring Christ before *Mahomet*, are put to death; of which one *Ibraim Sebec* a Priest of Constantinople (reported to haue wrought miracles amongst the Turkes in the daies of *Soliman*) was stoned to death, his head cut off, and his bodie burned; and of his Disciples some were beheaded, others thrust into the Gallies for preferring Christ, and denying *Mahomet*. And were it not for the terror of the sword there would be more innovations of religion: and some haue perswaded the Grand Signior, not to suffer the Alcoran to be so common to be read & interpreted of euery one; guilty of the absurdities therein contained. But to returne. After this preaching ended, two young Clarke goe vp to him, & sing certaine prayers, which ended, the Priest againe beginneth to sing, with the people in a base voyce, with wingling euertie way for the space of halfe an houre, saying nothing but *Lillallah, illallah*; that is, there is but one God. And these ceremonies are done only on their Lenten Fridayes. Their Lent is one Moone or moneth in the year, which, if this year it be *Iuly*, the next it shalbe *Aug*.

a They pray towards Mecca, as the Iew towards Ierusalem.

b Bar. Georgiouitz, i. Nobili & gli ociosi.

c Some say they are now lesse courteous in this point.

\* *Xenoll. Tur.*  
*lib. 2. p. 777.*

e This second  
Easter is called  
*chucibairam*.  
d Circumci-  
sion.

e No solemn-  
itie without  
horses.

gust, & so in order: that in twelve years they have fasted all times of the yeare, making no other difference of meats then at other times, but eating only in the night. They prepare themselves by diminishing their fare (not as the Christians at Shroue-tide) that they may the better endure it: for on the day, in which they fast, they will not so much as taste a cup of water, or wash their mouches therewith, till the starres appeare. And eight or ten dayes after it beginneth, some Officers ride about the Towne, crying; Such a day beginneth the Fast, prepare yee, prepare yee; and when it is begun, the Cadi and Subassi, if they finde any shops open, or any body eating in the day, sit him on an Asse backwards, with the taile in his hand, as Adulterers are punished. Neither will they suffer Jewes or Christians to scandalise their Turkes this way. And when their Lent is neare the end, they goe all to the Bashes and pluck off all their haire, but of the head and beard, with an ointment for that purpose: they colour their nails and with an enduring colour called *Chua*, with which they die also the taitles and fens of their horses; and the women their hands, feet, and priuile parts. This they doe in honour of their solemnity, which lasteth three daies with great feasting, in which nothing else but meates and drinke may be sold. They goe to the Sepulchres of the dead there to cate, full of gladnesse, and salute each other, saying; *Baaram glusicezung*, that is, God giue you a good Feast: and if they meete with a Jew or a Christian, welcome them. The Turkes keepe another Easter, especially in Mecca, more solemnly then the Tartars, Moores, and Arabians, then to the Turkes, except the Pilgrims, which relate shither. The Turkes say they are <sup>d</sup> circumcised, because they are the sonnes of *Ismail*, and because they may be cleane when they goe to their Temples, no filth lying hid under the skiane. At seuen or eight yeares of age, or later, this ceremonie is performed. The first thing they doe, is, to inuite many thither, both Turkes, Jewes, and Christians, besides the friends and kinred, to make the greater gaine, every one giuing somewhat according to his abilitie. When the day is come, they which are inuited mount on horse-back, for else it is <sup>e</sup> no solemnitie, and goe to the house of the child, who being mounted on a faire horse richly clothed with a great Tullipant on his head; is carried to Church with a long speare borne before him, hauing a torch on the top with a crowne, more or lesse, according to the state of the partie, adorned with Roses and Garlands, which with the speare is left a gift to the Church, the fees of the Priest: all the way they sound on instruments: after the sonne followeth the father, the kinred, and the rest of the friends, that sometimes there are a hundred horse; at Church they sing and accompanie the child to the Priest, which waiteth for them. Here one of the friends sitteth downe, and on his lap the child is set: presently another pulleth off his shoes, another holdeth his hands, and others his feet, and many hold him in talk with wordes, and these are the Gossips. The Priest seeing all things ready, taketh the end of the skinne of his yard, and draweth it out, and nipeth it with silver Pinsew, to mortifie it, and cut it off with lesse paine: then making him beleue he will desire it till the next day, he riseth, the other holding him fast: and after, as if he had forgot somewhat to be done about it, with fizzers, which he holdeth closely in his hand, suddenly cutteth it off, and another layeth thereon a certaine powder to ease the paine, and in five and twentie daies they looke to the curing of it, laying on it salt and marro-lade of Quinces, and thence forwards he is called a *Musulman*. But his name is not then giuen him, but at his birth, and that according to their qualitie.

After the child is loosed, who to shew himselfe of courage, smileth, and lifting vp his greatest finger saith those former words of their profession, and is againe mounted, and all the companie, after a little prayer and offering at the Church, with little pompe conueigh him home, where is great feasting prouision; some feast it three dayes together.

*Amurath* circumcised his sonne *Mahomet* at sixteene yeares old. Vnto which solemnitie many Christian Princes were solemnly inuited, who sent thither their Ambassadors with presents, who had there their scaffolds prepared for them, and furnished according to their states. The solemnitie lasted fortie dayes, and fortie nights, in the great Market-place of Constantinople. And to end these <sup>e</sup> solemnities, *Mahomet* the Prince was circumcised, not publikely, but in his fathers chamber, by *Mechmet* one

f *Xenoll. lib. 2. p. 777.*

of the inferior *Bassas*, sometime the Emperour *Solymans* Barber. And it is done of other Turkes also most commonly in the fathers house, not in the Church.

The Women-children about the same age among other women without other solemnitie, say ouer those wordes, *Lailah, &c.* and likewise the renegado-Iewes; but the Christian renegadoes are carried about the streets of the Cities, with much solemnitie, and many gifts given them, besides freedome from tribute: many blinded by conuetsnesse offer themselues to this circumcision. But if any for blasphemie against *Mabomes*, or iniurie to a Turke, bee by force circumcised, they haue no such gifts: which punishment the *Cadilescher* (by the testimonie of two accusing Turkes) inflicteth. And therefore to preuent the same, the Christians obtayne the grand Seignours safe-conduct, that in cases of conscience they may not be iudged of any, except they were accused at the Court before the foure *Bassas*, and the *Cadilescher* of Constantinople, and that by the witnesse of Priests only which had not in twelue yeares drunke wine.

*Georgianit,*

CHAP. XII.

*Of the Sepulchres, Funerall-rites, and opinions touching the dead, among the Turkes.*

**N**OW, if you be wearie of viewing their Temples, and their prayers, and other ceremonies seeme tedious, I haue thought fit to present you with another sight, and to conclude with (that which is the conclusion of all flesh) a discourse of their Funeralls. When a Turke is sick and like to die, his friends visit him, and putting him in minde of his sinnes, aduise him with a penitent heart to bewaile them. Then doe certaine of their Priests, or one of his kinsmen, reade some Psalmes and Prayers. And if the pangs of death doe still continue, they bring him the Alcoran, or Curaam, wherein is one Legend called *Thebara Echelezi*, which they reade seuen times: and if hee shall die of that sicknesse, they thinke hee will die before they haue thrice read it: and if they see breath still remaine, they reade another Psalm called *Iafinnel Curanis Hen*, to the end that the Deuill cause no impediment to his soule. When he is dead, they lay him forth in the midst of the house vpon Carpets, and place him on his right side, with his face toward the South. Then doe assemble certaine Priests to burie him, who bring with them a string of Beades (such as the Papists vse in mumbling and numbering their deuotions) being a thousand of them, of *lignum aloes*, and therewith compass the body, and then say to euery one *Subahan Alla*, that is, God haue mercie on him, and turne it about foure or fve times. After this, their Priests (which are twenty or more) carrie the corps into the Garden, and lay it on a Table two hands breadth from the ground, taking away his shirt, and couering his shame with a new cloth made of fine bombast, with warme water and sope wash him from top to toe: then doe they take two sheets of bombast, in which they wrap the corps, wetting the same with rose-water, perfumes, and odoriferous things, and laying him on the Beere, couer him quite ouer with his best garments, placing his turbant at the head thereof, all bedecked with floures. Then doe the Priests beginne their deuotions, and some of the companie take vp the Beere, carrying the same with the head forwards to the *Meschits*: the kinsmen follow, and the women remaine at home weeping, and make readie to care for the Priests. When they come to the Church, they set him downe without doores, and goe and make an end of their seruice. After that, they carrie him forth of the Citie to the buriall place: (for it is not lawfull to burie in their Cities) some prouide their Sepulchres in their life time, some haue them made after by their friends, either in their Gardens, or some solitarie place: They haue also common buriall places, as are our Church-yards, wherein are many Tombes of marble, brick, or other matter, according to the qualitie of the person.

a *Menavino* l.  
2. 19. Policie of  
the Turkish  
Empire.

b If it be a woman which is dead, the women take this care & paines about it, to lay her forth, &c.

If the deceased were a man of high condition, his horses are led with his corps, and



his Tombe is adorned with many Epitaphs. And if he were a great Commander, these horses are saddled the contrarie way, and richly furnished, hauing certaine things hanged at their noses which cause them to neigh, as it were lamenting the losse of their Master. They carry also the truncheons of their Lances with their Standards and Ensignes, trailing along the ground. There are planted also about their Sepulchres violets and other pleasant floures. The common sort haue their Tombes of marble engrauen with letters.

When they are come to the place, with those sheets they let it into the graue, covering him on every side with boordes, only on the face they lay a little earth, and then leaue him, and returne home, where they finde store of cheare, and there make a prayer for his soule. \* *Georgianiz* faith, that they make ouer the graue the forme of an Altar, lest the beasts should goe ouer it, and defile it. They also often repaire thither with teares, and set on the monument flesh, bread, wheate, eggs, milke, &c. which is done for the dead mans soule in almes to the poore, or to the birds, or ants, which they also account an act of mercie, no lesse meritorious then the other. The Priests haue fire aspers a peece giuen them for their paines. And if the partie be poore, they gather moneie, to pay the Priests, and to discharge the funeralls. They weare blacks eight dayes in token of mourning: and those that are of great account, three dayes: at which time the friends of the dead assemble, and vsing some wordes of mutuall consolation, from thenceforth resume their wonted habite. Howbeit their kindred, specially of the male sexe, often repaire to the graues to lament there. *Belonius* in his *Observat.* observes, that they sew not the sheet at the head nor at the feet. The reason is, this dreame of certaine Angells, sent in commission presently after the buriall, to examine the deceased partie, into whom they say God hath then put a new spirit. These Angells *Menavino* calls *Nechir* and *Remanchir*, who come with dreadfull countenances and burning fire-brands, and examine him of his life, which if they finde wicked, they scourge him with fierie whips, if good, they become goodly Angells, and comfort him. *Belonius* a little otherwise telleth, that those Angells (which he calleth *Gumquir* and *Mongir*) come, the one with an yron hammer, the other with a hooke, which set the corps vpon his knees, and put a new soule into it; and then aske if he haue believed *Mahumet* and obserued his precepts, if he haue done good workes, kept their Lent, paid his Tithes, giuen almes. Of which, if hee can giue good account, they depart from him, and two other Angells come in their places, white as snow, and one of them puts his armes, in stead of a pillow, vnder his head, the other sits at his feet, and defends him vntill the day of iudgement. But if hee satisfie not the demands of those black Angells, hee with the yron mallet strikes him at one blow therewith into fadome vnder the ground: and neither of them ceaseth, the one with his hammer, the other with his hooke, to torment the deceased partie vntill the day of iudgement. For this cause the Turkes write vpon their dead carkasses the name *Croco*, and make their Sepulchres hollow, that they may haue roome to kneele, and some lay boordes out, that no earth fall in. The feare hereof makes them in their morning prayer to say, Lord God, from the questioning of the two Angells, the torment of the graue, and the euill iournie, deliuer me, *Amin*. Yea, hence are the prayers which the Turkes, Men and Women, say at the graues of the dead, for deliuerie from these Angells.

Concerning the day of iudgement, they hold that there is an Angell standing in Heauen named *Israphil*, holding alway a Trumpet in his hand prepared against Gods command, to sound the consummation of the World. For at the sound thereof, all Men and Angells shall die, for so they finde it written in their *Curaam*, which Booke is of high authoritie with them. The Turkish Doctors would dissent from that opinion of the Angells mortalitie, if this Booke would giue them leave: for to contradict the authoritie thereof is punished with fire, or else their Tongues are pulled out of their heads. They hold, that after this dismall sound shall be a great Earthquake, which shall tumble Mountaynes and Rocks from their places, and grinde them to meale. After this, God will returne to make anew the light, and the Angells as before, and will cause to fall a pleasant raine called *Rehemet sui*, that is, the raine of mercie: and so shall the earth remaine fortie dayes, although those dayes shall

a Lib. 1.

b *Belon. lib. 3.*  
cap. 5.

c *Menavino l. 2.*  
30. 21. 22. 23.

d The Turkish  
*Curaam* doth  
not agree in  
all things with  
the *Alcoran*, as  
appeareth by  
comparing the  
text of the one  
and quotations  
of the other.

be of a larger size then these. Many also holde, that from thenceforth there shall be no darknesse of the night, as now, but that it shall be most cleare; neyther shall there need any more sleepe for the sustentation of our bodies.

After fortie dayes God will command *Iſraphel* to sound his Trumpet the second time, at which sound all the dead shall be raised againe by the will of God, the dead even from *Abel* to the end of the world, throughout all the earth, hearing the sound thereof, and rising in manner as they were buried. Amongst them shall be seene diuers faces and countenances, some shining as the Sunne, many like the Moone, many as the Starres. Others shall be obscure and darke, and others with hogges faces, with swolne tongues. Then shall euery one crie *Nessi, Nessi*, that is, Woe is me wretch who haue suffered my selfe to be overcome with my filthie lusts. The Angels shall with their fingers point at the faces which shine, which are they that haue wrought good workes, and shall shew them to one another. The wicked shall haue enuy thereat. They say, that those with faces like hogs, are such as haue bin vsurers, and those with the swolne tongues, liars and blasphemers. There shall be others troden vnder foote, to wit, the proude persons of this world. God, say they, will then demand account of the Kings, Princes, Emperors, and Tyrants, which vse oppression and violence. ¶ Then shall God diuide this raised company into seuentie parts, all which shall be examined, presenting their sins before their eyes, and all that they haue in this world done well or ill: wherto he shall need no testimony; euery member bearing witnes against it selfe of the deeds, yea, and very thoughts. There shall be also *Michael* the Angel, holding in his hand the ballance of diuine iustice, and shall weigh soules, & distinguish the good from the bad. There shall be *Moses* with his Standard, vnder which shall all the obseruers of his lawe be assembled. Neare to him shall be Iesus Christ, the son of the virgin *Mary*, with another great Standard, & al his Christians, the obseruers of his faith. On the other side shall be *Mahomet* with his standard and faithfull Mahumetans: they which haue done good shall be all gathered vnder the said standards, where they shall haue a pleasant shadow; the rest shall be extremely scorched by the heat of the Sun, according to the measure of their sinnes. Thus shall both parts abide, till God shal pronounce his eternal sentence. When that doome is pronounced, the Angels shall stand diuided in squadrons, all alike adorned, the Seraphins on one side, the Cherubins on the other: of the which, one part shall sound instruments of diuers sorts, and the other shal sing hymnes: and many shall stand at the gates of Paradise, singing & gratulating the blessed soules which haue obserued the diuine Precepts; Christians, Iews, Turks, & Moors, being all of equall beauty & beatitude, if they haue don well. But sinners shall be known afunder. They affirme also, that God wil giue those soules of Paradise a large space in heauen for their euerlasting habitation, goodly & shining. They shal also haue *Barachi*, Sun beames, on which they may ride and take their view round about Paradise, of the pretious delights therein. There shal they haue pleasant fruits, and if they eate one apple, two shall grow in the roome; and to quench their thirst, they shall haue riuers cleare as crytall, sweet as sugar, by drinking of which their sight & vnderstanding shal increafe, in such sort, that they shal see from one Pole to the other. The meats which they eate, shal consume by a subtil kind of sweat. Further they say, they shall haue their women called *Vri*, that is, shining, which shall euery day be Virgins, with which they shall continue for euer. Neyerther shall there be any danger of olde age; the men alway being as of thirty years olde, the women of fiftene or twentie. Those three Standard-bearers shall be the principall, each of them hauing a peculiar part of Paradise assigned him for his dominion.

Those which for their bad deeds shall be condemned to hell, shall be all known by their proper names, which they shall beare in their fore-heads: and they shal beare the number and greaunesse of their sinns on their shoulders. Thus shall they be led betwene two mountaines where Hell is situate, at the mouth whereof is a most venomous serpent: and from one mountaine to another is a bridge thirty miles long, which is so made, that they ascend on the first part, the other part is plaine, the last descendeth. This bridge (say they) is made of thinne yron and sharpe: (they call it *Seras Caplissi*, that is, the bridge of Iustice.) Vpon this shall passe the sinners with the heavy weight of their sinnes vpon their shoulders: and they which haue not beene altogether euill

o The resurrection.

p The iudgement.

Paradise.

Hell.

shall not fall into Hell, but into Purgatorie : but the other shall sodainely be plunged into the bottom of Hell, where they shall burne, more or lesse, according to the quantitie of the fire of their sinnes, which they haue carried out of this world : and after the burning they turne to be refreshed, and presently againe to the fire. In the middes of Hell they say is a tree full of fruit, euery apple being like to the head of a Diuell, which groweth greene in the middes of all those flames, called *Zouacum Agacci*, or the tree of Bitternesse, and the foules that shall eate thereof, thinking to refresh themselves, shall so finde them, and by them and their paines in Hell, they shall grow madde. And the Diuels shall binde them with chaines of fire, and shall dragge them vp and downe through hell. Those soules which sometime shall name God in their ayde, they say, after many yeares, shall goe into Paradise; and none shall remaine in Hell, but such as despaire of their saluation and Gods mercie. Thus saith *Menanino*. To this agreeth *Bellonius*, and addeth, that in the day of Iudgement, they belecue a resurrection of the Birds and Beasts : and that the Rammes which they kill at their Easter, shall goe into Paradise : and therefore, though one should serue, they kill many. For the Booke of *Zuma* saith, that those Rammes shall pray for their Sacrificers in the day of Iudgement. It tel'eth that the Starres are hanged in the ayre by golden chaines, to watch lest the Diuels should learne the secrets of Paradise, and reueale them to Sooth-sayers. Also, that the Ramme which *Abraham* offered in stead of his sonne, was a blacke one, which had bene nourished fortie yeares in Paradise; that *Mah.* shall be turned at the end of the world into a Ramme; and the Turkes into Fleas; whom he shall carry striking to him, out of Hell into Paradise, and there shake them off, where they shall againe receiue the formes of Turkes : That he shall wash them with the water of that Fountaine in Paradise, to purge the blackenesse which they got by the scorching of Hell, from whence he will deliuer all good Turkes.

*Bellon. obseru.*  
lib. 3. cap. 6. Re-  
surrection of  
Rammes.

## CHAP. XIII.

## Of the religious Votaries amongst the Turkes, and of their Saints.

**T**O proceed vnto the differences of opinion amongst the Turkes : *Septemcastrensis* (who liued very many yeares amongst them) saith, that though they consent against Christ, yet doe they much dissent among themselves, wresting the *Alcoran* to their purposes, and scarcely one of a hundred agreeing with his fellow about *Mahomet* and their Lawe. And besides their differences in Ceremonies, there are, saith he, four sects differing in maine grounds of Religion; which would not be appeased without blood, if they feared not the higher power, and were not thereby kept in awe. One of these sects is that of the Priests, holding that none can be saued, but by the Lawe of *Mahomet*. The second, of their religious *Dervischler*, reputed the Successors of the Saints, the friends of God and *Mahomet*, who are of opinion, that the Lawe profiteth nothing, but the grace of God : and these ground their opinions on miraculous visions, of which he reporteth one in the time of *Amurath* the second, who examining this contention betwixt these Seculars and Regulars, and being purposed to give sentence in the behalfe of the Priests, and against the religious, one of these *Dervischler* appearing to him in a Vision, (others also ground Faith on Visions) and deliueing him out of a great danger, altered his minde : for going to the stoole in the night, the boords gaue way, and he fell in, staying on a crosse timber, where this religious man in their wonted habite appeared to him, and bid him now vse the helpe of his Priests for his deliuerance. This after so affected the King, that himselfe became a religious man till the necessitie of State-affaires compelled him to resume his gouernement. (He that listeth may compare with this, *Dunstons* deuises for his Regulars;) The third he called *Czafilar* speculatiue men; which Sect is founded on Tradition, holding that they are saued by Merit, without Law or Grace. These are verie earnest in prayers, neuer ceasing; and meeting in the night, and sitting in a Circle they begin to say, *Layla illalack*, with

a Visions and Apparitions among the Turkes as well among the Papists.



with shaking their heads till they fall downe senselesse: these three sorts are manifest to the people, and as it were of equall esteeme with them: The fourth are called *Heretikes*, that is, Heretikes, holding, that euery man is saued in his owne Lawe, and all Lawes to be alike good to the obseruers; these are burned if they be taken.

Strange it is, that he reporteth of the miraculous workes of some of them, that they may seeme (as he saith) incarnate Diuels: Some going naked, with their priuities onely hidden, and some of these are impassible, besides the violence of Winter and Summer, induring, like stones, the branding with fire, or wounding with sword: some seldome eate or drinke, and some not at all: others, but from hand to mouth: some are perpetually silent, hauing no conuersation with men, of which he saith he saw one; and some haue their supernaturall traunces or rauishments: some dwell amongst men, some by themselves apart, and some in Wildernesse: some keepe hospitalitie in Cities, at least to harbour men, if they haue not food for them: some carrying about water in leather bagges, giuing it to all, and demanding nothing for the same, except any voluntarily gratifie them. Some inhabite at the Sepulchres of the Saints, keeping the same, and liuing on the vowes and offerings of the people, not obseruing the washings and ceremonies of the Lawe. As concerning those Water-carriers; *Nicholas Nicolay* saith, that he hath seene in a morning at Constantinople fiftie of those *Sacques* (so he calleth them) in a company, all furnished with their scrips of leather, full of Cisterne or Fountaine-water hanging on their side, with cuppes of fine Corinthian latten, gilded and damaskined, bearing in the same hand a Looking-glasse, which they holde before the eyes of them whom they giue to drinke, admonishing them to thinke on death: and if any giue them any thing, they out of a Violl cast on their faces sweete smelling water. He telleth of some that would seeme to liue a solitary life amongst beasts, but indeede liue in shops in most popular Cities, the walls whereof are covered with skins of diuers beasts, and vpon the hornes thereof they hang tallow Candles. In the midst of this their sacred shop standeth a foole covered with a greene cloth, and vpon the same a great latten Candle-sticke, without any Candle. Moreouer, they haue painted a Cinuerre hung in the midst, in memory of *Hely*, who forsooth with his sword cut the rockes in sunder: and they breed vp with them beasts, as Bulls, Beares, Hares, Ravens, Eagles; so that in stead of their liuing with beasts, beasts liue with them. And if sufficient be not brought to their shops, they with one of these beasts in their hand goe about the streets begging.

In the armie of the Turkes that assaulted Malta in the yeare 1565. were <sup>b</sup> thirteene thousand of a certaine kinde of men amongst the Turkes, which liue of the reuenues of the Church, who had at Constantinople <sup>c</sup> vowed their liues for their superstition. *Anastio Pagisetta* reporteth, that as the Emperors Ambassadors were conveyed from the presence of the great Turke to their lodging; by the Janizaries and their *Aga*, there were amongst them certaine religious men, called *Huagi*, which vse to follow the Janizaries, who continually turning about, and in their going singing, or rather howling certaine Psalmes or Prayers for the great Sultans welfare, made them wonder that they fell not downe for giddinesse. And this my friend Mr. *Simons* hath seene them doe, taking one another by the hand in a ring; and so continuing their whirling deuotions with continuall turnings (silly agreeing so so giddie and brainicke a Religion) till with the great applause of Turkes, and admiration of others, sweat and a long-protracted wearinesse makes an end of this dauncing their round.

But amongst all their orders of Religion, *Nicholas Nicholas*, <sup>e</sup> and before him *Mena* <sup>e</sup> reckon foure which are most common amongst them, the *Giamailer*, the *Calender*, the *Dervisi*, and the *Torlachi*.

The *Giamailer* are for the most part faire young men, of rich houses, which giue themselves to trauell through diuerse Regions, at other mens charges, vnder colour of Religion; carrying with them none other apparell then a little Cassecke, of purple colour, girt with a girdle of silke and golde; vpon the ends whereof hang certaine bumballs of silver, mixt with some other cleare sounding mettall: and they doe ordinarily weare sixe or seuen of these about their girdles, and vnder their knees. In stead of a cloake they are couered with the skinn of a Lion or Leopard, being whole and

Miracles as well with the Turkes as Papists.

Mockeries.

b *Khol. p. 794*

c Turkish

Decy.

d *Khol. p. 834.*

e *N. N. 13. p. 15*

& *Christoph. R.*

*oberius.*

and in his naturall haire, which they make fast vpon their breast, by the two former legges. All the rest of their bodies are bare; sauing that they weare great Rings on their eares, and a kinde of sandalls on their feet, their haire groweth long like women, disheueled ouer their shoulders. They beare in one of their handes a Booke, written in the Persian language, full of amorous Sonets. And thus with their voyces and cymbals, they make pleasant musicke, especially if they meete some faire stripling, whom they set in the midst of them, and incompasse with their Morice-musicke. These are the *Pilgrims of Ioue*; and vnder pretext of Religion doe draw vnto them the hearts of women and yonglings, and are called the men of the *Religion of Ioue*, vnto which order of Religion youth is prone more then enough. The partakers of their musicke ordinarily impart to them of their coine.

f Nic. Nic. 16.

The *Calender* <sup>f</sup> is of a contrary profession to the former, glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call *Teachie*, ouer the gates whereof they doe write these or like wordes, *Cada norma, di ersincusciumge al, cacheccur*: that is, they which will enter into their Religion, must doe workes like theirs, and remaine in their Virginitie. These Calenders are clothed with a little short coate without sleues, after the fashion of a haire-cloth, made of wooll and horse-haire, and doe not let their haire grow long, but cut the same, and couer their heads with felt hats, like the Priests of Græcia, about which hang certaine strings, about the breadth of an hand, made of horse haire: in their eares, and about their neckes and armes they weare great rings of iron. They pierce the skin vnder their priuymember, thrusting thorow the same a ring of an indifferent bignesse and weight, to barre them from venerie, if they were thereunto otherwise willing. They also goe reading of certaine songs, made by one of their Order, called *Nerzimi*, the first Saint and Martyr, after their reckoning, of their Religion, who for certaine words spoken against the law of *Mahomet*, was in *Azamia* flaide quicke. *Menauino* <sup>z</sup> saith, he had read some of his writings agreeing with the Christian faith in many points. Some <sup>h</sup> say, he was martyred for confessing Christ.

g Lib. 1. c. 10.  
h Policy of  
the Turkish  
Empire,

The *Dervis* goe bare-headed, and cause their head and beard to be cut with a Rasor, and all the hairie partes of their bodie: and burne also their Temples with a hot iron, or an olde peece of cloth burnt; hauing their eares pierced, wherein they doe weare certaine great rings of Iasper. All their cloaths are two sheapes or goat skins, the haire therof being dried in the Sun, one before, and the other behinde, embracing the body in forme of a girdle, otherwise naked, Winter and Summer. They dwell without the Cities in Suburbes and Villages. Thus vnder the colour of Religion they roame, and downe, and make no conscience to rob, kill, and murder (if they finde themselves the stronger, with a small Hatchet which they beare vnder their girdle) all men of whatsoeuer law or nation. They are fornicators, and most detestable in that most detestable sinne of Sodomie. For shew of holinesse they eate of a certaine herbe <sup>i</sup> called *Matlach*, the violent operation wherof maketh them to become madde, so as through a certaine furie, they with a certaine Knife or Rasor, doe cut their neckes, stomacks and thighes, vntill they be full of most horrible wounds; which to heale, they lay vpon them a certaine hearbe, letting it lie vpon their hurt, vntill it be altogether consumed into ashes, suffering in the meane time extreme paine with maruellous patience. Thus doe they imitate their Prophet *Mahomet*, who, through abstinence in his denne, fell into such a furie (say they) that he would haue throwne himselfe from the toppe of it. And therefore fooles and mad men are in great reuerence; yea, they account such for Saints: and if such mad men strike or rob them, they take it in good part, and say they shall haue good lucke after it. They erect stately monuments ouer such mad mens graues, as at Aleppo, <sup>k</sup> one *Sheh Bonbac* (who being mad, went alwayes naked) being dead, they built an house ouer his graue, where to this day (saith our Author) there are lampes burning day and night; and many of these Daruises there maintained, to look to his Sepulchre, and to receiue the offerings of such as come, as many do euery weeke out of Aleppo. If any be sicke or in danger, they vow to offer money or other things to *Sheh Bonbac* if they recouer.

i This seemes  
to be the same  
hearbe which  
*Menauino* cal-  
leth *Afferal*.

k *Eiddulph* ep.  
Fooles are e-  
steemed belo-  
ued of God: if  
such be Chri-  
stians they cir-  
cumcise them  
by force, and  
esteem them  
Saints, saying,  
God hath  
made him a  
foole, thus to  
be saued by  
their meanes.

The same account they make of one *Sheh Mahammet* a madde man, yet living in Aleppo,

Aleppo, going naked with a spit on his shoulder. Men and women will come and kisse his hand, or some other part of his bodie, and aske him counsell, for they hold that madde mens soules are in heauen talking with God, and that he revealeth secrets to them. And even the Bassaes themselves will kisse and consult with this Oracle. Hard I deeme it to say whether is the madde man. In a late victorie against the Christians, they affirme that this *Sheh Mahammet* was scene in the field many thousand miles distant, fighting against their enemies, whom by his helpe they overcame.

But to returne to our Dervises, this our Author saith, that oftentimes great Bassaes, in displeasure with the Emperour, will retire themselves into this Order, as the Hospitall and Sanctuaries of their diseased and dangerous state. Their wife is of better account then any other mans, although he were an Emir, or of the kindred of *Mahomet*. They live of almes, as the other Religious doe, which they begge in the name of *Holy*. They have in Natolia a sepulchre of a Saine called by them *Saidibattal*, who (say they) conquered the most part of Turkie, and about the place of the sepulchre is an habitation and couent, where, aboute fife hundred of these Dervises dwell: and there once in the yeare they keepe a generall assembly, in which their Superiour (whom they call *Assambaba*) is present and President; their Counsell or Chapter consisting (saith *Manum*) of aboute eight thousand of their Order. One of these Dervises drawing nere unto *Baizet* the second, as if he would have received an almes of him, desperately assailed him with a short Scimitar, which he closely hid vnder his hypocritical habit. But *Baizet* by the starting of his horse (afraid of this hobgoblin) avoided the deadly blow, but not unwounded: neither had hee so escaped, had not *Ishender Bassa* with his horse-mans Mace presently stricke downe the desperate villaine, as hee was redoubling his blow, who was forthwith rent in peeces by the souldiers. *Baizet* thereupon proscribed all them of that superstitious Order, and banished them out of his Empire. The like (as *Septemvstrans* saith) they had attempted against *Mahomet* his father in his youth, while *Amurath* was yet living. And in our dayes *Mehemet* or *Mahomet*, the great Visier Bassa, who swayed almost wholly and onely that mightie Empire (as appeareth in the historie of that State) in the dayes of *Soliman*, *Selim*, and *Amurath*, and as Master *Harbours* relateth, was esteemed to possesse two and twentie millions of gold, was not assaured only, but murdered by one of these Dervises. For whereas it is a custome of the great men, that at ordinarie houres all their Chaplaines, or Priests, assemble themselves in the Divano, there together mumbling their superstitions: and this Dervise ordinarily thither admitted, vpon an old grudge, for that *Mahomet* had before deprived him of a souldiers place and pension, when the Visier was there to giue publike audience, sitting right against him, after his *Murphy* finished, the Visier reaching vnto him his wonted almes, hee with a dagger closely before provided, stabs him into the breast, and was therefore of *Mahomet* slaves with exquisite torments done to death. In their great Counsel before mentioned, there are yong men clothed in white, which tell the most memorable obseruations in their traualles, which they present to the *Assambaba* in writing, subscribed with their names. On the Friday they rise after prayer and eating, the herbe *Asseral*, to reade the same with dances, and after their dance (which is about a huge fire, made of as much wood as an hundred beasts can carrie) they cut the skinne of their armes, legges, or breasts, engraving some figure thereon, whereto they after apply ashes and vrine. In the doing hereof they utter this speech: This I cut for the loue of such a woman. Vpon the last day of their Feast, they take leave of their Gouvernour, and depart in troupes like souldiers with banners and drummes; and so returne to their owne Monasteries.

The *Telaguis* by other called *Durmisurs*, cloath themselves with sheeps and goats skins, like vnto the *Dervis*: aboute the same they wrap about them in manner of a cloake the skin of a great Beare, with the haire, made fast vpon their stomacke with the legs: vpon their heads they weare a white bonnet of felt folded with small plaits, hauing the rest of their bodies altogether naked. They also burne their Temples as the former. A beastly generation. For they know not, nor will learne to reade, write, or doe any ciuill profitable act, but liue idly vpon almes, roaguing thorow the Countrie alone, and in troupes thorow the deserts, robbing such as they meete handsomely apparelled, causing

a Nic, Nichol.

b That is, the Father of fathers.

c Knolles p. 463

d Root Turk. Hist. p. 910.

e *Asseral* is an herb, that maketh men merrie, as if they were drunken.



sing them to goe as they doe, naked. They professe palmistry and fortune-telling, the people seeing and feeding them for such vanities. And sometimes they carrie with them an old man, whom they worship as a *God*: lodging themselves neere the best house of the Towne where they come. And there this new *numen*, and old *impostor*, faineing himselfe raiſhed in spirit, pronounceth graue words and spirituall commandments; at sundrie times lifting vp his eyes to heaven, and after turning to those his disciples, willet them to carie him from thence, for some imminent iudgement there to be executed, as is reuealed to him. They then pray him to auert that danger by his prayer, which he accordingly doth: which the people (deluded by their hypocrisies) reward with large beneuolence, at which they after amongst themselves doe merittly scoffe. They eate also of the herbe *Maslatz*, and sleepe vpon the ground naked of cloathes and shame, and commit also abominable Sodomitie. And thus much of their misorderly orders of an irreligious Religion. He that will reade more at large of them, let him reade the booke of the Policie of the Turkish Empire, which out of *Menanins* discourseth more largely of these things, and other the Turkish rites.

f Cap. 15.

g *Affich* is the  
Goddess of  
loue with the  
Georgianiz.

*Septemcastrensis* f telleth of certaine Saints of exceeding estimation for holinesse, whose sepulchres are much frequented of deuout Votaries: as that of *Sedichasi* (which signifieth a holy Conquerour) in the confines of Caramania. Another is called *Hafschipasssch*, that is, the Pilgrimes helpe: Another *Aseik passa* who helpeth in loue matters, and for children, in barrenesse: Another *Uaupassa*, for concord: and *Schrych passa*, in trouble and affliction: and *Gai* or *Muschin* or *Barischin passa*, innoked for their cattle: and *Chidirelles* for traouellers, to whom he sometime appeareth as a traoueller; and any one that hath extraordinarily liued, is reputed a Saint after his death.

h Dan. 3. 37.

They haue many whose names I remember not (saith he) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they goe to one Saint; when they are robbed, they go to another; and for the knowledge of things secret, they repaire to a third. They haue their Martyrs, and Miracles, and Reliques. Thus they tell of certaine religious men condemned wrongfully, for suspicion of treason, to the fire; which they entred without harme (as h those three companions of *Daniel*) and their shooes were hanged vp for a monument. Their *Nephes agli*, that is, soules or persons begotten of the holy Spirit (such is their fancie) without seed of man, they hold in such reputation, that they account themselves happie, which can do them any good, yea that can touch them: and if their haire be laid vpon any, they say that their sicknesses are cured.

i *Septemcast.*  
cap. 18.

In this reputation of sanctitie, they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) readie to die for thirst, made water in her hand, and gaue it to the dogge: which charitable act was so highly accepted, that a voyce was presently heard from heaven, saying, *This day thou shalt bee in Paradise*. And at the same time she was caught vp bodie and soule into heaven: and hereupon are they libell to their dogges. If this crosse an opinion, which some Saracens hold, that women come not to Paradise, no maruell, seeing falsehood is commonly contrarie both to the *Truth*, and it selfe. He that would reade the miraculous tales which they tell of their Saints, may haue recourse to that namelesse Author, which of his countrey is called, and heere often cited by the name, *Septemcastrensis*: who telleth i of his Master and his Mistis their deuotion and vowe to *Gai* and *Mirschin*, for preservation of their cattell, sometimes miraculous (so readie is the Diuell with his sauing destruction, and destroying preservation) yea hee saith, that the Diuell doth turne himselfe amongst them into an *Angel of light*, with such effectual *illusions*, that there are scene, or (at least) beleued amongst them, the dead raised to life, diseases of all sorts cured, secrets of the hearts disclosed; treasures long before hidden in the ground, reuealed: and besides, such ostentation, and shew of dissembled holinesse, that they may seeme not to come short of the Fathers and Apostles in that behalfe: if *bodily exercise* were the trial of sanctitie.

k *Busbequins*  
epist. 1.

*Busbequins* k telles, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of Saint *George*, and the Turkes affirme to be the same.

The

The *Dernis* haue a great Temple dedicated in his honor at Theke Thioi, not farre from Amasia, the chiefe Citie of Cappadocia. The Countrey and both Legends agree for the killing of the Dragon, deliuering the virgin, &c. They say that he trauelled many countries, and at last came to a riuer, the waters whereof yeelded immortality to the drinker, and now cannot be seene. *Choderles* hereby freed from death, rides about euery where on his horse (which thence also dranke in immortality) and delighteth in battells, taking part with the best cause: and to make vp the tale, they say he was one of the companions of *Alexander* the Great; they affirme, that *Alexander* was *Salomons* chiefe Captaine, and *Iob* his high Steward. In that Moschee or Temple at Theke Thioi is a fountaine of water, which they say, sprang vp of the staling of *Choderles* horse. Like stories haue they of his horse-keeper, and nephew, whose sepulchres they shew, where deuout pilgrimes obtaine many blessings. They shew for reliques the pores of the shooes which *Choderles* his horse brake in that Dragon-fight, and vse the same in drinke against agues and head-aches. These places are full of Dragons and Vipers. Sultan *Murat Chan*, or *Amurath* the second in a battaile against the Christians, used this prayer, O righteous God, giue vs strength and victorie, O *Alphamos*, O *Mastapha* the top of glorie, by abundance of miracles, by the abundance of *Gaib-erenslers*, which are friends to the Musulmans, and walke inuisible, by the abundance of the *Choderles*, grant vs victorie. In the time of *Prehan*, or *Orchamos* the sonne of *Ottoman*, they say these *Gaib-erenslers* appeared on white horses in a battell against the Christians, and slew them. These (they say) are friends to the *Isaams*, that is, Catholike, or right-believing Musulmans, and are diuine protectors of the Imania or Mahumetan law. Such tales you may reade in the Spantish relations of the West Indies, as at the battell of Tausco, where a strange horse-man discomfited the Indians, &c. And our inuocation of God and Saint *George*, is rather Turkish, then truely Christian: For God alone *is our strength, which teacheth our hands to fight, and our fingers to battell*: and *whom haue I in braues but thee, and I haue desired none in earth with thee*? As for *George* and *Choderles* I know them both alike in matter of Inuocation, saue that it is worse to abuse to impietie a Christian name then a Turkish: and King *Edward* the third seemed to inuoke *Edward* as much as *George*, *His Saint Edward*, *his Saint George* (*saith Thomas Walsingham*.) But that of *George* is rather an Embleme of euery Christian, as not onely the heroic Muse of our *Spenser* in Poeticall fiction, but the Diuiner of great Diuines, in their iudiciall censure haue manifested. It seemeth that the *Choderles* and *Gaib-erenslers* are diuers: and perhaps that Marriall Nation in conquest of the Christians of those parts, would soone reconcile themselves to that marriall Saint, and drinke in those further deuotions which his horse pissed. Such Emblemes were those of *Christopher*, *Catherine*, *George*, which the Papists inuocate as Saints; an error proceeding from those pictures (as it seemeth) in Churches, according to that of the Prophet, *The stocks is a doctrine of vanitie, and the Image a teacher of lies*. The ruder posteritie in that mist of Antichrist, and *shew from the bottomlesse pit*, not being able to discern an Embleme and Historie asunder, haue made Saint *George* the *Mars* of the Christians, *quem nostra inuentus Pro Morte colit*. *Baronius* strug-  
 gles much, rather then hee will lose his Saint, and yet confesseth the Historie Apocryphall. *Baronius* his fellow Cardinall, but beyond in truth, acknowledgeth it an Image of a Symbole, rather then of a Historie, which *Iacobus de Voragine* without good authoritie, in his Golden Legend maketh historicall. He saith the Virgin representeth some Prouince, which imploereth the Martyrs helpe against the Diuell. But *Hypirius* and *Villanientinus Possenini* interpret it more fitly, to signifie the Church assisted by the Diuell, protected by the Christian Magistrate: in which respect our Defender of the Faith, may iustly be termed the Patron of that renowned Order, which hath now learned their *George* to be symbollicall, not a Cappadocian, and (as Princes of *Gadusbandrie*, which gaue name to Saint *George*) to fight against the Dragon, and the beast with horns like the Lamb, but speaking like the Dragon. As for the Popish *George*, *Baronius* also hath another originall from the Arrians, worshipped of them for a Martyr. But if any would be further acquainted with this Knightly Saint, let him resort to Doctor *Raimold*: his larger Discourse touching these Romish Idolatries.

1 *Alexander*  
*Mag.* was also  
 one of their  
 Saints.

m *Leonela* hist.  
*Musul. lib. 14.*

n *Leonela* hist.  
*Musul. lib. 4.*

o Historie of  
 the West In-  
 dies. *Lap. de*  
*Gom.*  
 p. *Psal. 144. 3.*  
 q *Psal. 73. 35.*

r *Spensers* Red  
 Crosse, Knight  
 in the Fa. 2.  
 s *Raimold*, de  
*Rom. Eccl. Idolol-*  
*las lib. 1. cap. 7.*

t *Ierem. 10. 8.*  
 u *Habac. 2. 18.*

x *Bar. Mart.*  
*Fa. lib. 4.*  
 y *Bel. de Eccl.*  
*Tri. lib. 1. 10.*  
 z *Baron Notat.*  
*in Martyrol.*  
*Rom. Apr. 13.*  
 a *Hyp. de rat.*  
*stud. Theolog.*  
*lib. 3. cap. 7.*

b *Bar. ysaie*  
*7. 10.*  
 1. *Cor. 3.*

## CHAP. XIII.

Of their Priests, and Hierarchie: with a digression touching the Hierarchie  
and miserie of Christians subject to the Turke.



After the discourse of their Regulars (which in estimation of devotion haue with the Turkes, and therefore in this Historie, the first place) their Secular Priests follow to be considered. These are of differing degrees, which *Menauino* <sup>a</sup> thus reckoneth: first the *Cadilefcher*, vnder which the *Mosti* or *Mufii*; the third the *Cadi*; and after these (in subordinate orders) the *Modeci*, *Antippi*, *Imam*, *Mezzini* and besides these the *Sophi*. A certaine Ragusan, <sup>b</sup> in an Oration before *Maximilian* the Emperour doth not much disagree: but for *Cadilefcher*, hee calleth the first *Pescherehah*, whereof (he saith) there are two, one in Romania, the other in Natolia, chiefe Judges of the armie, hauing power to reuerse the sentence of the Emperour, if it be against the law of *Mahomet*. A second Magistrate (saith he) is called *Muchti*, the chiefe interpreter of the law, from whose sentence is no appeale.

*Nic. Nicolai* <sup>c</sup> saith the same of their two *Cadilefchers*, and that they are chosen out of their most learned Doctors of their Law, and alway follow the Court and with the consent of the *Bassies*, constitute and depose the *Cadi*; hauing for their annual stipend seven thousand or eight thousand ducats, besides their ordinarie gaires. They haue ten Secretaries kept at the Grand Seigniors charge, and two *Moolorbassies*, which are busied about the horses: they haue also two hundred or three hundred slaues. They vse few words, but such as are of their Law and Religion altogether, with very much shew of grauitie. *Arzuabani* <sup>d</sup>, (in his Preamble to the Italian *Alcoran*) maketh *Cadilefcher* to be a generall name to all their orders of Priests. Others doe place the *Mufii* in the highest place, and the *Cadilefcher* in the second ranke: and perhaps others gaue the *Cadilefcher* the first place, because their life was more in action and gouernment, as attending on the Court, and on the warres: but the *Mufii* being highest Interpreter of their law (though without gouernment) must indeed haue preeminence. And so *Menauino* <sup>e</sup> seemeth to affirme, who, though he placeth the *Cadilefcher* first, yet saith, that when happily appeals is made from his sentence, they haue recourse to the *Mophii*. And this opinion is now generall and most current, which ascribeth to the *Mufii* the chiefe place.

Master *Harbern*, sometime Ambassador into Turkie for *England* *Queen* (the world wonder, our Westerne *Hesperus*, that shined so far ouer and beyond all Christendom; into the East; but my words are too base to vnder in that renowned name) *Eliaabeth*, thus reporteth. The Turkes doe holde for head and chiefe of their Religion the *Mufii* (the choyce of whom is made by the great Turke, himselfe) such a one as is knowne to be wise and learned, and chiefly of a good life. His authoritie is so esteemed, that the Emperour will neuer alter a determination made by him. He intermedleth in all matters as best him liketh, whether they be ciuill or criminall, yea, or of State. And yet he hath no power to command; but it is in each mans free liberarie, when there happeneth any doubt of importance, to make in some few words by writing, a declaration of his matter, in forme of a question; to whom the said *Mufii*, in a writing likewise (called *Zetfa*) giueth a brieue answer containing his iudgement thereon. This *Zetfa*, brought to the Iudge, is the rule of his sentence; provided, that the declaration made before to the *Mufii*, contained no wrong. Also the Grand Signior; to shew that he is religious and iust, doth serue himselfe of the authoritie of this *Mufii* in affairs of warre and peace, demanding his iudgement (in manner aforesaid;) by this couise, the subjects being inclined to more forward obedience. But yet the *Mufii* will commonly flatter him, and leane to that part, to which he seeth him incline: as in the time of *Suleym* the second, the *Mufii* hauing discovered the Emperours intent to warre vpon Cyprus, approved the same in his *Zetfa*. But after, vpon great offers made to *Alchemet* the Visier, to breake that resolution, the *Mufii*, by him wonne to fauour the matter,

<sup>a</sup> Lib. 2. cap. 3.

<sup>b</sup> Edit. *Alcorani* Latin.

<sup>c</sup> Peregrination. lib. 3. c. 14.

<sup>d</sup> *Alcoran* Ital. *Kadilefcheri* ab Arabibus *Cadilefcheri* dicitur; Indices sunt supremi, &c.  
<sup>e</sup> L. Soranus Otto c. Lib. 2. Cap. 4. f. Quando per caso i appella a sua sententia, si recorre al *Mophii*.

<sup>g</sup> Lib. Manuscript.



matter, affirmed still, that the warre against Cyprus was good and iust, but that his Maiestie had a greater obligation in conscience, which he was bound to take in hand, namely, to procure the revolt of the Moores in Spaine, there oppressed by the Christians, wherein he was so bold with the Emperour, as to tell him to his face, that if he did neglect the cause of those Mahumetans, hee might bee thereunto by his subiects compelled.

Concerning the Musti, and other steppes of their Hierarchie, Master <sup>a</sup> *Knolles* writeth, That the Turkes haue certaine Colledges called *Medressa*, at Constantinople, Andrinople, Bursa, and other places, in which they liue, and studie their prophane Diuinitie and Law, and haue among them nine seuerall steps or degrees vnto the highest dignitie.

<sup>a</sup> *Knol. p. 1301.*

The first is called *Safsi*, which are yong students. The second are *Calsi*, who are readers vnto the first. The third *Hagi*, writers of bookes (for they will suffer no Printing.) The fourth are *Naipi*, or yong Doctors, which may supplie the place of Iudges, in their absence. The fift *Caddi*, Iudges of their Law, and Iustices to punish offenders; of which there is one at least in every Citie through the Turkish Dominion: and are knowne from other men by their huge Turbants, two yards in compass. The sixt are *Madrifi*, which oversee the *Caddies* doings, and are as Suffragans to their Bishops; who are the seuenth sort, and are called *Mull*, which place and displace Church-men at their pleasure. The eighth, *Cadilescari*, who are but two great and principal Iudges or Cardinals, the one of Græcia, the other of Natolia: and these two sit every day in the Diuano among the Bassaes, and are in great reputation. The ninth is the *Musfi*, who is among the Turkes, as the Pope among the Roman Catholikes. When the Bassaes punish any offence against their Law, they send to him. He may not abase himselfe to sit in the Diuano, neither when he comes into the presence of the Grand Seignior, will he vouchsafe to kisse his hand, or to giue any more reuerence, then he receiueth. The great Sultan ariseth to honor him, when hee comes vnto him, and then they both sit downe face to face, and so talke and conferre together. No man can ascend to this place, but by the dignities aforesaid.

*Mahomet* <sup>b</sup> the third, forced by a tumult of the Ianizaries to present himselfe vnto them, came accompanied with the *Musfi*, and some few others of the reuerend Doctors of their Law, who were by the Sultan commanded to sit downe, whiles the great Bassaes abode standing. Such respect is had to these men. Thus much *Knolles*.

<sup>b</sup> *Pag. 1161.*

In the booke <sup>c</sup> of the Policie of the Turkish Empire, it is said, that the *Musfies* authority is like to that of the Iewish high Priest, or Roman Pope. I rather esteeme it like to that of the Patriarkes of Alexandria, Antioch, &c. as binding not all Mahumetans, but the Turkes only: whereas the one had, the other challengeth a subiection of all, which profiteth their religion. That Author also affirmeth, that whensoever the *Musfi* goeth abroad forth of his owne house (which he vseth to doe very seldome) his vse and custome is, first to go and visit the Emperour; who as soone as he seeth him comming to salute him, and do him reuerence, presently ariseth out of his seat, and embracing him with great kindnesse, entertaineth him very friendly and louingly, causing him to sit downe by him, and giuing him the honor of the place.

<sup>c</sup> *Cap. 24.*

His authoritie, saith <sup>d</sup> *Soranzo*, is so great, that none will openly contradict the *Musfies* sentence: but yet if the Emperour be setled in a resolution, the *Musfi* with feare or flatterie inclines vnto him.

<sup>d</sup> *L. Soranzo. part. 2. cap. 61.*

Next to the *Musfi* is the *Cadilefcher*, who being also chosen by the Emperour, may be compared to those, whom the Christians call Patriarches, or else to the Primats and Metropolitans of a Kingdome. Of these there are now in this increased greatnesse of the Turkish Empire, three: whereas it seemeth that they had in the time of *Baiazet* but one, and long after (as before is said) but two. To one of these is assigned Europe, namely, so much thereof as is subiect to the Turke, for his Prouince: To the second, Natolia or Turkie: to the third, Syria and Egypt, with the parts adioyning. There were but two *Cadilefchers*, till *Selim* wanne Syria and Egypt, and erected a third. But <sup>e</sup> *Soranzo* saith, that this third of *Cairo* is not rightly called *Cadilefcher*, but should rather be called the great Cadi. Out of all which Prouinces, whatsoever causes come to be

*Cadilefcher.*

<sup>e</sup> *Margin.*

determined, by appeale or otherwise, they are brought to be decided before the *Cadi*schcr of the same Prouince whence they arise: notwithstanding that the abode of each of them be continually, or for the most part, at Constantinople, or elsewhere, where soeuer the Emperour holdeth his Court. The honor done to them; is little less then to the *Musii*, for that their authoritie is ouer Priest and people, temporall and spirituall: they are also learned in their law, aged and experienced. Of the *Muderrisi* and *Mulli*, I can say no more then I haue done.

*Cadi.*  
f *Andr. Ariu.*

Next to these are the *Cadi*, which are sent abroad and dispersed into every City and Towne of the Turkish Empire: which besides their Ecclesiasticall iurisdiction (as I may terme it) in forcing men to their religious obseruations, are as it were, Iustices and gouernours of the places. Soneere glued are the Offices and Officers, the religion and politie of the Turkes. There are other which are not sent forth, which are called *Cheza*, that is, Elders. These, with the *Talisman*s, haue the ordering of their parishionall Churches: The *Tbalisman* calling the people to prayer, and the *Cheza* executing the Seruice and Preaching; and in absence, each supplying others office. *Mentem* no more distinctly, and in other names, numbrell those Church-officers. The *Modetis* is a Gouernour of an Hospitall, receiuing and disposing the rents, with the other customes thereof. Their Schoole degrees are before spoken of, out of *Knolles*. Some is adde to these former, these other Priests, of baser condition. The *Antippi* are certaine Priests, which vpon Friday (called of them *Glumaagun*, and is obserued as their Sabbath, because *Mahomet* (as some hold) was borne on that day) and on other their fasting and feasting-dayes, after they haue vsed diuers Ceremonies in a certaine place in the midst of the Temple, about thirtie steppes high, from thence reade vnto the people something concerning the life of *Mahomet*. After which, two little boys stand vp and sing certaine Prayers: Which being ended, the Priest and all the people sing a Psalm with a low voice, and then for halfe an houre together they crye *Ilah, illelah*, that is, there is but one God. After all this, one of those *Antippi*, out of that high place, sheweth forth vnto the people a Lance and Scimitar, with exhortation to vse their swords and lances in defence of their Religion. Of the *Imam* and *Mezin* is elsewhere shewed, that the one calleth the people to the Mosche or Mefchit, the other there celebrateth publike orisons. The *Sopbi* also are certaine Clerkes or Priests, employed in the singing of Psalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers.

*Modetis.*

g Policie of  
the Turkish  
Empire.  
*Antippi.*

*Imam.*  
*Mezin.*  
*Sopbi*, perhaps  
the same with  
the *Sofsi* be-  
fore mention-  
ed.

h Bar. Geor-  
gionitz.

All these inferiour orders of Priests are chosen by the people, and haue a certaine stipend allowed them by the Emperour, which yet is so small, that many of them are diuened to vse either writing of Bookes, or Handicrafts and Trades for their liuing, and are clothed like lay-men. They haue no great learning, it is sufficient if they can reade the Alcoran; which being written in Arabian, they are as loth to haue translated into the vulgar, as the Papiests are to haue the Scripture. He which can interpret, and make some Exposition of the Text, is of profound learning. Yet are they reuerenced: and if a Turke doe strike or offer outrage to them, he loseth his hand; and if he be a Christian, his life; being sure to be burned. Some say, that now of late some of them are more studious of Astronomie and other Arts. As for those superiour ranks, no doubt may be made of their high account. The *Cadi*schcr is clothed in Chamlet, Satten, Silke, Damaske, or Veluet of seemely colour, as Russet, or Tawnie, and of Purple-coloured Cloth with long sleeues. Their Tulipan on their head is of maruellous greatnes, sharpe in the midst, of Purple Russet colour, deeper and thicker then others; their beards great. They ride on Geldings, with Purple foot-cloths fringed; and when they go on foot, they goe slowly, representing a stately and sacred grauitie.

There is another order of sacred persons, which yet are neither regular nor secular, by any vow or ordination, but had in that account for their birth, being supposed to descend of the line of *Mahomet*. The Turkes and Tartarians call them *Senti* or *Sitbi*, the Moores *Seriffi*. These weare greene Tulipans, which colour none else may weare, and that onely on their head. Some Christians, ignorant hereof, haue had their apparell cut from their backs, for wearing somewhat greene about them. These they call *Hemir*. They enioy many priuiledges, especially in giuing testimonie, wherein one of these

is as much as two other, which they abuse to iniurie and wrong. The most of them are Moores, which goe ten or fiftene in a companie, with a banner on a staffe, hauing a Moone on the top; and that which is giuen for Gods sake, they sit and eat in the street, where also they make their prayers, and are poorly clad. Like to these (in priuiledge and prauiledge) are the *Chagi* or *Fagi*, which liue on almes like Friers. They attend on the publike Prayers, on the holy Reliques, on the Corpes and Funerals of the dead, and to prey on the living by false oathes.

### A DIGRESSION TOVCHING THE HIERARCHIE, and miseries of Christians vnder the Turke, &c.

And thus haue we taken a leifurely view of the Turkish Hierarchie from the poore *Sofito* the courtly *Cadilefcher* and pontifical *Mufri*, flourishing and triumphing together with that Monarchie, which is exalted, & hath exalted them, with the power, not of the word of God, but of the sword of man. But with what words meane whiles shall we deplore the lamentable and miserable estate of that Christian Hierarchie and Ecclesiasticall Politie, which sometimes flourished there with no fewer nor lesse titles of dignitie and eminence? Where are now those Reuerend Names of Bishops, Archbishops, Metropolitans, Patriarkes, and the swelling stile of Oecumenicall? nay where are the things, the life, and living? for the stile, Names, titles, still continue; continue indeed, but as epitaphes and inscriptions on the monuments of their deceased and buried power, as the ghosts, and wandering shadowes of those sometimes quicke and quickning bodies, of rule and gouernment. Great Citie of great *Constantine*, seated in the throne of the world, the fittest situation to command both sea and land through Europe, Asia, and Africa; at thy first natiuitie honored with a double Diadem of Christianitie and Soueraigntie; to which the sea prostrateth it selfe with innumerable multitudes of fish, the land payeth continuall tribute of rare fertilitie, for which old Rome disrobed her selfe to decke this her *New-Rome* daughter and Imperiall heire, with her choicest iewels and monuments: a Compendium of the world, eye of cities, heart of the habitable earth, Academie of learning, Senate of gouernment, Mother of Churches, Nurse of Religion, and (to speak in the language of thine owne) *A new Eden, an earthly heauen, modell of Paradise, shining with the varietie of thy sacred and magnificent buildings, as the firmament with the Sunne, Moone and Stars*: this was thy ancient greatnes, great now, onely in miserie and mischiefe, which as chiefe seat of Turkish Greatnes, is hence inflicted on the Christian Name. And thou, the soule of this bodie, the goodliest iewell in this ring of Perfection, which so many wonders of Nature conferred to make the miracle of Art, the temple of that wisdom of God, which is God, called by him which saw thee both Christian and Mahumetan, *A terrestriall beauen, a Cherubicall chariot, another firmament, beyond all names of elegance, which I thinke* (saith another) *c she very Seraphins doe admire with veneration*, and (which hath heere moued thy mention) high seat and throne of that Patriarchicall and Oecumenicall Highnesse, which hence swayed all the East, and contended with Westernē Rome for Soueraigntie; now excludest rule, rites, yea persons Christian, wholly hallowed to the damnable holies of ridiculous and blasphemous Mahometisme: the multitudes of other Churches, as filly captiued Damsels, attending and following thee into this *Meschiticall* slauerie. O Citie, which hast beene (wo worth that word, that hasty *hast-beene*) which hast bin; but who can say what thou hast bin? let one word, the summe of all earthly excellence, expresse what floods of words and seas of Rhetorick cannot expresse, which hast bin *Constantinople*, which art (that one name may declare thy bottomlesse hellish downfall) in deed, though not in name, *Mahometople*, the seat of *Mahomets* power, the setting of Mahumetan dregs: What words can serue to preach thy funerall sermon, and ring thy knell to succeeding ages? Sometimes the Theatre of worldly pompe, but then on that dismal day of thy captiuiy, the stage of earthly and hellish Furies, the sink of blood, and slaughter-house of Death. What sense would not become senselesse to see the breaches of the wals filled vp with the flaine; the gate by death shutting out death, closed<sup>d</sup> vp to the arch with cōfused bodies of Turks & Christiās; the shouts of mē fighting; the cries,

a Niceph. Callist.  
in Praef.

Temple of  
Saint Sophia.  
b Georg. Pleran-  
ge Chron. lib. 3.  
cap. 17.  
c Const. Manas-  
ap. Pontan.

d Hist. Polit.  
Turcograc.



*Cura leues lo-  
quantur, ingen-  
tes stupent. Sen.  
He after tur-  
ned Monk, and  
scarce had bae  
bread to su-  
staine him.  
Jac. Pontan.*

He is said to  
haue slaine his  
owne wife, &c.  
to preuent  
slauerie: and  
himselſe died  
in the fight.  
*Th. Zyomal.  
a Conf. was ta-  
ken, May 29.  
1453.*

grones, gaspes of men dying? the manifold spectacles and varietie of death? and yet the worse estate, and more multiplied deaths of the living? women rauished; maidens forced; persons vowed to sanctitie deuoted to lust, slaughter, slauerie; reuerend age no whit reuerenced; greene youth perishing in the bloome, and rotten before it had time to ripen; the father seeing the hopes of his yeares, deare pledges of Nature, slaine or sold before his face: the children beholding the parents passe into another captiuitie; all taking an euermourning farewell of all welfare, as well as of each other. Well may we in comparison weep for those miseries, the bitter passion hereof, like a violent whirlwind, did to them drie vp the fountains of tears: Euen he which writ the history of these things, *quorum pars magna fuit*, George Phrauxa, Counsellor, and great Chancellor to the Emperour, might much moue vs with his owne particular, himselſe sold to one, his wife to another, his daughter richly espoused, now married to the Serraille-slauer, his sonne slaine with the Sultans owne hand, for not being obsequious to his beastly lust: if particular and priuate cases could finde any proper place in publike calamities; and if the Emperours owne historie, were not (as some haue to'd it) more tragicall. O Sunne how could thy brightnesse endure to see such hideous spectacles? but clouds of shot, dust and smoake, hid them from thee. O Earth, which otherwhiles at that time a of the yeare, deckett thy selfe with thy fairest robes, embroidered with varietie of flowers; how wast thou then couered with dead carcases, and furrowed with rills of blood? O God, that the sinnes of man should thus prouoke thy iustice, by vniust and finfull instruments to punish iniustice and sinne! and to chastise thy Christian seruants by Antichristian and diuellish enemies! *Iust art thou O Lord, and iust are thy iudgements*, which in iudgement remembreth mercie, which saueſt the soules of thine, in and by the affliction of their bodies, but wilt cast this *Rod of thy wrath* into a fire that neuer shall be quenched.

But me thinkes I heare some excepting at this long digression, and quarrelling at this Tragedie in stead of the proceeding historie. Shall I craue pardon? Or shall I rather desire the Reader a little to consider with me in this narration of Constantinople (as the Map and Epitome of Easterne Christendome) the miserable and perplexed estate of all Easterne Christians, by like meanes brought and trampled vnder the feet of the Ottoman horſe? The larger storie of their rites & opinions is referred to another task: this I haue propounded as the glasse of their miseries, that being now to take leaue of the Turkes, we might not so much honor them with this peale of our Ordnance, as by this mirrour of miserie, be touched with feare in our selues for like punishments, if in time we meet not God with repentance; and remembering the afflictions of Ioseph, to pray for those our brethren, that God would haue mercie on them, and giue them patience and (in his time) deliuerance. They which would take more view of the miseries of Christians vnder the Turke, may in *Vines*, *Georgioutz*, *Septemcastrensis*, and others reade them; for me, the parallels of the Turkish and Christian Hierarchie, was some occasion of this digression, touching which, let me borrow a few words with our Reader.

*Mahomet* the Conqueror, for the reepling of the Citie pretended great fauour to the Christians, gaue them licence to elect a new Patriarke, whom he honored with the wonted rites and solemnities: and vouchsafed to conferre with him about the Christian mysteries (for his mother was a Christian, and he himselſe addicted to studies of learning being skilfull in the Greeke, Chalde, Persian, Latine, Arabike, besides his Turkish, languages, professing knowledge also in Astrologie) and received at the hands of this Patriarke (his name was *Gennadiu*) a large treatise thereof, yet extant in Greeke and Turkish; and gaue him diuers priuiledges. But thing; fained cannot continue: and partly through his owne couetousnes, partly through the ambition and disagreeing of the Clergie, heauie fines were imposed on them, and the Seat receiued in his time more successions, & eight in the raigne of *Baiazet* his son, & so groweth vnder that burthen to this day. And howsoeuer the Patriarke enioyeth spirituall and Ecclesiasticall respect amongst the Christians, yet is he contentned of the Turkes, some of them vpbraiding both him and other Christians with the names of dogs, Ethnickes, vnbeleuers, and the like zealous Rhetorick: nor is he admitted a roome amongst the Bassas, except when he brings his tribute of 4000. ducats, with almost as much besides to the Bassas and other officers,

*b Phrauxa l. 1.  
cap. 3.*

*c Confess. Christi.  
ſid. Gennadij. in  
Turcor. lib. 2.  
& in Biblioth.  
Patrum.*

*d Steph Gerla-  
chy ep. Oſob. 7.  
1574. &c.*

officers. In his Monasterie and Patriarchal Church and Palace, are no Bishops or great Prelates nourished, but a few Monks and some lay-officers and Counsellors. He sometimes (but seldome) preacheth, on some chiefe feasts at the Consecration of some Bishop or Archbishop, and very little preaching they haue amongst them, and that which is in the old pure Greeke, which very few of them vnderstand, thinking it sufficient if two or three of their audience conceiue them, and very few can preach. They haue not the Scriptures in the vulgar Greeke. The reuenue of the Patriarch is about 20000. Dollers. They gather much in their Churches, and he sendeth his Collector to gather abroad, and the other Prelates pay an annuities to him. To preuent abuses from the Turkes he hath a Ianizarie or two at the Church-dore in the time of the Lyturgie. They reade in their Churches great Legends of the lies of Saints, aswell as the Papiests. Their Religion is almost altogether in rites, like the other: and the difference betweene new and old Rome was one principall occasion of the losse of Constantinople, as appeareth by the Emperour *Iohn* his going to Rome to sollicite aide, (which had beene giuen him but for refusing a Papall ceremonie) and the proceedings of the Councell of Florence. The Patriarkes of Alexandria, Antiochia, and Ierusalem, acknowledge this of Constantinople Oecumenicall: and his iurisdiction extendeth through Asia Minor, the Archipelago, Greece, Mysia, Walachia, Moldavia, Dalmatia, Russia, and Muscovia. The Calogeri or Monkes haue their Gardens and Vineyards which they till and dresse with their owne hands to sustaine themselves. The other Patriarchs also pay a yearly tribute to the Turke. The Priests are poore, and liue of Almes and the prices of their holies, which are most gainefull in exequies. The Laitie is no lesse miserable for the most part, of spare diet, but giuen to drinking. Both Iewes and Christians pay for themselves and euery of their Children aboue twelue yeares old, a Ducat by the poll: and much more for the maintenance of the Nauie, besides their tribute-children for Ianizaries.

*Wencesl. Budo-  
uiz, Ep. 1580.*

*\* Polit. Turcog.  
vid. Ep. G. Tra-  
per.*

The Greekes are ignorant and vnlearned, and haue exiled (in a blinde zeale) Poeticall and Philosophicall Authors, for feare of pollution to their studies. And as *Symon Cabasilas* writ to *Crusius*, they haue about 70. Dialects of the moderne Greeke tongue, the purest of which is at Constantinople, the most barbarous of all (O times) at Athens. O Athens, before called *Ἐλλάς* & *Ἑλλάς*, *The Greece of Greece*; and that which the sight is in the eye, that which the minde is in the soule, such was Athens in Greece, seat of the Muses, Graces, Empire, Arts! O Athens! but I am forced silence. Let *Zygomalos*, an eye-witnesse, speake; There now (saith he) remaines no more but the skin thereof, herselfe is long since dead: the True Athens and Helicon are come into our Western parts. And how can any of them labour in learning which must labour to liue? Necessitie hath no law, no learning. Euen we here now behold a Brittish Athens, or rather an Attike Britaine, where whilome our Ancestors (euen after Learning and Religion had here long flourished) found through the Danish pestilence, a brutish barbarisme. *Alfred*, the sonne of a King, and after King himselfe, could not finde a Master in all his Dominions to teach him the Latin tongue: and procuring with care and cost, forreiners to teach him, first learned that language at fixe and thirtie yeares of his age: hauing begunne to reade the vulgar at twelue yeares, which his elder and lesse studious brethren could not then doe. And himselfe in the Preface of *Gregories* Pastoralls, (to vse his owne wordes in our later English) saith, that learning was so fallen in the English Nation, that very few were on this side Humber, which their seruice could vnderstand in English, or an Epistle from Latin into English declare: and I weene that not many beyond Humber were not. So few of them were, that I also one only may not remember by South Thames, when as I to raigne vndertooke. I could shew the like in Italie also by the testimonie of Pope *Agatho*, in the sixth Synode at Constantinople vpon like cause. But I forget my Greekes, as they haue done their Greeke; I feare rather, I seeme to remember them too much, and that seuerer Censors will iudge this an abortiue issue, borne before the time. I will therefore stay my willing pen till fitter time, referring the more studious to those which haue written of this subiect, especially to *Marcius Crusius* his *Turcogracia*, where out of the letters of *Gerlach* and others, as also of the Greekes themselves, *Iohn* and *Theodosius Zygomalos*, and of the Patriarchs, *Metrophanes*,

*a Hen. Steph. ad  
Dicaarch. vid. or  
Dicaarch. Bi.  
Ἑλλάς.*

*Athens hodie  
satines, pro  
is Ἀθήνας.  
Fran. Portus  
Cret.*

*Alfred. Men. in  
vita Alfredi.*

*Alfredus Rex.*

*Sex. Syn. Const.  
A.A.*

*Crusij Turcog.  
hist. Ecclesiast.  
&c. Censura  
Orient. Ecclesiam  
per Ierem. Patriarch.*

a *Moses Mardenus* 1557. made a profession of his faith at Rome, in his and the Patriarch of Antiochiaes name: the like was done by *Sulaka* elect Patriarch of the Nestorians 1553. both translated by *And. Masius*. which may be jugglings as well as that of *Gabriel* Patriarch of Alexandria, as *George Doufa* testifieth against *Baronius*.  
b *Septemcast.*  
c. 5.  
c *Septemcast.* handleth this at large.

*trophanes. Iosaphus Ieremias*, (betweene the last Patriarch and *D. Andreas Crasus* their passed some writings of Religion) they may haue further satisfaction. Their file is, *Ieremias* by the mercie of God Archb. of *Const. New Rome, Occumenicall Patriarch*, *Michael* by the mercie of God Patriarch of great *Theopolis, Antiochia*, and of all the East. *Sophronius* by the mercie of God Patriarch of the holy Citie *Ierusalem*, and of all *Palestina*. In a testimoniall to *D. Albert L-wenstein*, the Patriarch of Alexandria stileth himselfe, *Ioachim Pope and Patriarch of the great Citie Alexandria, Iudge of the World, &c.* Others, *Humilis Metropolitā Rhodi Callistus, Gabriel Archb. of Philadelphia*. And isto the Patriarch, Archb. of *P. servant to your holinesse, Gabriel*. A Bishop, *monks* or *humilis Episcopus N. Gerasimus*. They make publike mention of the foure Patriarchs in their Church Lyturgies. The Venetians allow the Greekes free vse of their religion through all their Dominion: and Crete is a chiefe place for their learned men,

The greatest miserie which accompanieth the Turkish thraldome is their zeale of making Proselytes, with manifold and strong inducements, to such as haue bene more nuzzled in superstitions then trayned vp in knowledge, and see such contempt of Christians, and honours which befall to many Renegados: and very many are perverted and bewitched therewith.

Yea many voluntarily offer themselves to Apostasie; and others, by hopes, fears, griefes, despaires, importunities, distracted: by that vizor of vertue in the Turkish grauitie, sobrietie, bodily puritie, and spirituall zeale (after their sect) with whole rables of Satanicall miracles deluded: wanting all intercourse of Sacraments, preaching, reading, and all Christian holies: and full of wants in necessities for this life; forge a better, and turne Turke. Thus doe they sell to the Deuill their soules, bought by the blood of Christ Iesus. We may well despaire of words to vtter this miserie, and to describe this mart of Hell: seeing it exceedeth all words to see the markets made of Christian bodies, the remainders of cruell and bloudie warres, chained together in more then beastly bondage, so brought to the markets: if any be sick by the way, driuen on as long as they can goe, and when their feet faile, laid ouer a horse, like as butchers deale with small cattell, and if they die, left for a prey to the foules and beastes: the places of their abode by the way, filled with cries, of younglings of both sexes, abused to naturall lust. In the markets they are stripped, viewed, and (modestie forbids to speake, O image of God thus abased!) openly in the secretest parts handled, be they male or female: forced to goe, runne, leape; and if shame or disdaine make them vnwilling, by whips and stripes compelled: the infant plucked from the mothers breast and sold from euer againe seeing her of libertie: the wife thus openly deluded and dealt with before the husbands face, and for a base price giuen by some baser Turke, euermore diuorced from his face: his daughters virginities, openly, secretly: my words are swallowed vp with horreur of the fact: himselfe, at home reuerend for his yeeres, now in that respect contemned, and hanging long on hand as vnprofitable ware, before he finde a buyer. Priest, souldier, merchant, artificer, husbandman, all equally subiect in this iniquitie, saue that Gentlemen and those of most liberall education are least esteemed and most abused, because they can bring least profit to their Masters. Where besides filthy lusts, they suffer hunger, thirst, cold, and stripes; and which redoubled those blowes, euen there is the passion of Christ, in this passion of their owne, vbraded to them. Some in impatience reuolt, some runne away, and are brought backe to a worse estate, if possible: some kill themselves; and some! But I can say no more. Let vs pray for them: and let vs at last leaue this tragedie, and take view of former Atrocities.



## CHAT. XV.

Of the Regions and Religions of ASIA MINOR, since  
called *Natolia* and *Turkie*.



Ext after the Turkish Religion thus related, it seemeth fittest to discourse of the ancient names and limits of Regions, and of the former Heathenish Religions of that part of the Turkish Dominion, which among Authors<sup>a</sup> hath since, in a singular eminencie, obtained the name of *Turkie*. And if it seeme strange, that the Turkish Religion (a newer vpstart) be declared before those former of the Pagans, the matter wee had in hand hath thus altered our methode, that after wee had described the deformed disioyned lineaments of the *Mother*, an Arabian Saracen, her more mis-shapen *Daughter*, this Turkish *Mopsa*, might attend her hard at her heeles. As for the Region, wee haue followed the Turkish forces hither: and now that wee haue glutted our selues with the view of their later affaires of State and Religion, let vs cast our eyes about vs, and obserue the Countrey it selfe, which because of her long and entire subiection to this Nation, is styled by their<sup>b</sup> name. The Greekes<sup>c</sup> called it *Natolia*, ἀπὸ τῆς ἀνατολῆς, because it was the Easterne part of that Empire, as they called *Thracia*, the Countrey about Constantinople (which was named *Nēa Rōmē*) *Romania*. This *Natolia*, or *Anatolia*, is of others called *Asia Minor*: and yet *Asia*, in most proper and strict account, is peculiarly applied to one Region in this great *Chersonesus*, or Peninsula, containing besides, *Pontus*, *Bichinia*, *Lycia*, *Galatia*, *Pamphilia*, *Paphlagonia*, *Cappadocia*, *Cilicia*, and *Armenia Minor*. It was bounded on the East with *Euphrates* (now *Frat*); on the South, with the *Mediterranean Sea*: on the West, with the *Archipelago*: on the North, with the *Blacke Sea*; stretching in length from 51. to 73. degrees of Longitude, and in breadth from 36. to 45. This Countrey hath been anciently renowned for *Armes* and *Arts*: now the <sup>d</sup>grave of the carkasses, or some ruinous bones rather and stonie Reliques of the carkasses of more then foure thousand Places and Cities, sometimes inhabited; Many changes hath it sustained by the *Egyptian*, *Persian*, *Macedonian*, *Roman*, *Tatarian*, and Turkish Generall Conquests, besides such exploits as *Crasus* and *Mithridates* of old, and the Westerne Christians of later times, haue therein achieued. Let the studious of these things search them in their proper Authors: our taske is *Religion*, whose over-worne, and almost out-worne leppes, with much curious hunting in many Historiis, we haue thus weakely traced. of the Turkes we haue alreadie spoken, and we leaue the larger relations of the Christians (for why should we mixe Light with Darknesse?) to their proper place. For euen yet, besides the Armenians, there remaine many Christians of the Greeke Church in *Cappadocia*, and other parts of this Region.

Next vnto those parts of Syria before deliuered, are situate in this lesser Asia, *Cilicia*, *Armenia Minor*, and *Cappadocia*. *Cappadocia*, called also *Leucosyria*, and now *Amasia*, stretcheth foure hundred and fiftie miles along the *Euxine Sea*; bounded on the West with *Paphlagonia*; *Galatia*, and part of *Pamphilia*; on the South, with *Cilicia*; on the East, with the *Hilles Antitaurus* and *Mochius*, and part of *Euphrates*. Heere runneth *Halys*, the end of *Crasus* Empire, both in the fire and fate thereof; the doubtfull Oracle heere giuing him a certaine overthrow. For when he consulted with the same touching his Expedition against *Cyria*, hee received answer, That passing *Halys*, he should ouer-turue a great State; which he interpreting aduently of his Attempts against *Cyria*, verified it passively in himselfe. And heere besides other streames, lieth *Thermodon*, sometime made famous by the bordering *Amazones*. Of which Manly seeminne people, ancient Authours disagree: *Thiophrastus* deriuing them from the *Sauromata*; *Salust* fetching them from *Farais*; *P. Diacorus* describing them in *Germanie*; *Trogus* and *Iustin* reporting them *Scythians*; *Diodorus* trotting the Seas to finde them in *Lybia*, and thence also, his further search, passing into an Island in the *Atlanticke Ocean*; *Ptolemy* and *Curtius* placing them neerer the *Caspian Sea*; *Strabo* doubting whether there euer had beene such a people,

a *Gem. Phryf. Hailon. Magnus. Francisco Thama, & Ali.*

b *Turcia, & Turcia Maior. c Mel. & Pencer lib. 1. The Greekes called this, Asia simply as being best knowne to them.*

d This part of Asia hath been exceedingly subiect to Earthquakes: in the time of *Tiberius* twelue Cities were by them prostrate in one night. *Niger*.

e *Strab lib. 11*

or

f Riuer of  
Amazones.

g Gram. ex  
Statio.

h Strab. l. 12.

i Solinus.

k Strab. l. 12.

l Strab. l. 12.  
Cal. l. 26 & 33.

m Vadiani epit.

n Comana Cap-  
padocia, & Pon-  
tica, Strab. l. 12.

or no. Some haue found them out anew in the new World, f naming that huge Riuer of them. *Goropius* confidently avoucheth them to bee the Wiues and Sonnes of the Sarmatians or Cimbrians : who, together with their husbands, invaded Asia. And this he proueth by Dutch Etymologies and other coniectures. Which, if it bee true, sheweth, that their Religion was the same with the Scythian. They s are said to haue worshipped *Mars*, of whom they saie themselues to bee descended. Religion<sup>r</sup> were to speake of their Religion, of whose being wee haue no better certaintie. *Strabo* h writeth, That in the places ascribed to the Amazones, *Apollo* was exceedingly worshipped.

In Cappadocia was seated the Citie Comana, wherein was a Temple of *Bellona*, and a great multitude of such as were there inspired and rauished by deuillish illusion, and of sacred Seruants. It was inhabited by the people called *Casaones*, who being subiect to a King, did neuertheless obey the Priest that was in great part Lord of the Temple, and of the sacred Seruants, whose number (when *Strabo* was there) amounted to fixe thousand and vpwards of Men and Women. The Priest receiued the reuenue of the Region next adioyning to the Temple, and was in honour next to the King in Cappadocia, and commonly of the same kindred. These Idolatrous Rites are supposed to haue beene brought hither out of Taurica Scythia by *Orestes* and his sister *Iphigenia*, where humane Sacrifices were offered to *Diana*. Here, at the solempne Feasts of *Bellona*, those sacred Seruants before-mentioned, called Comani, wounded each other in an extaticall furie; bloudie Rites fitting *Bellona's* solemnities. i *Argem*, whose hoarie head was couered continually with Snow, was reputed a religious Hill, and Habitation of some God.

*Strabo* k reporteth of the Temple of *Apollo Catanus*, in *Dastacum*; and of another of *Iupiter* in *Morimena*, which had three thousand of those sacred Seruants or Religious Votaries, which as an inferior Order were at the command of the Priest, who receiued of his Temples reuenue fifteene Talents, and was reputed in the next ranked honour to the Priest of Comana.

Not farre hence is *Castabala*, where was the Temple of *Diana Persica* l, where the sacred or deuoted women were reported to goe bare-footed on burning coales without harme. It is reported m, That if a Snake did bite a Cappadocian, the mans blood was poyson to the Snake, and killed him.

Many excellent Worthies hath this Region yeelded to the World. *Mazaca* (afterwards of *Claudius* called *Cæsarea*) was the Episcopall Seat of Great *Basil*: *Cucusum*, the Receptacle of exiled *Chrysostome*: *Amasia* (now a Prouinciall Citie of the Turkish *Beglerbegs*) sometime the Countrie of *Strabo*, to whom these our Relations are so much indebted: *Nissa* and *Nazianzum*, of which, the two *Gregories* receiued their surnames. But that Humane and Diuine learning is now trampled vnder the barbarous foote of the Ottoman-Horse. Here is *Trapezonde* also, whilome bearing the proude name of an Empire. *Licaonia*, the chiefe Citie whereof is *Iconium*, celebrated in holy Writ, (and a long time the Royall Seat of the first Turkes in Asia, and since of *Caramania*, now *Conia*, or *Cogne*, inhabited with Greekes, Turkes, Jewes, Arabians, and Armenians) is of *Ptolemy* adioyned to Cappadocia. And so is *Diopolis*, called before *Cabira*, since *Augusta*, which *Ortelius* placeth in the lesser Armenia: a Region which hath on the South *Cilicia*; on the East, *Euphrates*; on the West, *Cappadocia*.

In *Diopolis* was the Temple of the *Moon* had in great veneration, much like, in the Rites thereof, to that before mentioned of Comana: which although it bare n the surname of Cappadocia, yet *Ptolemy* placeth it in this Armenia; and Comana Pontica, in Cappadocia, of the same name and superstitious deuotion to the same Goddess. Thence haue they taken the patterne of their Temple, of their Rites, Ceremonies, Divinations, respect to their Priests. And twice a yeare, in the Feasts, which were called, *The Goddess her going out*, the Priest ware a Diademe. Hee was second to none, but the King: which Priest-hood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priest-hood of this Temple vpon *Archelaus*, and added to the Temples Reuenue two *Schani*, that is, three score furlongs of ground; commanding the

the inhabitants to yeelde him obedience. He had also power ouer the sacred seruants, which were no lesse then sixe thousand.

*Lycornes* after enioyed that Prelacie, with foure *Schani* of land added thereto: *Cesar* remoued him. placing in his roome *Ditenuus*, the sonne of *Adiatorix*, whome (with his wife and children) he had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the souldiers, that he was the elder, and both contended which should die, *Ditenuus* was of his parents counsaile to yeelde to the younger, and to remaine aliue, to be a stay to their familie. Which piety *Cesar* hearing of, grieuing for the death of the other, he thus rewarded. At the Feasts aforesaid is great recourse of men & women hither. Many Pilgrims resort to discharge their vowes. Great store of women is there, which for the most part are deuoted; this Citie being as a little Corinth. For many went to Corinth, in respect of the multitude of Harlots prostituted or consecrated to *Venus*.

*Zela*, another Citie, hath in it the Temple of *Anais*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimonie, and Oathes taken of greatest consequence. The sacred Seruants and Priestly Honours are as the former. The Kings did sometime esteeme *Zela*, not as a City, but as a Temple of the Persian Gods: and the Priest had supreme power of all things, who with a great multitude of those sacred Seruants inhabited the same. The Romanes encreased their Reueres.

In Cappadocia the Persian Religion was much vsed: but of the Persian Rites see more in our Tractat of Persia. The Pleadnesse of the Cappadocians grew into a Prouerbe; if any were enormously wicked, he was therefore called a Cappadocian.

*Galatia*, or *Gallugracia*, so called of the *Galli*, which vnder the conduct of *Brennus* (saith *Suidas*) assembled an Armie of three hundred thousand, and seeking aduentures in forraigne partes, diuided themselues: some inuading Greece; others Thrace and Asia, where they settled themselues betweene Bithynia and Cappadocia. On the South it is confined with Pamphilia, and on the North is washed with the Euxine Sea the space of two hundred and fiftie miles. Sinope, the mother and nursing Citie of *Mithridates*, is here seated: one of the last Cities of Asia that subiected it selfe to Turkish bondage, in the dayes of *Mahomet* the second. Of the *Galatae* were three Tribes, *Trogini*, *Tolistobogii*, and *Tectosages*: all which *Goropius* deriue from the *Cimmerij*. At *Tavium*, which was inhabited with the *Trogini*, was a brazen Statue of *Iupiter*, and his Temple was a priuiledged Sanctuarie. The *Tolistobogi* had for their chiefe Mart *Pisinnus*, wherein was a great Temple of the Mother of the Gods, whom they called *Andigista*, had in great veneration; whose Priests had sometime beene mightie. This Temple was magnificently builded of the Attalian Kings, with the Porches also of white stone. And the Romanes, by depriving the same of the Goddesses Statue (which they sent for to Rome, as they did that of *Aesculapius* out of *Epidauros*) added much reputation of Religion thereunto. The Hill *Dindyma* ouerlooketh the Citie, of which she was named *Dindymena* as of *Cybelus* (which *Ortelius* supposeth to be the same) *Cybele*. Of the *Galatians*, *Deiotarus* was King: but more fame hath befallen them by *Paulus* Epistle to them.

*Plutarch* tells a Historie of a Galatian woman, named *Camma*, worthie our record. She was faire and noble (the daughter of *Dianaes* Priest) and richly married to *Sinoris* the Tetrarch. But *Sinoris*, a man richer and mightier then he, became his vnjust corruall, and because he durst not attempt violence to her, her husband liuing, hee slew him. *Camma* solaced her selfe as she could, cloystering her selfe in *Dianaes* Temple, and admitting none of her mightie suiters. But when *Sinoris* had also moued that she seemed not vnwilling: and when he came to desire her marriage, shee went forth to meete him, and with gentle entertainement brought him into the Temple vnto the Altar, where she dranke to him a cup of poysoned liquor; and hauing taken off almost halfe, she reached him therest: which after she saw he had drunke, she called vpon her husbands name aloud, saying; Hitherto haue I liued sorrowfull without thee, waiting this day, now welcome me vnto thee: for I haue reuenged thy slaughter on the most wicked amongst men, and haue beene companion and partner with thee

o Lib. 4.  
p The infamous leaudnesse of the Cappadocians.  
300000. Galli.

q Plut. Sermo  
& disputatio a-  
matoria.

in



in life, with him in death. And thus died they both. The like manly womanhood (if a Christian might commend that, which none but a Christian can discommend) *Valerius Maximus* sheweth of *Ghiomara* her country-woman, wife of *Oriyagon*, a great man amongst the *Tectosages*: who, in the warres of *Manilius* the Consul, being taken prisoner, was committed to the custodie of a Tribune, who forst her to his pleasure. After that agreement was made for her ranfome, and the money brought to the place appointed, whiles the Tribune was busie about the receit thereof, she caused her Galligracians to cut off his head, which she carried to her husband, in satisfaction of her wrong.

At the Funerals of the Galatians they obserued this custome, to write letters and hurle them into that latest and fatall fire, supposing that their deceased friends should reade them in the other world. At their sacrifices they vsed not an *Aruspex*, or Divinour, which gazed in the Entrails, but a Philosopher, without whom they thought no Sacrifice acceptable to their Gods. The Diuell certaine was the God to whom their humane Sacrifices were acceptable, which in diuellish inhumanitie they offered at their bloudie Altars, when they diuined of things to come, which they did by his falling, by the dismembred and flowing forth of his blood. \* *Athenamus* out of *Plinarchus*, telleth of one *Ariannes*, a rich Galatian, which feasted the whole nation a whole yeare together, with Sacrifices of Bulls, Swine, Sheepe, and other prouision, made ready in great Caldrons, prouided of purpose for this entertainment, that he made them in spacious Bootheries, which he had therefore built. *Pausanias* saith, That the Pessinonians abstained from Swines flesh. The Legend of *Agdistis* and *Ate*, which he there addeth, is too filthie to relate. At *Tauium* was a brazen Image of *Iupiter* and his Temple was a priuiledged Sanctuary.

Betweene the mouth of Pontus, the Thracian *Bosphorus*, and part of Propontis on the West, and Galatia on the East, part of the Euxine Sea on the North, and Asia (properly so called) on the South, is situate the prouince called by the double name of Pontus and Bythinia. There were sometimes two Prouinces, diuided by the River *Sangarius*: now they are called Bursa by *Girana*; by *Castaldus*, *Besfargial*. The most famous Cities therein are, or rather haue beene, Nice, famous sometime for *Neptunes* Temple, but more for the first generall Councell therein celebrated, against *Arrian* in defence of the Trinitie, and Christs Diuinitie: *Nicomedia*, sometimes the seate of Emperours, now ruinous: *Apamia*, and *Prusa* or Bursa nigh to the mount Olympus, where the first *Ottomans* had their seat royall, and all of that race, except the great Turke themselves, are still buried: *Chalcedon*, built seuentene yeares before *Byzantium*; and therefore the builders accounted blinde, which neglected that better seate. Here was a famous Councell of sixe hundred and thirtie Bishops, against the heresie of *Eutyches*: here *Iason* had built a Temple to *Iupiter*, in the straights which sever Europe from Asia, after *Melus* measure, five furlongs. Of their auncient Kings others haue related: but one cannot passe this our Historie without obseruation, and that is *Mithridates*, the sixt King of that name; who loosing his father in the eleuenth yeare of his age, by his tutors was treacherously assailed, but escaped, and by vse of that antidote, which of him still beareth the name *Mithridate*, out-liued their poysoning conspirack. He liued indeede to the death of thousands, which eyther his crueltie or his warres consumed. Foure yeares together (to auoyde their Treasons) he liued in the Fields and Woods, vnder a shew of hunting; both preventing their designes, and inuring himselfe to hardnesse. He spake two and twentie languages, being Lord of so many Nations. He held warres with the Romanes sixe and fortie yeares, whom those renowned Captaines, *Sylla*, *Lucullus*, *Pompey*, did so conquer, as he alway arose againe with great lustre, and with greater terror: & at last died, not by his enemies command, but voluntarily in his olde age, and his owne Kingdome, neuer made to attend the Romane triumphes; *Syllas* felicitie, *Lucullus* prowesse, and *Pompeys* greatnesse notwithstanding. His aspiring thoughts had greedily swallowed the Soueraignty both of Asia and Europe. He caused in one night, all the Romanes in his dominions to be slain; in which massacre perished a hundred and fiftie thousand; as some haue numbered. But it cannot be conceiued (saith *Orosius*) how many there were, or how great

r *Val. Max.*  
l. 6. c. 1.

f *Alex. ab Alexandro, genial.*  
*dierum*, l. 3. c. 7.  
r *Gen. dial.* l. 4. c. 17.

u *Ibid.* l. 6. c. 26

x *Athenam.*

y *Strabo*, l. 12.

z *D. Niger, Asia Com.* l. *Maginus.*

a *Pontica gentes à Pontico cognominata mari*, l. *Flor.* l. 3. c. 5.

b *Gramaye. Pontica. Justin.* l. 37. l. *Florus.* *T. Euij Epitom.*

c *P. Oros.* l. 6. c. 2.

great was the griefe both of the doers and sufferers, when euery one must betray his innocent guests and friends, or hazard his owne life; no Lawe of Hospitalitie, no Religion of Sanctuarie, or reuerence of Images, being sufficient protection. And no maruell, if he spared nor his enemies, when<sup>d</sup> hee slew *Exipodrus* and *Hemochares* his sonnes; and after the poysonings and voluntarie death of *Monyma* his wife, *Statira* and *Roxane* his daughters; his sonne *Pharnaces* (like to taste of the same cup) wonne to his part his fathers Armie, sent against him, with which he pursued his father so hotely, that he, hauing denounced a heauie curse vpon him, entred amongst his Wiues, Concubins and Daughters, and gaue them poyson, pledging them in the same liquor; which his bodie, accustomed to his *Antidotes*, easily ouercame, and therefore was faine to intreat another to open a bloudie passage for that his cruell soule. A man (saith *Orogus*) of all men most superstitious, alway hauing with him Philosophers and men expert in all Artes, now threescore and foureteene yeares olde. The Religion in Pontus was little differing from the Greekes. We reade of the Sacrifices of this King to *Ceres*, and to *Iupiter Bellipotens*, in which the King brought the first wood to the fire. He poured also thereon Honey, Milke, Wine, Oyle, and after made a Feast. In honour of *Neptune* they drowned Charriots, drawne with foure white Horses, with which (it seemed) they would haue him ease himselfe in his Sea-voyages. <sup>e</sup> At the mouth of Pontus was the Temple of *Iupiter Iasus*, called *Panopseum*: and nigh therto, a Promontorie sacred to *Diana*, sometime an Island, ioyned to the Continent by an Earthquake. Heretabouts was the Caue *Acherusium*, whole bottomlesse bottome was thought to reach to Hell.

I may in the next place set downe Paphlagonia, which, as it fareth with such as haue mightie neighbours, can scarcely finde her proper limits: Some<sup>f</sup> reckon it to Galatia, before described; and sometimes Pontus hath shared it: and eyther the force of Armes, or bountie of Emperours hath assigned it at other times to Phrygia, Cilicia, or other parts. The bounds thereof are thus deliuered: Pontus confineth on the North; on the East, the River Halys; on the South, Phrygia and Galatia; on the West, Bithynia. Of the people hereof, called *Heneti*, some<sup>g</sup> deriue the *Veneti* of Italia. They now call it *Roni*. It had the name Paphlagonia of *Paphlagon*, the sonne of *Phonon*. The Mount *Olgafys* is very high, and in the same are many Paphlagonian Temples. *Sandaracurgium* is another Mountaine, made hollow by the Metall-miners, which were wont to be slaues redeemed from capitall Sentence, who here exchanged that speedie death for one more lingering. So deadly is the *Alpha* and *Omega*, the beginning and ending, of this *Idoll of the World*: which the Spaniards haue verified in the West, by the destruction of another world. *Vitruuius* tells of a fountaine in Paphlagonia, as it were mixed with wine; whereof they which drinke without other liquor proue drunken.

The *Heptaconeta* and *Mossynæci* inhabited about these parts; <sup>h</sup> a people of that beastly disposition, that they performed the most secret worke of Nature in publike view. These are not so much notorious for being worse then beasts, as their neighbours, the *Tibareni*, for surpassing in iustice other men. They would not warre on their enemy, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the *Mossynæci* vsed to assault strangers that travelled by them vnto treacherously. They haue also a venomous kinde of Honey, growing out of their Trees, with which they beguiled and slew three troupes of *Pompey*. The *Tibareni* observed one strange fashion, that when the woman was deliuered of a childe, her husband lay in, and kept his chamber, the women officiously attending him, a custom observed at this day amongst the *Brasilians*.

d Cap. 5.

e Ortel. in  
Petræ. Dem.  
Nig. Asia Com. 1.f *Maginus*  
*Gramay.*  
*Strab. l. 12.*  
*Epitom. in Strab.*g *Maginus.*h *Col. Rhod.*  
*l. 18. c. 30.*

## CHAP. XVI.

## Of Asia propriè dicta: now called Sarcum.

a Ptol. l. 5. c. 2.  
Maginus.  
Ortelius in  
Parego.

b Vadianus.  
c Act. 16. 6.

d Plin. l. 5. c. 29.  
e Herodot. l. 2.

f Suidas.

g Euseb. de prep.  
l. 2. 4.

h Gramay.



This Region (in the strict sense) being a particular Prouince of the lesser Asia,<sup>a</sup> is bounded on the West with part of Propontis, and Hellespont, the Aegean Icarian and Myrtoan Seas; on the South with the Rhodian Sea, Lycia and Pamphilia: on the East, with Galatia; on the North with Pontus and Bythinia, and part of Propontis. In which space are containd Phrygia, Caria, and both Mysia's, Aeolis, Ionia, Doris, Lydia. Some<sup>b</sup> circumscribe from hence both Phrygia, and Mysia, alleging the authoritie of S. Luke. But in the Apocalypse chap. 1. these partes are also added; and 1. Pet. 1. 1.

Phrygia is diuided into the greater, which lyeth Eastward; and the lesse, called also Hellespontiacae and Troas, and of soone Epictetus. The greater Phrygia hath not many Cities. Here stood Midaium, the royall seate of Mydas, and Apamia the Phrygian Metropolis.<sup>d</sup> Phrygia is called of the Riuer Phryx, which diuideth it from Caria. Herodotus telleth<sup>e</sup> that the Phrygians were accounted the most auncient of all people; for the triall whereof Psephismachus King of Egypt had shut vp, without societie of any humane creature, two children, causing onely Goates to be admitted to suckle them, who after long time pronounced *bec*, which they had learned of the Goates: but because that (with the Phrygians) signified *bread*, therefore they accounted the Phrygians first authors of mankind. Before Deucaliions flood, Nannacus<sup>f</sup> is reported to raige there, and foreseeing the same to haue assembled his people into the Temple, with supplications and prayers. Hence grew the prouerbe to say, A thing was from Nannacus, which was exceeding olde. Many antiquities are tolde of their Gods; whose Theologie thus is recited by Eusebius. The Phrygians tell, that Meon was the most auncient King of Phrygia, the father of Cybele, who inuented the pipe called *Syrinx*, and was named the *Mountain-mother*, beloued of *Marjyas*. But when as *Attis* had misd her belly, her father slaying him and his fellowes, she, enraged with madnesse, ranne vp and downe the countrey. *Marjyas* roamed with her, who after, being ouercome in a Muscical contention of *Apollo*, was slayed quicke. After these things, did *Apollo* loue *Cybele*, with whom she wandered to the Hyperboreans: and by his command the bodie of *Attis* was buried, and *Cybele* obtained diuine honours. Hence it is, that euen to this day the Phrygians bewaile the yong mans death. In Pessinus a Citie of Phrygia, (after reckoned to Galatia) they erected a Temple to *Attis*, and *Cybele*. After the death of *Hyperion*, the children of *Calus* parted the Kingdome amongst them, the most famous of which were *Atlas* and *Saturne*: to the first of which befell the parts adioyning to the Ocean. He had great skill in Astronomie. Of his seuen daughters were procreated many of the Gods and Heroes: and of *Masa* the eldest, and *Iupiter*, was *Mercurius* begotten. *Saturne* the sonne of *Atlas* being couetous and wicked, married *Cybele* his sister, and had by her *Iupiter*. They tell of another *Iupiter*, brother of *Calus*, and King of Crete (but there and here they are so intingled with Fables, that the least inquirie hath most ease and no lesse certaintie.) This *Cretan* held the Empire of the world, and had ten sonnes, whom they call *Curetes*: his Sepulchre they shew to this day. *Saturne* (the brother of *Atlas*) raigned in Italy and Sicilia, til *Iupiter* his sonne dispossessed him, who proued a seuerer Prince to the wicked, and bountifull to the good. Thus much Eusebius of the Phrygian diuinity out of their owne Legends, the mysteries whereof he after vnfoldeth. Other tales they had, as, that *Minerva* killed there a fire breathing beast, of *Philemon* and *Baucis*, and such like, mentioned by the Poets. *Alexander* making warres with the Pessinuntians, vowed for sacrifice whatsoeuer he first met after he returned with conquest, which he performed on *Archelaus* his sonne, overcoming<sup>h</sup> he saith one, pietie with pietie. Impious is that pietie which destroyeth humanitie, and diuellish crueltie both in the idoll and dolater; as appeared also in the euent, (if our storie be true) the father rewarding such pietie with greater impietie on himselfe, and casting



casting himselfe into the riuer, left his name thereunto. The like is told of the riuers Sagaris and Scamander. *Hercules*, when hee went with the Argonautes to Colchos, came on shore on Phrygia to amend his oare, and being thirstie sent his sweeting *Hylas* to the riuer for water, who falling therein was drowned, whereupon hee (leauing his companions) wandered in the woods, bemoaning his *Hylas*.

About these times *Tantalus*<sup>a</sup> liued in these parts, a man besides other vices exceedingly couetous, not sparing the Temples of the Gods. Hence arose the Fable that he was punished in Hell with perpetuall hunger and thirst, whiles pleasant waters and deintie fruits did offer themselves to his mouth, but when he would haue tasted them, fled from him. So indeede doth *Mammon* torment his followers, making them to want as well that which they haue, as that which they haue not, the medicine being the increaser of the disease, as when fire is quenched with oile: like Gardners Asses laden with good hearbes, a burthen to them, food for others, themselves glad to feede on Thistles. And how many *Tantals* doe we daily see enduring a hunger and thirst in the midst of their abundance? a monstrous and vnnaturall sicknesse, to hunger after that which they haue, yet cannot, yet will not feede on; a dropsie-thirst, saue that they dare not drinke that, which they haue and thirst for. Vnworthy of that life, which he sacrificeth to that, which neuer had the dignitie to be mortall: vnworthy that body, which he pineth with plentie; or that soule, which he damneth for a fancie of hauing; or that nature of man which he confineth to the Gallies, to the Mines, in the seruice of a peece of earth; vnworthy of the name of Christian, whose Christ was, to one of his<sup>b</sup> forefathers, worth thirty pence, but now this will sell him for three halfe pence, for a peece of bread, yea, like *Esops* dogge, for the shadow of a peece of bread, vnworthy of any thing, saue that his couetise, to be his tempter, his tormentor, his furie, his deuill: Once, proue it is, that he priset a halter so deare, else would he rid the world of a burthen, and himselfe of his worthlesse life. But whither hath *Tantalus* carried mee? Take heede (reader) he doe not carry thee further, or thou him, beyond words: They say he would haue sacrificed his son *Pephslops*, had not diuine power releued him: thou art like to finde him *Tantalus* still. What the Poets tell of *Ganymedes* euery one knowes; of *Niobe* famous for her sons and daughters, which she lost all in one day: of *Mydas* (another *Tantalus*) whose couetousnesse became a new *Alchymie*<sup>k</sup> to turne all into gold. And how doth this two-fold *Alchymie* gull the world? the one making with vaine hopes a rich estate become poore, the other with full haps making all gold but the man; onely the Romane<sup>l</sup> *Alchymist* is Master of that Art, which the former professe, that turnes to easily a little *Lead* into so much good gold: onely the wise man, wise in the later to be Master of himselfe and his wealth, not a slaue to passion or pelfe. And yet *Mydas* in a publike calamitie, (happening by an Earthquake, which swallowed vp houses) warned by an Oracle, to cast into those gaping iawes of the Earth that which was most precious: hurled therein much treasure (what could hee thinke more precious: and how much more easily would many a *Mydas* haue hurled in himselfe?) But the Earth not perswaded, would not close vp her mouth, till his sonne *Anchymus* (esteeming man to be most precious) leaped in, and the reconciled Element receiued an Altar in witnesse of his haughtie courage. There were many Phrygian Kings named *Mydas*.

The Phrygians sacrificed to the Riuers *Meander* and *Marfias*: they placed their Priests after death vpon stone, ten cubits high. They<sup>m</sup> did not sweare, or force others to an oath: they were much addicted to diuination by Birds. *Macrobius*<sup>n</sup> applieth their tales of *Cybele*, and *Attis*, to the Sunne. *Silennus* is reckoned among the Phrygian deities: whom<sup>o</sup> *Goropius* fetcheth out of Scythia, and maketh him *Mydas* his Master in Geographic and Philosophie: The diligent attendance of the Scholler was occasion to that Fable of his long eares: the learning of the Master gaue him diuine honours.

In Phrygia on the riuer Sangarius stood Gordie (or as *Arriannus* calleth it, *Gordion*) of which he reporteth that whe<sup>p</sup> *Alexander* came thither, he had a great desire to see the tower, in which was the palace of *Gordius* & *Mydas*, that he might behold the shafis or beam of *Gordius* his cart, & the indissoluble knot fastned thereto. For great was the fame thereof amongst the next adioining people: that *Gordius* was one of the ancient

<sup>a</sup> A mirror for Misers.

<sup>b</sup> *Iudici. Mai.*  
26. 15.

<sup>k</sup> The fable was that *Mydas* hauing his wish granted, wished all that hee touched might become gold: and so his meat was gold and starued him.  
<sup>l</sup> *La Noue* discourse: of the Popes bulles.

<sup>m</sup> *Stobæus.*

<sup>n</sup> *Macrob. l. 1.*  
21.

<sup>o</sup> *Goropii Bec.*  
ces.

<sup>p</sup> *Ar. l. 1.*

bitants of Phrygia, hauing a little place of ground, and two yokes of Oxen, the one he vsed to the plough, the other to the waine or Cart. And while he was one day in plough, an Eagle sat vpon the yoke, and there continued till euening. *Gordius*, astonished at so ominous a token, went to the Telmislean sooth-sayers (for to the Telmislean both mē & women this diuining science seemed hereditarie) and there met with a Virgin, whom he acquainted with this accident: she counselled him to return thither & to sacrifice to *Iupiter* the King, for the augury was good. *Gordius* entreated her company with him, that she might instruct him how to sacrifice, which she granted him, and afterwards her selfe also in Marriage. These had betwixt them *Midas*, a proper stripling. Now, a sedition hapning among the Phrygians, they consulted with the oracle, which answered that a Carre should bring them a King, that should end that sedition. And while they were musing on this answer, *Midas* came riding in his Carre (with his parents) into the throng, and was by the Phrygians forthwith acknowledged King. The Carre, in memory hereof, was hanged vp to *Iupiter* in the tower (or temple) of *Iupiter*, so *Curtius* calleth it) with thanks for that Eagle (*Iupiter's* bird) sent before to fore-signifie thus much to his Father. The knot fastned vnto it, was of the barked of the Cornell or dogge-tree, woven with such Art, that a man could neither finde beginning nor end thereof. Bruted it was amongst the Phrygians, that he which could untie it should be Lord of all Asia. *Alexander* turning it to and fro, and with vaine curiositie searching how to loosen it, at last with his Sword chopped it in sunder, least he should otherwise leaue some scruple in the hearts of his Souldiers. Thus far *Arrianus*.

In the Lesser Phrygia, (of a Hill therein, called *Ida*; of a Riuer, *Xanthe*, of the Kings, *Troas*, *Dardania*, &c.) stood that eie of Asia, and Starre of the East, called *Ilium* or *Troy*. Of which, all that I can say will but obscure the renowne and glory which all heathen Antiquitie haue by an vniuersall consent of poesie, and historie, given to it. And what Greeke or Latine Author hath not mentioned her ruines, and done execution to her funerals? *Dardanus* is named her founder, after whom, and his succeeding sonne *Erichonius*, *Tros* ruled, who erected the Temple of *Pallas*, and reedified the Citie, assigning thereto his name. To him succeeded *Ilus*, and after him his sonne *Laomedon*, whom *Neptunus* and *Apollo* helped in repairing the Citie: which *Hercules* sacked, and *Priamus* restored, but to a greater losse, by the Grecians ten yeers siege, and one night spoile. *Dares*, and *Diclys*, supposed historians of those times, besides *Homer*, and the Greekes and Latines his followers, haue more then enough related the particulars. *Hesione*, Sister to *Priamus*, was by *Hercules* giuen to *Telamon* for first entering the walles. Her did *Priamus* demaund in vaine by *Antenor*, and *Aeneas* his ambassadors. *Paris*, otherwise called *Alexander*, one of the fiftie children of *Priamus* and *Hecuba*, was sent in the same businesse, and returned with *Helena* the wife of *Menelaus* a Lacedemonian Prince: who consulting with the other Grecian Lords for her recovery, first *Diomedes* and *Vlysses* were sent to intreat; after, a thousand saile of ships, to force her restitution: which after a tedious warre, with much losse on the one side, and vaine ruine on the other, was effected. The league of the Greekes was made by *Calchas*, who diuiding a boare in two parts, caused the Princes with their swords drawne and besprinked with blood to passe betweene, swearing destruction to *Priamus* and the Troians. The like rites of Solemne Couenant we reade obserued by God himselfe, and by the Iewes.

The religion of Phrygia and *Troy*, and all these Grecian parts of Asia were little (if little) differing from the Greeke superstitions: of which in our Europe-discoueries we are to relate. Therefore adiourning a larger discourse till then, we are a little to mention here their deuotions. In *Troy* were the Temples of *Iupiter Herculeus*, at whose Altar *Priamus* was slaine; of *Iupiter Fulminator*, of *Iuno*, *Apollo*, *Minerva*, *Mercury*, *Neptunus*, To *Neptunus* they which sailed, did sacrifice a blacke bull, & oxen, whose hinder parts were burnt, the inwards they tasted; Rams and Hogges were sacrificed also to him. To *Mercury* clouen tongues hurled into the fire; To *Venus*, on the hill *Ida*; To *Seamander*, to the Nymphs, in Caves. To the dead also they sacrificed black sheepe ouer a ditch or hole in the ground, with wine, water, & flower, thinking that the souls drank the blood. They had whole flocks sacred to the gods, vntouched by mē. They obserued anguries,

Thunder,

Qu Curt. li. 3.

x Dares, Diclys,  
de quibus Scal.  
in ep. ad Cuf.  
Istiusmodi

scilicet Codrus  
scriptorum mon-  
stra &c. ita V.  
ues fragmenta  
eorum vocat, qui  
de bello famosiss.  
voluerunt lu-  
dere. de trad.  
dis. l. 5. Homer.  
Euripid. Virg.  
Ouid. Horat. Se-  
neca. Silius. Sta-  
tius. Claud. &c.  
l Gen. 15. 15.  
l Ierem 34. 18.

Thunders, dreames, Oracles of *Apollo*, and other superstitions. But the most famous of all, their fatall *Palladium* (a name given to all Images; which superstition beleueed not made with hands) was said to haue fallen from heauen at *Pessinus*, or (as *Apollodorus* witnesseth) at *Ilium*, at the prayer of *Ilium* when he built it. For hee hauing a pyed Ore giuen him by the King of *Phrygia*, and warned by him to build a Citie where that Ore should lie downe, followed him to this place, where he built a Citie, which he called of his owne name *Ilium*; and desiring *Iupiter* to send him some signe, found this *Palladium* the next morning before his tent. Some say *Asius* a Philosopher made it by Magickall Art: *Apollodorus* addeth, that it moued vp and downe, holding in the right hand a iauelin; in the left, a Distaffe. It was three cubits long. *Apollo's* Oracle fore-warned, that that Citie should neuer be taken, in whose walles it was kept. They hid it therefore in a more secret part of the Tower, that it should not bee publickely knowne, making many other like it to deceiue all future deceiuers: A woman-Priest attended the holy things in honour thereof, keeping fire continually burning. It was walow full with common hands or eies to touch or see it. And therefore when *Ilium* sawed it from flames, the Temple being on fire, hee was for his blinde Zeale punished with blindness; of which, soone after hee recovered by diuine indulgence. *Vlysses* stole it from thence. And thus perished that famous *Phrygian* Citie, if that may be said to perish which still continueth, farre farre more famous by *Homer's* pen, then *Priams* Scepter or *Hectors* valour.

The ruines thereof are as yet very apparant (according to *Belonius*, an eie-witness, his report) the walles of the Citie yet standing, the remnants of her decayed buildings still with a kinde of maiestie entertaining the beholder: the walles of large circuit, of great longie blacke and hard stones, cut foure square. There are yet to be seene the ruines of the monuments of the Turrets on the walles. They spent foure houres, sometime on horse, and sometime on foot, in compassing the walles. Great Marble Tombs of ancient workmanship are seene without the walles made Chest-fashion: and their couers yet whole. There are also extant the ruinous shapen of two great Towers; one in the top of the hill, (on the bending whereof the towne stood) the other in the bottome: and of another in the middle. Many great Cisterns made to receiue raine-water are yet whole. There are the ruines also of Churches built there, by the sometimes inhabiting Christians. The soile about it is drie and barren: the riuers (so much chaunted) *Xanthus* and *Simois* are small rilles, in Summer quite drie: as also *Mela* testifieth, *samâ quàm hâter à maiora flumina*.

This *Ilium* (whose sepulchre onely *Belonius* hath seene) is not in that place where old *Ilium* stood, but thirty furlongs Eastward, if *Strabo* be receiued, yea it changed the place and situation often, and heere at last abode by warning of the Oracle, which also hath now had his Fates as well as *Ilium*. A small towne was this later *Ilium*, hauing in it the Temple of *Pallas*, which *Alexander* in his time graced, enriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victorie ouer the Persians, he sent them a fauourable Epistle, with promise to build them a sumptuous Temple, and there to institute sacred games, which *Lyfimachus* after his death in great part performed, peopling it from the neighbour Citie. The Romans also planted there a Colonie, when as *Lyfimachus* afore had wallosed it, and built the Temple. *Fimbria*, in the warres against *Mithridates*, hauing treacherously slaine the Consul *Valerius Flaccus*, and seeking to enter, vpon deniall assailed it, and in the eleuenth day entred by force; glorying that he had done as much in few daies, as *Agamemnon* with a thousand faile of Greekes, had done in ten yeere. Not so much, replied an *Ilian*, for *Hector* was not heere to defend the Citie. *Cesar*, ambitious of *Alexanders* attempts, and deriuing his pedigree from *Iulus*, confirmed their former libertie, adding a new region to their territorie. *Mela* telleth a strange wonder of the hill *Ida*: Soone after midnight they which looke from the top thereof, perceiue certaine disperfed fires, which as the light approacheth are more vnited, and at last gathered into one flame, like a fire, which by degrees groweth into a round and large globe, and then by degrees diminishing in quantitie, but in qualitie of light increasing, is at last taken vp into the Chariot of the Sunne.



*Achilles* among the later *Ilions* enioied a Temple and a Toombe: *Patroclus* also *Antiochus* had their Toombes: to them all and to *Atias* d d the *Ilions* sacrifice in honour denied to *Hercules* for sacking their Citie: an vniust quarrell, if this yet may be a iust excuse of their partiall superstition. *Thymbra* is a field hard by, through which *Alideth Thymbreus*, disemboking it selfe into *Scamander* there, where standeth the Temple of *Thymbraan Apollo*.

z Lib. 1.

*Arrianus* reporteth, that *Alexander* sacrificed to *Protesilaus*, (erecting *Altarus* his graue) who was the first of the *Grécians* that in the Trojan warre set foot in *Asia*; as he had before in the Straits of *Hellepont*: offered a Bull to *Neptune* and the *Sea-Nymphes*, powring a golden Viall into the Sea: and in the places from whence he set saile, and where he arriued; he set vp *Altars* to *Iupiter Descensor*, to *Pallas*, and to *Hercules*. And being come to *Ilion*, hee sacrificed to Trojan *Pallas*, and fastening the armes, which he vsed, in her Temple, (a rite which the *Philistims* observed in slaying their enemy, and *Dauid* with the armour of *Goliath*) he tooke thence the armour sacrificed to the Goddesse; monuments till that day of the Trojan warre, after ward the weapons of his gard. He appealed also *Priamus* his Ghost, performing his exequies at the Altar of *Iupiter Hircius*, so to reconcile him to *Neoptolemus* his house, of which he, by his mother, descended. He crowned *Achilles* his Toombe: calling him *Epipic*, who had *Homer* to blaze abroad his praises to the world; in which he was greater then *Great Alexander*.

a 1. Sam. 31. 10.

b 1. Sam. 31. 9.

c *Arcegraspide*.

d *Curt. l. 2.*

e O fortunate

young man

whose vertue

found

Sobraue a

Trumpe thy

noble acts to

found. Spenser

Ruines of

Time.

f *Sirab. l. 13.*

Not farre hence is the Citie and Hauen *Priapus*, so called of the beastly God: like *Orthonus* and *Conisalus* and *Tychon*, drunken Gods of the *Athenians*. This God or *Diuell* (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adraffia* of King *Adraffus*, who first built a temple of *Nemesus* calling it *Adraffia*. In the country adioining was an Oracle of *Apollo Altans*, and *Adraffia*: whose oratorie being demolished, the stones were carried to *Parium*, where was built an Altar, famous for fairenesse and greatnesse. Of this *Adraffia* was a Temple at *Cyzicus*.

This *Cyzicus* was a Citie of *Misia* minor; (for there is another *Mysia* called *Maia*, according to *Ptolemy*'s diuision;) the former is called *Olympica*, the later by *Cyzicus* *Hellepontica*: there is another *Mysia* in Europe, which *Volateran* distinguisheth calling it *Mæsia*. Some ascribe this *Cyzicus* to *Bithynia*. We list not to vmpire betwix *Geographers*, but to relate our Historie, which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in Dowrie to *Proserpina*; whom therefore the inhabitants worship. The greatnes, beautie, lawes, & other excellencies of *Cyzicus* let others shew you: their Temple I cannot but stay to view with wonder, whose pillars are measured foure cubits thicke, fiftie high, each of one stone: in which, the whole building was of polished stone, and every stone was ioined to his fellow with a thread of line of gold: the image of *Iupiter* was of Iuorie, crowned with a marble *Apollo*. Such was the beautie of the worke, and costlinesse of the matter, that the Earth whelmed with loue seeking to embrace it, or with iust hatred for the idolatrous curiositie, swallowed vp both it and the Citie in an Earthquake. The like befell to *Philadelphia*, another *Mysian* Citie (one of the *seuen Churches* to which *Iohn* writ:) and to *Megaris* in the same Region. Neere to *Cyzicus* was the hill *Dyndima*: and thereon *Cyzicus* Temple built by the *Argonautes*: who had also vsed a certaine stone for an anchor, which they fixed sure at *Cyzicus* with Lead, because it had often plaid the fugitive, called therefore the fugitive Stone. The *Cyzican* towers yeelded a seuen fold Echo.

g *Ptol. l. 5. c. 2.*

h *Gal. de san. su.*

enda l. 5.

Ortel. *Theaur.*

i *Appian*, in

*Mithridaticis*.

*Gramay*.

k *X. philinus ex*

*Dione apud*

*Gram*.

*Pia. l. 36. c. 15.*

l *Filum aure-*

*um*.

m *Apoc. 3. 7.*

n *Pius 2. Asia*.

o *Plin. l. 36. c. 15*

p *Poliennus l. 6.*

q. *Gra.*

The *Mysians* for their great deuotion were called *smoke-climbers*, a fit name for all superstitious. They had in honour the Nymph *Bryibia*: vnder colour of religion the *Parians* coufened the *Lampfacens* of a great part of their territorie. Of this Citie was *Priapus* aforesaid, a man monstrous in lusts, admirable in his plentifull issue; hated of the men (howsoeuer of the women beloued) and by them exiled to a wilde life in the field, till a greuous disease, sent amongst them, caused them, by warning of the *Dodonzan* Oracle, to recall him; Fit seruitour for such a God. Hence the tale of his huge Genitals, and of his Garden-deitie. Offering to rauish a Virgin at the time of her Wedding, he was scared by the braying of an Ass, a creature for this cause consecrated to his sacrifices. Lettice most suitable to such lips.

A little hence standeth Abydus,\* where was a famous Temple of *Venus*, in remembrance of their libertie recovered by a Harlot. Over against the same on Europe side, was *Sestos*, chaunted by the Poets, the guard of the Hellespont, one of the keys (saith *Belonius*) of the Turkish Empire; the Castles being for that purpose well furnished, the Straits not above seven furlongs ouer. Here did *Xerxes* ioyne Asia to Europe by a bridge, professing warres not against the Greekes alone, but against the elements. To Mount *Athos* he did this Mount *Atpeos* write his menacing Letters. To the Hellespont he commanded three hundred stripes to be giuen, and fetters to be cast in, with reuiling speeches for the breach of his new-made bridge; which the Sea (disdayning the stopping of his passage, and infringing his libertie) had by tempest broken.

In Mysia was that famous Pine-tree, foure and twenty foote in compass, and growing intire threescore and ten foote from the roote, was diuided into three armes equally distant, which after gathered themselves close into one top, two hundred foote high, and fifteene cubits. *Apollo Cillaus* had a Temple dedicated to him at Cilla; another was erected at Chrysa to *Apollo Smynthius*; and twentie furlongs thence, another to *Diana Astirna*; another (with a sacred Caue) at Andira to the mother of the Gods: this Caue reached vnder the earth to Palea, a hundred and thirtie furlong. *Attalus* reigned in these parts, who furnished the Library of *Pergamus* with two hundred thousand volumes, for the writing whereof those parchment skinnies were inuented; therefore called to this day *Pergamena*. Of this name *Attalus* were three of their Kings; the last of which made the Romanes his heires. Here was that cruell Edict of *Mitridates* published to murder the Romanes, whereby many, driuen to seeke helpe of *Esculapius* in his Temple at *Pergamus*, found him eyther vnmercifull, or vnskillfull to cure them, although his Physicke-shop was in this Citie. Here were inuented (by King *Attalus*) Tapestry hangings, called *Aulæ* of *Aula* his hall which was hanged therewith. Here was also a yearly spectacle of the Cock-fight. The Mysian Priests abstained from flesh and Marriage. They sacrificed a Horse, whose inward partes were eaten before their yowes.

Southwards from hence along the Sea-coast, trendeth *Eolis*: whereunto adioyneth *Lydia*, called aunciently *Asia*, and the inhabitants, *Asiones*. It was called *Mxonia* of *Manes* their first King, who begat *Corys*, and he, *Atrys*, and *Asius*, of whom (some say) *Asia* taketh name. *Cambyses* a Lydian King (saith *Athenas*) was so addicted to gourmandize, that in the night he did reare and eate his wife; and finding hephand (in the morning) in his mouth, the thing being noysed abroad, he killed himselfe. The same Author telleth of King *Andramytes*, that he made women Eunuches for his attendance: that the Lydians were so effeminate, that they might not endure the Sunne to looke vpon them, for which cause they had their shade bowers: that in a place, therefore called *Impure*, they forced women and maidens to their lust, which *Omphale* (who had indured this violence, comming after to be their Queene) reuenged by as vnjustiustice. For assembling all the seruants or slaues, she shut vp among them their masters daughters, permitting them to their pleasures: She was daughter of *Laridans* of the posteritie of *Atrys*, who set *Hercules* his taske to spinne amongst her maidens: Her husband *Timolus* deflowred *Arriphe* in *Dianas* Temple. Of him haply was named the hill *Timolus*, which yelded golden sands to the River *Pactolus*. *Halypatrus* was after a long succession the Lydian King, father to *Crius*; whose Sepulcher was an admirable monument, being at the bottome stone; elsewhere, earth: buik by men and women, slaues, and hired persons. It is sixe furlongs in compass, and two hundred foote; and a thousand and three hundred foote broad. All the daughters of the Lydians prostitute themselves, and thereby get their liuing and dowrie. These were the first inuenters of coyning money: the first hucklers and pedlers: the first players at Dice, Balls, Chess, in the time of *Atrys* the first; driuen to this shift by famine, which when they knew not otherwise to redresse, they deuised these games, passing the time of e-very second day with these pastimes, then beguiling their emptie bellies, and (according to their ominous inuention) now not so much the companions, as the harbengers and forerunners of emptinesse, although some contrary to their first originall, vse them to ease their fulnesse. Thus did the Lydians liue (if *Herodotus* be beleued) two and

\* Cor. Agrip. de  
uan. sc. c. 63.

q Herodot. l. 7.

r Strab. l. 13.

Pergamus.

f Oriet. Thef.

e Athen. l. 10.  
c. 1. Ex Xantho  
Lydo.

u Lib. 12. c. 4.

x Herodot. l. 1.

y Silius l. 4.

twenty years, eating and playing by course, till they were faine to diminish their multitude by sending Colonies vnder *Tyrhenus* into that part of Italy, & which of him receiued that name.

z Strab. l. 14.

Here on the winding streames of *Meander* (or nigh thereto) was situate *Magnesia* (not that by *Hermus*) whose Inhabitants worshipped the *Dyndimene Mother of the Gods*. But the olde Citie and Temple perishing, and a new builded, the Temple was named of *Diana Leucophryna*, exceeding that of *Ephesus* in workmanship, but exceeded in greatnesse and multitude of oblations. And yet this was the greatest in *Asia*, except the *Ephesian* and *Dindymene*. Of *Tralles* a neighboring City was *Metrodorus* the Priest of *Iupiter Laryssaeus*. In the way from thence to *Nysia*, is a village of the *Nysiaens* named *Acharaca*. There is the *Plutonium* (compassed with a groue) and the Temple of *Pluto* and *Luno*, and the *Cave Charonium*, admirable to the view, overhanging the groue, which it threatneth, seeming to deuoure it. They say that sicke men which are deuoted to those Gods, goe thither, and in a streete neere the *Cave*, stay with such as are expert in those mysteries, who sleeping for them, inquire the courses cure them by dreames. These inuoking diuine remedies many times leade them into the *Cave*, where abiding many dayes with fastings and sweatings, they sometimes intend to their owne dreames, by the Counsell of the Priests. To others this place pestilent and inaccessible. Here are yearly festivals solemnized, and then most of all are these deuotions practised. Youthes and striplings naked and annoynted, draw leade a Bull into the same *Cave* with great speed, who falls anon dead. Thirty furlongs beyond *Nysia* is a festiuall place solemnely frequented by the neighboring Inhabitants, which is said to haue a *Cave* dedicated to the same Gods, and reaching to *Acharaca*.

a Cic. Off. 3.

After *Omphale*, *Hercules* posteritie, which he had by her, reigned; carrying for their royall Ensigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* wearie of the burthen, gaue it to one of his Courtiers to beare, interpreted an ominous presage of that which happened. He thinking it not enough happie to enioy the beauties of his wife, vnlesse some other eyes were witnesses of his possession, placed *Gyges* his friend where he might see vnscene (happily the occasion of the tale of *Gyges* Ring, wherewith he went inuisible) to take view of his wifes nakednesse. But being perceiued by her at his departure, shee put him soone after to his choyce, whether he would enioy what he had seene, and the Kingdome for downe without other ioynture then *Candaules* bloud, or would there himselfe be slaine. Easie to iudge his choyce, by which *Hercules* his race failed. Of him descended *Crasus*, whose Historie is knowne. Him did *Cyrus* ouerthrowe, and had set him on a pyre of wood to burne him, who then cried *Solon, Solon, Solon*: which *Cyrus* not vnderstanding, caused him to be asked, why he so called: he answered, That sometimes drunken with wealth and pleasure, he thought himselfe happie, but then was taught by *Solon*, not to iudge any happie till his end; which lesson he now learned to his cost: to his good indeede; for *Cyrus* for this pardoned his life, now the second time saued: which a little before a souldier in taking the Citie had bereaued, had not naturall affection in his sonne (before this time dumbe) violently inforced Nature to loosen the instruments of speech, and proclaime, *It is the King*. Thus had the Oracle prophesied, that the day would be dismall and disastrous to the father, when the sonne should speake (whereto he had before in vaine sought helpe of God and men) and could speake freely all his life after. And this was all that *Crasus* by his sumptuous presents, and superstitious deuotion could get of *Apollo*, which had foretold him, that he himselfe had no power to auert or alter, not to speake of his enigmaticall answers, snares, not instructions, nouments, not documents vnto him.

b Herodot. l. 1.

c *Crasus* had bin exceeding liberall to *Apollo*, who deluded his Votarie with riddles, as in our Persian relation on you may reade.



## CHAP. XVII.

## Of Ionia and other countreies in that Chersonesus.

**I**onia is situate on the Icarian Sea, ouer against the Island Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather seeme to be Ionian) deducing their name from <sup>a</sup> Ion the sonne of *Crensa* and *Xuthus*. But more probable is <sup>b</sup> their opinion which deriue them from *Iaman*, as is <sup>c</sup> before obserued by vs. Of the Ionians in Asia, were reckoned ten principall Cities in the continent, *Miletus*, *Mysus*, *Priene*, *Ephesus*, *Colophon*, *Lebedus*, *Teos*, *Clazomena*, *Phocaa*, *Erythraea*, besides *Chios* and *Samos* in the Islands, to which they imparted their names.

The Ionians had their common Sacrifices and Ceremonies at the Promontorie of *Mysus*, generally by all the Ionians dedicated to *Neptune Heliconius*, erecting there unto him a Temple; the place was called Panionium, and the feast in which those sacrifices were offered, *Panionia*. To those twelue Cities, <sup>d</sup> *Strabo* mentioning the founders of them, addeth also *Smyrna*, and saith that they were called to the Panionian solemnities by the Ephesians, who were sometime called Smyrnæans of *Smyrna* the Amazon, who is named the founder of *Ephesus*. Against those Smyrnæans the Sardians warred, and would on no condition raise their siege, except the Smyrnæan Matrons were permitted to their lusts. <sup>e</sup> The maide-servant of one *Philarchus* amongst them deuiled, that those of her condition might in their Mistresses habite be sent, to saue their Masters beds, which was accomplished.

As for *Ephesus*, the place was designed by Oracle for the building thereof, which warned them there to build, where a Fish and a Bore should shew them. It hapned, that as certaine Fishermen at the sacred fountaine *Hyppolani* were broyling their fish, one of them leaped with the coales into an heape of straw, which thereby was fired; and a Bore which lay couered therein, leaping out, ranne from thence as farre as *Trachon*, and there fell downe dead of a wound which they gaue him, grunting out his last gaspe, where *Pallas* after was honoured with a Temple. Greater then *Pallas* and her (swinish deuotion, was that <sup>f</sup> Great *Diana of the Ephesians*, (so proclaimed in the madness of their zeale) and that Image which came downe from *Iupiter*, which all Asia and the world worshipped. This Image (as <sup>g</sup> *Plinie* writeth) was thought by some to be of Ebonie; but *Mutianus* thrice Consull, writ, That it was of the Vine, neuer changed in seuen alterations or restitution, which the Temple received. It had many holes filled with Spikenard, the moysture whereof might fill and close vp the rifts. The doores of the Temple were of Cypresse, <sup>h</sup> which after foure hundred yeares were as fresh as if they had beene new. The roofof the Temple was Cedar. The Image, which superstition supposed came from *Iupiter*, was made (saith the same *Mutianus*) by one *Canetia*. The Temple (reputed one of the worlds seven wonders) was first the building of the Amazons, as *Solinus* affirmeth. But <sup>i</sup> *Pausanias* reprobeth *Pindarus*, for affirming that the Amazons had built it, when they made their Expedition against *Thebes* and the Athenians: for at that time (saith he) the women going from *Thermodon*, sacrificed to the Ephesian *Diana* in their way, as they had done before in the times of *Hercules* and *Bacchus*. Not the Amazons therefore, but one *Crasus* of that Countrey, and *Ephesus* (supposed the sonne of the Riuer *Cayster*) founded it. Of him the Citie also receiued her name. About the Temple dwelt both diuers other suppliants; and women of the Amazonian race. These were spared by *Androclus* the sonne of *Cadmus*, who here planted his Athenian Colonie, and chased out the *Lelages*, which before were the Inhabitants; who being slaine in this Expedition, his Sepulchre remayned in *Pausanias* his time, on which was set a man armed. *Xerxes* when hee burned all other Temples in Asia, spared this, vncertaine whether for admiration or deuotion; most certaine, a bootlesse clemencie. For <sup>k</sup> *Herostratus*, to lengthen the memorie of his name with detestation of his wickednesse, fired this Temple on that day in which *Alexander* was borne at Pella, *Diana* forsooth, (who in her Midwife-Mysterie

a *Calvus Rhod.*

lib. 7. 10.

Sard. lib. 3.

b *Ar. Montan.*

Fr. Iunius &amp;c.

c Lib. 1. cap. 8.

d *Strab. l. 14.*e *Gramay.*f *Act. 19. 27, 28*g *Plin. l. 19.*

c. 40.

h *Solinus c. 49.*i *Pausanias l. 7.*k *Lucian de morte peregrin.*

m N. Perot.  
Cornucopia.  
Munifi. Cosm. l. 5.  
Plin. l. 16. c. 40.

n Herodot. l. 1.

o Strab. l. 14.  
p Gramy. Ionic.

q Thucid. l. 3.

r Pius secundus  
Asia.

f Arrian. l. 1.

Apor. 2.

t AE. 19. 19.  
u Suidas.

Bud. de Affe l. 5.  
\* Agrip. de V. S.  
c. 63.  
x Calist. l. 1.  
antiq. l. 8. c. 13.

\* AE. 19.

y Beza annotat.

Mysterie is called also *Inno Lucina*) in her officious care to helpe *Olympias* in her travail, was then absent. It was after restored to a greater excellencie by *Dinocrates*, or (as *Strabo* tearms him) *Chermocrates*, who was also the Archite& of Alexandria. Some<sup>m</sup> affirme, That two hundred and twentie yeares were spent in building this Temple, by all Asia: *Plinie* saith, foure hundred. It was built on a Marish, because of Earth quakes (which are said to be more common in Asia then other partes) being founded on Coles, the second foundation Wooll. There were therein an hundred twentie fouen Pillars, the workes of so many Kings, threescore foote in height, and fixe and thirtie of them very curiously wrought. The Temple was four hundred twentie five foot long, two hundred and twentie broad; of the Ephesians holden in such veneration, that when *Craesus* had begirt them with a straight siege, they deuoted their Citie to their Goddesse, tying the wall thereof with a rope to the Temple. It was enriched and adorned with gifts beyond value. It was full of the workes of *Praxiteles* and *Thrafo*.

The Priests were Eunuches, called *Megalobryzi*, greatly honoured; and had with them sacred Virgins. Some<sup>r</sup> call these or else another order of *Diana's* Priests, *Essi- rores* and *Essene*, that is, Good fellowes (after the appellation of this bad age) which by yearely courses had a peculiar diet assigned them, and came in no priuate house. All the Ionians resorted to Ephesus, at *Diana's* festiuall, which with daunces and other pompe they solemnized, with their wiues and children, as they had done before at *Delos*: the Temple had priuiledge of Sanctuarie, which *Alexander* extended to a furlog, *Mithridates* to a flight-shot, *Antoninus* added part of the Citie: But *Augustus* disannulled the same, that it should no longer be a harbour for villaines. This the Romanes finde (saith a Roman Pope relating this Historie) among whom are so many Sanctuaries, Cardinals houses, in which theeues and ruffians haue patronage, which make the Citie (otherwise quiet and noble) a denne of theeues. A lake named *Selinusius*, and another which floweth into it, were *Diana's* patrimonie, which by some Kings being taken from her, were after by the Romanes restored. And when the Publicans had seized the profits, *Artemidorus* was sent in Ambassage to Rome, where hee recovered them to *Diana*, for which cause they dedicated to him a golden Image in the Temple. In the middes of the lake was the Kings Chappell, accounted the worke of *Agamemnon*, *Alexander* not only restored the Ephesians to their Citie, which for his sake they had lost, and changed the gouernement into a popular state, but bestowed also the tributes, which before they had paid to the Persians, vpon *Diana*, and caused them to be slain which had robbed the Temple, & had ouerthrowne the Image of *Philip* his father therein, and such of them as had taken Sanctuary in the Temple he caused to be fetched out and stoned. While he stayed at Ephesus, he sacrificed to *Diana* with very solemne pompe, all his armie being arrayed in battell array. But this Temple of *Diana*, together with their *Diana* is perished: But neuer shall that truth perish which *Paul* writ in his Epistle to them; for obseruing which by Christ himselfe in another Epistle written by *S. Iohn*, they are commended; and which in a Councell there holden, was confirmed against the heresie of *Nestorius* and *Celestius*. But alas, that golden Candlestick (as was threatned) is now almost by Greekish superstition and Turkish tyrannie removed thence: a Bishop with some remnants of a Church still continuing.

The Ephesians were obseruers of curious Artes, which not onely *Luke* mentioneth, but the prouerbe also confirmeth, *Ephesia litera*: so they called the spells, whereby they made themselves in wrestling, and other conflicts, invincible. The summe of those Magicall bookes burned by them, *Luke* saith at 50000. peeces of silver; which *Budaeus* summeth at 5000. crownes. The many temples of *Venus* at Ephesus, are not worth memorie. Memorable is the historie of an Ephesian maide, who, when *Brunus* invaded Asia, promised him her loue (which he much desired) & withall, to bestow the citie to him, if he would giue her all the Iewels and attire of the women; which the souldiers were commanded to doe, who heaped their gold so fast vpon the Damocell, according to their command, that she was therewith couered & slaine. The *Asiarchs*, which *Luke* nameth, *Beza* saith were certain Priests, whose office it was to set forth publike playes & games in honor of their Gods; as also were the *Syriarcha*. The Ephesians,

ians, & as all the other Ionians, were much addicted to nicenesse and sumptuousnesse of attire, for which, and other their delicacies, they grew into a proverbe.

*z. Achenens. lib. 12.*

The Ionians had other places and Temples amongst them famous for deuotion and antiquitie, such as no where else are to be seene, as the Temple and Oracle of *Apollo* at *Gemoni*. *Myus* had a small Temple of the Sea, whose waters by the meanes of *Meander* falling, the foyle brought forth an innumerable multitude of fleas, which forced the Inhabitants to forsake their Citie, and with bagge and baggage to depart to *Miletus*. And in my time (saith *Pausanias*) nothing remained of *Myus*, in *Myus*, but *Bacchus* Temple. The like befell to the *Atarnitz* neare to *Pergamus*. The Persians burnt the Temple of *Pallas* at *Phoece*, and another of *Iuno* in *Samos*, the remains whereof are worthie admiration: the *Erythrazan* Temple of *Hercules*, and of *Pallas* at *Priene*; that for the antiquitie, this for the Image. The Image of *Hercules* is said to be brought in a ship which came (without mans helpe) to the Cape, where the *Cibians* and *Erythrazans* laboured each to bring the same to their owne City. But one *Phormio* a Fisher-man of *Erythra* was warned in a dreame, to make a rope of the haire cut off from the heads of the *Erythrazan* Marrons, by which their husbands should draw the same in to their towne. The women would not yeeld; but certaine Thracian women which had obtained their freedome, granted their haire to this purpose, to whom therefore this priuiledge was granted, to enter into *Hercules* Temple, a thing denied to all other the Dames of *Erythra*. The rope still remaineth: and the Fisherman which before was blinde, recovered his sight. In this Towne also is *Minerues* Temple, and therein a huge Image of wood, sitting on a throne, holding with both hands a distaffe. There are the *Graces*, and *Honors*, formed of white Marble. At *Smyrna* was the Temple of *Esculapius*: and, nigh to the Springs of their riuer *Meles*, a caue, in which they say *Homer* composed his Poems. Thus much *Pausanias*, The Ionian<sup>b</sup> letters were more resembling the Latine, then the present Greeke are, and were then common, as in our first Booke is shewed in our Phœnician relations.

*a Pausan. Achaica. lib. 7.*

*b Scaliger in Euseb. Chron. animad.*

At *Miletus*, a madde phrensie had once possessed their Virgins, whereby it came to passe, that they in great multitudes hanged themselves. Neither cause appeared, nor remedie: Needs must they goe whom the Diuell driues. Whom neither the sweetnesse of life, bitterness of death, teares, intreaties, offers, custodie of friends could moue, Modestie detained from proceeding in this immodest butcherie: and which is more to be wondered at, a *Posthume* modestie, which could not bee borne, till they were dead. For a Law was made, That the naked bodies of such as thus had strangled themselves, should be drawne thorow the streets: which contumely, though it were but a Gnaw to those Camels, which with the halter they swallowed, yet strained they at, and it could not be digested, but stayed their furie. Before the Trojan warre, was *Hercules* famous at *Miletus*. The Ionians were subiect to the Assyrians: after that to the Egyptians: next to the Lydians, Persians, and the other Empires, which successively followed.

*c Polyen. lib. 3. stratagem.*

From *Ephesus* to *Colophon* are seuentie furlongs. This towne grew into a Prouerb; for through their excellencie in horsemanship they vsually made the victorie (otherwise doubtfull) to be certaine on that side which entertained them. Before *Colophon* was the groue of *Apollo Clarius*. And here died *Calebas* that famous wizard for griefe, that when vpon his demand *Mopsus* had certainly answered how many pigs were in the belly of a Sow, by him propounded: *Calebas* could not doe the like, when *Mopsus* asked of the number of figs growing on a fig-tree thereby.

*d Colophonem addere Eras. Ad.*

Not farre from hence is *Erythra* the towne of one of the *Sybils*, which liued in the time of *Alexander*, of which name also there were others in other places and times, renowned for their prophecyings. Beyond *Clazomenæ* is the Temple of *Apollo*, and *Smyrna* famous in thoe blinde times, for the Temple and statue of *Homer*; since for the Prelate of *Polycarpus*, whom our Lord himselfe so highly commendeth. *Pliny* writeth of one in *Smyrna*, which being a maide changed her sexe and became a stripling: of which sort hee affirmeth hee had seene one in *Africa*, then liuing when hee writ, which on her marriage-day sustained that alteration. *Pblegon* relateth of *Philotis* another *Smyrnan* mayde, thus made a male. *Pontanus* telleth the like of a woman

*Apocal. 3. 9.*  
*e Phil. 7. 5. 4.*  
*Plura exempla lego ap. Delr.*  
*D. f. Mag. & Maior, D. 8.*



at Caieta married to a fifter foure yeares, and of another the wife of *Antonio Sprus* twelve yeares, which after married a wife and had children. And in late times Spaine hath yeelded two such examples: of which I list not to play the Philosopher, whether they were imperfect males, or perfect Hermaphrodites. But to hold on our Asian journey. *Nelus* builded Miletus (who also erected an Altar at Possidium) The Milesian Oracle was sacred to *Apollo Didymus*: amongst the Branchidz, who betrayed the treasures of their God to *Xerxes* the burner of their Temple; and therefore for feare of punishment followed him after in his flight. Afterwards the Milesians builded a Temple, which for the exceeding greatnesse remained without rooffe, compassed with dwelling-houses, and a groue, adorned sumptuously with gifts of ancient workmanship. Heere was the legend framed of *Branchus* and *Apollo*, whom they called *Ulias*, and *Artemis*, of healing. Neare vnto the Temple of *Neptune* at Possidium was *Herzum*, an old Temple and Oratorie, after conuerted into a store-house, but then also retaining diuers Chappells full of old workes, as was also a Court-yard without, from whence when *Antoninus* had taken three Colosses (the worke of *Meno*) standing on one basis, *Augustus* placed there againe *Pallas* and *Hercules*, but translated *Iupiter* to the Capitoll, and built him a Chappell.

*Solmissus* is not farre hence, where the *Curtes* or Priests of *Iupiter* dulled the eares of *Iuno* with the sound of weapons, whiles *Latona* was deliuered. Heere were many Temples, some old, some new. The *Curtes* or *Corybantz*, for so they were also termed; were a shaven order of Priests, who, rauished with a sacred furie, played vpon Cymballs, and danced, shaking their heads to and fro, drawing others into the same rage of superstition. These first began their deuotions at *Ida*, a hill of *Phrygia*, and after sailed into *Crete*, and heere with their furious sounds they deliuered *Iupiter* from *Saturnus* gullet (who had before couenanted with *Titan* to kill all his male children) while he could not by meanes of their noise heare *Iupiters* crying. *Diodorus Siculus* writeth, That *Corybantis* was the sonne of *Iason* and *Cybele*, and with *Dardanus* brought into *Phrygia* the rites of the mother of the gods, and called his disciples in that sect *Corybantes*. *Natalis Comes* traueseth many opinions about their original and rites; their dances were in armour.

The Region of the Dorians was almost rounded with the Sea: Herein was *Gnidus* a Citie of name for the marble Image of *Venus*: and *Halycarnassus*, the Countrey of *Herodotus* and *Dionysius* famous Historians, and of *Mansolus*, whose Sepulchre, erected by *Artemisia* his wife and sifter, was accounted one of the worlds seuen wonders.

In the Suburbs of *Stomalymne* was the Temple of *Esculapius* of great reputation, and riches. In it was *Antigonus* of *Apelles* workmanship: there was also *Venus* naked, after dedicated to *Cesar* at Rome, as the mother of that Generation, by *Augustus*.

Neere to *Bargolia* was a Temple of *Diana*. *Mylasa* another Citie of *Caria* had many publike buildings and faire Temples; among the rest, two of *Iupiter* (surnamed *Oso*) in the one; and in the other, *Labrandeus*, of *Labranda* a Village, a little off, which had an ancient Temple of *Iupiter Militaris* much frequented. The way leading thither was called Sacred, paved sixtie furlongs, through which their Procession passed in pompous solemnitie. The noblest of the Citizens were ordained Priests, which function dured with their liues.

There is a third Temple of *Iupiter Carinus* common to all the *Carians*, of which also the *Lydians* and *Mysians* are partakers. *Strabo* reporteth of two Temples at *Stratonica*; one at *Lagina*, sacred to *Hecate*, where were celebrated yearely solemnities; the other neere the Citie of *Iupiter Chrysoreus* common to all the *Carians*, whither they resort to sacrifice, and to consult of common affaires: which their assemblie is called *Chrysorean*.

*Lydia*, called also *Meonia*, was a rich Countrey, whose mother-Citie was *Sardis*, the royall seat of *Crasus*, washed by golden *Pactolus*, where idleness was a speciall fault, and punished by the Law. Five miles from the Citie is a lake called *Colous*, where is the Temple of *Diana Caloena* very religiously accounted of, wherein, on their festiuals, Apes were reported to dance. The Region, called *Burned*, stretcheth it selfe heere about

a Mela. Herm.  
Barb. Castig.

b DiA. Hist.

c Nat. Co. lib. 9.  
cap. 7.

Mela l. 1. c. 16.

d Libr. 24.

e Asian. Libr. 4.  
Strabo lib. 13.

hour the space of five hundred furlongs; mountainous, stonie and blacke, as if it were of some burning, wanting trees altogether (Vines excepted) which yeeld a very pleasant wine. Here was another Plutonium at *Hierapolis* over-against *Laodicea*. It was a hole in the brow of a hill, so framed, that it might receive the bodie of a man, of great depth, Below it was a squared trench of halfe an acre compasse so cloudie and darke, that the ground could scarcely be seene. The aire is not hurtfull to them which approach: but within it is deadly. *Strabo* put in Sparrowes, which presently died. But the gelded Priests called *Galls*, might approach to the mouth, and looke in, and diue in as long as they could hold their breath; without harme, but not without signes of working passions, whether of diuine inspiration or relaxation of the naturall forces. No lesse marvellous then the dampe of the aire, is the hardning qualitie of the waters, which being hot, doe harden themselues into a kind of stone. *Warner* mentioneth the like in *Hungarie*, and *Acosta*, in *Peru*. Those *Galls* heere mentioned were Priests of *Cybele*, so called of *Gallus* a river in *Phrygia*; & the waters whereof, temperatly drunken, did exceedingly temper the braine, and take away madnesse; but being sucked in largely, caused madnesse. These Priests drinking hereof vnto madnes, in that furie gelded themselues. And as their beginning, so was their proceeding also in madnes, in the execution of their rites, shaking and wheeling their heads like mad men. *Volatran* out of *Polybius* reporteth, that one *Gallus* the companion of *Atys* (both gelded) imposed this name on the river, before called *Teria*. Of *Cybele* and *Atys* we haue spoken before: I adde, that after some, this *Atys* was a *Phrygian* youth, which when he would not listen to *Rhea* in her amorous suit, gelded himselfe; so consecrating his Priesthood vnto *Rhea* or *Cybele*: others<sup>i</sup> affirme that she preferred him to that Office, first hauing vowed perpetuall chastitie, and breaking his Vow, was punished with madnes, in which<sup>k</sup> he dismembred himselfe, and would also haue killed himselfe, but that by the compassionate Goddesse he was turned into a Pine-tree. That the Fable! this the Historie! that these gelded Priests wore also long womanish attire, played on tymbrels and corsets, sacrificed to their Goddesse the ninth day of the Moone; at which time they set the Image of the Goddesse on an Ass, and went about the Villages and streets begging, with the sound of their sacred tymbrell, corne, bread, drinke; and all necessaries, in honor of their Goddesse: as they did also in the Temples, begging money in her name, with some muscicall instruments; and were therefore called *Marragryta*. Thus did the Priests of *Corona* also begge for the maintenance of their Goddesse, with promises of good fortune to their liberall contributors. *Lucian* in his *Asinus* relateth the like trauesies of the Priests of *Dea Syria*. Concerning this Image, *Albrius* thus putteth it: A Virgin sitting in a chariot, adorned with varietie of gemmes and metals. She is called mother of the Gods and Giants: these Giants had Serpentine feete, one of which number was *Titan*, who is also the Sunne, who retained his Deitie, for not ioyning in conspiracie against the Gods with his brethren. This chariot was drawne with Lions. Shee wore on her head a crowne fashioned like a tower. Neere her is painted *Atys* a naked boy, whom in ielousie shee gelded. *Macrobius* applies this to the Sun: *Boscace*<sup>l</sup> to the Earth (mother indeed of the Ethnike Deities, which were earthly, sensuall, diuinitie) who addeth to that former description of *Albrius*, a Scepter in her hand, her garment embroydered with branches and herbes, and the *Gallis*, her gelded attendants with trumpets. The interpretation whereof, they which will may reade in him, as also in *Phorantus*, *Fulgentius* and others, with many other particulars of her legend. *Clandian* calls her both *Cybele* and *Cybele*, which name *Stephanus* thinketh shee received of a hill of that name in *Phrygia* (as doth *Hesychius* likewise) so was shee called *Dindyma* of the hill *Dindymus*. I could wearie the Reader with long narrations out of *Pausanias*, *Arnobius*, *Lilius Gyraldus* and others, touching these things: but in part wee haue before shewed them, in our narrations of *Adonis* in *Phoenicia*, and of the *Syrian* Goddesse (to which *Phorantus* referreth this) and when we come to a larger handling of the Grecian Idolatries we shall finde more fit occasion.

It is now high time to leaue this (properly called) Asia, and to visit *Lycia*, washed by the Sea two hundred miles, wherein the mount *Taurus* ariseth, hence stretching it selfe Eastward, ynder diuers appellations, vnto the Indian sea. They were gouerned by common

f As strange is that which is reported of the water of the lake *Tatra*, that if a rope be drawn thorough it, or a bird toucheth it with her wings they are kered with salt. g *Warn. de aquis Hungariae.* h *Volat. lib. 10.* i *Natal. Com. lib. 9. cap. 5.* k *Macr. Sat. li. 1 cap. 21.* calles him *Atimius*, and applieth this as the tale of *Venus* and *Adonis*, to the Sunne and Earth in the Winter. *Cybele* is drawne with Lions, which signifyeth the influence of the heauens. *Atimius* they puttred with his rodde, the marke of his power, and a pipe, noting the Windes caused by the Sunne. Their mourning ended on the eight Calends of Aprill: the first day, in which the Sun maketh the day longer than the night, they solemnized the Feast called *Hilaria*. See lib. 1. c. 17. de *Phoen.* l *Boc. Genealog. Deor. lib. 2.*

mon Counsell of three and twentie Cities, till the Romans subdued them. Heere was Cragus a hill with eight Promontories, and a Citie of the same name, from whence arose the Fables of *Chymara*. At the foot of the hill stood *Pinara*, wherein was worshipped *Pandarus*: and a little thence the Temple of *Latoa*; and not farre off, *Pataras* the worke of *Patarus*, beautified with a Hauē, and many Temples, and the Oracles of *Apollō*, no lesse famous (if *Mela* be beleueed) for wealth and credit, then that at *Delphos*. The hill *Telmessus* was here famous for Sooth-sayings; and the Inhabitants are accounted the first interpreters of Dreames. Here was *Chymara* a hill said to burne in the night. *Pamphylia* beareth Eastwards from *Lycia*, and now together with *Cilicia* of the Turks is called *Caramania*. Herein was *Perga*, neare wherunto on a high place stood the Temple of *Diana Pergaea*, where were obserued yearly Festiuals. *Sida* had also in it the Temple of *Pallas*.

m Dom. Nigey.

There remaine of this *Chersoneusus*,<sup>m</sup> *Armenia minor*, and *Cilicia*. *Armenia minor*, called also *Prima*, is diuided from the Greater, or *Turcomania*, by *Euphrates* on the East: it hath on the West *Cappadocia*; on the South *Cilicia*, and part of *Syria*; on the North the *Pontike Nations*. It was sometimes reckoned a part of *Cappadocia*, till the *Armenians* by their inuasions and Colonies altered the name: As for their rites I finde little difference, but they either resemble the *Cappadocians*, or their *Armenian Ancestors*.

n Strabo. l. 14.

*Cilicia* butteth on the Easterne borders of *Pamphylia*, and was diuided into *Trachea*, and *Campestris*; now hath in it few people, many great *Mesquites*, and well furnished: the chiefe citie is *Hamsa*,<sup>n</sup> sometime called *Tarsus*, famous for the studies of learning, herein (saith *Strabo*) surmounting both *Athens* and *Alexandria*; but most famous for yeelding him to the world, then whom the whole world hath not happily yeelded any more excellent that was meerey a man, that great *Doctōr of Nations*, who filled these Countries and all Regions, from *Ierusalem* onen to *Ilyricum* (now full of barbarisme) by preaching, and still filleth the world by his writings, with the truth which he learned, not of man, nor at *Tarsus* the greatest Schoole of humanity, nor at *Ierusalem* the most frequented for Diuinity, but of the *Spiritu of truth* himselfe: who both was at first from Heauen conuerred, and asrer in the third Heauen confirmed in the same.

o At. lib. 2.

p Gramay.

q Mela lib. 1.  
cap. 13:

*Strabo* mentioneth the Temple and Oracle of *Diana Serpedonia* in *Cilicia*; where being inspired, they gaue answeres: The Temple of *Iupiter* also at *Olbus*, the worke of *Aiax*. From *Anchiale*, a *Cilician* Citie, *Alexander* passed to *Solos*, where he sacrificed with praises to *Æsculapius* for recouery from a strong Feuer, gotten before in the waters of *Cidnus*, and celebrated *Gymnicall* and *Musicall* Games. The *Corycian* and *Triphonian Dennes* or *Caues* were held in much veneration among the *Cilicians*, where they sacrificed with certaine Rites: They had their diuination by Birds and Oracles. Of the *Corycian Den* or *Caue* (so called of the towne *Corycos*, almost compassed with the sea) *Mela* writeth, that from the hill which ascendeth the space of ten furlongs, this *Caue* or strange valley descendeth by degrees, the further the more spacious, enuironed with a greene circle of pleasant shadie groues, filling the eyes and mind at once with pleasure and wonder. There is but one passage into it, and that narrow and rough, which continueth a mile and halfe vnder delightfull shades, the rills running here and there, resounding I know not what strange noise in those darked bowen. When they are come to the bottome, another *Caue* presently presents it selfe, which terrifieth those that enter, with the multiplied sounds of *Cymbals* and *uncouth minstrellie*. And the light failing by degrees, it brings them into a darke vault, where a river riseth, and hauing runne a swift course in a short channel, is againe drunke vp of the earth: so soone dieth that streame which is yet immortal, the Earth dealing with this, as some with their children begotten and borne in darknesse, smothering that breath which but euen now from them they receiued, alway bearing, and alway barren. There is a further passage, but none durst view it, possessed with a superstitious fancie of the Gods inhabiting; that conceit presenting all things to the minde as venerable and full of Deitie, which to the sense were dreadfull and full of horror. Beyond this was the *Tryphonian*, alway couered with a blacke mantle of darknesse, fabulously supposed the



the bed of *Typhon*, and naturally extinguishing the naturall life of whatsoeuer entered.

Vnto these things which haue been said of the Temples, Priests and Rites, obserued in Asia, thus much may be added out of *Sardus*, of their Sacrifices. The Phrygians sacrificed Swines blood. This did the *Galli*, Priests of *Cybele*, and this did the Beulern Votaries, to recouer of their madnesse. The Colophonians offered a dog to *Enodia*, which is *Hecate*, as did also the Carians to *Mars*. The Phaselites in Pamphylia sacrificed fishes to *Caber*, the sonne of *Vulcan*; and the Lydians, Eeles to *Neptune*. The Capadocian Kings in their Sacrifices to *Iupiter Stratioticus*, or *Militaris*, on a high hill, built a great fire, the King and others bringing wood thereto: and after that another lesser, which the King sprinkled with Milke and Hony, and after fired it, entertaining those which were present with good cheere.

*Pencus* tells of diuinations vsed in some parts of Lycia: betwixt Myra and Phelias there was a fountaine full of fishes, by whose forme, nature, motion, and feeding, the Inhabitants vsed diuination. The same Lycians, in the groue of *Apollo*, not farre from the Sea, had a drie ditch, called *Dina*, in which the diuiner put in fishes, and ten gobbets of roasted flesh, fastened on spits, with certaine prayers: after which, the drie ditch became full of water, and fishes of all kinds and formes, by which the Priests obserued their Prædictions. And not farre from hence, at Myra in Lycia, was the fountaine of *Apollo Curius*, where the fishes being three times called with a Pipe, assembled themselves, and if they deuoured the meats giuen them, it was interpreted a good bode and happie presage: if they stricke away the same with their tailes, it was direfull and dreadfull. At Hierapolis in Lycia, the fishes in the Lake of *Venus* being called by the Temple-keepers, presented themselves, enduring to be scratched, gilled, and mens hands to be put in their mouthes. They diuined by lots six moneths of the yeare together, at Patara in Lycia, in *Apolloes* Temple. But *Saturnus* hath swallowed his owne children; and *Time*, which brought forth these, both Gods and Religions, hath also consumed them, not leauing any such memoriall of them as might satisfie any curious searcher: yet in relation of the Greekish Rites (from which these, for the most part, haue not much swarued) you may expect a more full and ample Discourse.

*Lib. 3. cap. 15.*

*Pencus de  
Diuinatione.*

It is now time at last to rest our wearie limbes: enough and more hath the Pilgrim told you of the Arabian Deserts, of the Monster *Mahomet*, and his Vicars: the Caliphaes (euen in this title they will parallel Rome) of their Rapines answerable to their name: of their Viperous off-spring the Turkes, and of the elder Inhabitants of that Asian Tract.

Let me here a little breath me,  
before I ascend the Ar-  
menian Hills,

*Calipha signi-  
fieth Vicar.  
Scal. of this vi-  
like likenes.  
See Fox: Bright-  
man & others  
vpon the Re-  
uelat.  
u Sarak, Tbe-  
nigh.*

G g

OF





OF THE ARMENIANS,  
MEDES, PERSIANS, PAR-  
THIANS, SCYTHIANS, TARTA-  
RIANS, CHINOIS, AND OF  
THEIR RELIGIONS.

THE FOVRTH BOOKE.

CHAP. I.

*of ARMENIA MAIOR, and GEORGIA: and  
the neighbouring Nations.*



Lowly hitherto haue we proceeded in the discoverie of a part of Asia; sometime the store, sometimes the want, of conuenient matter, detaining our penne: In the one, Time, the consumer of things, causing much time and paines to bee spent in curious search, that wee might produce some light out of darkenesse: In the other, store of Stones, and varietie of varying Authors hath dimmed our weaker eyes with too much light, vncertaine in so many Tracts and Tractates, where to beginne, and when to end. Now at last are wee passed Euphrates, into a Countrey that often exalteth it selfe, as though it would pierce the Skies, and as often receiueth the due punishment of ambitious pride, being cast downe into so many lowly valleyes and deiected bottoms. The World, which after the Floud was reepeople from hence, still carrieth in the several Ages, Places, Peoples, and Men thereof, the resemblance of this her Cradle, now vp, now downe, in all varietie and vicissitude of chance and change, constant in vnconstancie, treading this Armenian Measure with vnequall paces, ouer Hills and Dales, like it selfe onely in vnlikenesse. Heere *Noes* Arke seiled, and heere must our Shippe hoyle sayle.

Armenia hath a part of Cappadocia and Euphrates on the West; Mesopotamia on the South; on the North part, Colchis, Iberia, Albania; on the East, the Caspian Sea, and



a *Ptol. lib. c. 13.*  
b *Iun. in Annot.*  
*Gen. 3.*

c *Haitbonus,*  
or *Antanius,*  
*Armenius.*

Lib. 1. cap. 8.

d Lib. 11.

e *Pseudo-Bero-*  
*fus, lib. 3.*

f The wife of  
*Noah.*

Media. Part of this greater Armenia is now called Turcomania, the other part is contained in Georgia. *Ptolemy* <sup>a</sup> reckoneth in it principall Mountaines, the Moschæ, Paryarges, or Pariedris, Vdacespes, Antitaurus, Abos, and the <sup>b</sup> Gordzi, which the Chaldean Paraphrast calleth *Kardu*; and *Q. Curtius*, *Cordai*; *Berosus*, *Cordyai*.

On these Hills the Arke rested, whereof we haue spoken in the first booke. <sup>c</sup> *Haitbon* (if we beleue him of his owne Countrey, where he was of royall linage) calleth this Mountaine Arath, little differing from the Scripture-appellation Ararat, and addeth, That although, in regard of abundance of Snow, alway possessing the top thereof, none be able to goe vp thither, yet there alway appeareth in the toppe a certaine blacke thing, which the vulgar people esteeme to be the Arke. Perhaps it may be some cloud or mist which grosse vapours doe often cause on the tops of high hilles. For before *Haitbons* daies, *Beniamin Tudelensis* telleth that one *Ghamar ben Alchatab* had taken thence the remainder of the Arke, and therewith built an Ismaeliticall Mescba. And yet a man may heerein doubt also: for concerning reliques pretending such Antiquitie, Faith can finde no foundation in such ruinous rubbish; and wee haue before shewed out of *Berosus* and *Nicolasus Damascenus* of old, and *Cartwrights* later truels, what may be thought thereof.

Armenia (as *Strabo* <sup>d</sup> affirmeth) receiued the name of one of *Iafons* Companions, which followed him in his Nauigation out of Harmania, a Citie of Thessalie, betwene Phææ and Larissa. The wealth of this Region appeared, when *Ptolemy* appointing *Tigranes* to bring in to the Romanes fixe thousand Talents of Siluer, hee added voluntarily, beyond that summe, to euery souldiour in the Campe fiftie drammes of Siluer, to euery Centurion a thousand, to euery Deputie of a Countrey, and Chiliarche, a Talent.

Their Religion must at first bee that which *Noah* and his Familie professed; after by time corrupted. Heere ( <sup>e</sup> saith our *Berosus* ) *Noah* instructed his posteritie in diuine and humane Sciences, and committed many naturall secrets vnto writing, which the Seythian Armenians commend to their Priests onely; none else being suffered to see, or reade, or teach them. He left also Rituell Bookes, or Ceremoniall, of the which he was tearmed *Saga*, that is, Priest or Bishop. He taught them also Astronomie, and the distinction of yeares and moneths: For which, they esteemed him partaker of diuine Nature, and surnamed him *Olybama* and *Arfa*, that is, the Heauen and the Sunne, and dedicated to him many Cities; some (saith he) remaining at this day, which beare these names. And when he went from thence to gouerne Cytim, which now (as he affirmeth) they call Italy, the Armenians were much affected to him, and after his death accounted him the Soule of the heavenly bodies, and bestowed on him diuine honors. Thus Armenia, where he began, and Italy, where he ended, doe worship him, and ascribe to him Names, Heauen, Sunne, Chaos, the Seede of the World, the Father of the greater and lesse Gods, the Soule of the World, mouing Heauen, and the Creatures, and Man; the God of Peace, Iustice, Holinesse, putting away hurtfull things, and preserving good. And for this cause both Nations signifie him in their writings with the course of the Sunne, and motion of the Moone, and a Scepter of Dominion, persecuting and chasing away the wicked from among the societie of men, and with the chastitie of the bodie, and sanctimonie of the minde, the two keys of Religion and Happinesse. They called also <sup>f</sup> *Tidea*, the mother of all, after her death, *Aretia*, that is, the Earth, and *Etha*, that is, the Fire, because shee had bene Queene of the Holy Rites, and had taught maidens to keepe the holy euerlasting fire from euer going out.

*Noah*, before hee went out of Armenia, had taught men Husbandrie, more studying at Religion and Manners then Wealth and Dainties, which prouoke to vnlawfull things, and had lately procured the wrath of God. And first of all men hee found out and planted Vines, and was therefore called *Iannus*, which to the Aramæans soundeth as much as the Author of Wine. Thus saith *Berosus* lib. 3. and in the fourth Booke hee addeth, That *Nymbros* (the first *Saturne* of Babylon) with his sonne *Iupiter Belus*, stole away those Rituell or Ceremoniall bookes of *Iupiter Sagu*, and came with his people into the Land Sennaar, where hee appointed a Citie, and layd the

the foundation of a great Tower a hundred one and thirtie yeeres after the Flood; but neither finished this, nor founded the other. Old *Tanais* when he went hence, left *Scythia*, with his mother *Araxa*, and some inhabitants, to people Armenia, being the first King thereof; *Sabarius Saga* being consecrated High Priest, from Armenia vnto the Bactrians: all which space (saith hee) in our Age is called *Scythia Saga*. In his fifth booke hee reporteth, That *Iupiter Belus*, possessed with ambition of subduing the whole world, closely endeouored to make (or take) away *Sabarius Saga*, who, being not able otherwise to escape his treacherie, fled away secretly. But *Ninus* the sonne of *Belus*, pursued his fathers intent against *Sabarius*, who substituted his sonne *Barzanes* in his place, and fledde into Sarmatia, and after from thence into Italie, to his father *Lammas*. *Barzanes* was subdued by *Ninus*. But to come to an Authour of better credite, *Strabo* saith, The Armenians and Medes haue in veneration all the Temples of the Persians; but the Armenians especially esteeme the Temples of *Tanais*, as erecting them in other places, so in *Acilefina*. They dedicate vnto them men-servants and women-servants: the most nyppe of that Nation there (dedicating shall I say? or) prostituting their daughters; where after long prostitution with their Goddesse, they are giuen in marriage, none refusing such matches. How much can the shadow, how little can the substance of Religion perswade men to? The Image of *Tanais*, or *Anaitis*, was set vp in her Temple, all of solid golde; and when *Antoninus* warred against the Parthians, this Temple was robbed. The same went, That he which first had layed sacrilegious hands on the spoyles, was smitten blind, and so diseased, that he died thereof. But when *Augustus*, being entertained of an auncient warriour at Bononia, asked him of the truth of this report, he answered, Thou now, O Emperour, drinkest that blood; for I am the man, and whatsoever I haue came by that bootie. This Goddesse is supposed to be the same with *Diana*. A Region of Armenia bare the same name *Anaitis*.

How bloudie Rites the Armenians sometimes vied, appeareth by the Historie of the River *Araxes*, before called *Halmus*, borrowing this later name of a King there reigning; to whom, in warres betwixt him and the Persians, the Oracle prescribed the sacrifice of his two faire daughters. Pietie forbad what pietie commaunded; and while the King would be an vmpire betweene Nature and the Oracle (which is the vsall euent in arbitrement) he satisfied neyther. That the Oracle might be fulfilled, he sacrificed two of noble birth, of notable beautie; that Nature might not be wronged, he wronged Iustice (the true touch-stone of true pietie) he spared his owne, and offered the daughters of *Misakus*: but so he lost both his daughters by *Misakus* emerging sword, and himselfe in this River by himselfe drowned. *Bacchus* loued *Alphesbea*, an Armenian Damsell, and while *Tygris*, then (if you belecue the Scorie) called *Sollax*, was too coole a mediator betweene the two hot louers, he swamme on a Tygers backe. Hence the fable of his Metamorphosis into a Tygre; hence the name left to the River. Armenia was subdued to the Persians by *Cyrus*: one part thereof payed to the Persians twentie thousand Colis for yearly tribute. *Sariaster*, sonne to *Tigranes* the Armenian King, conspired against his father: the Conspirators staled their bloudie faith with a bloudie ceremonie; they let themselves bloud in the right hands, and then dranke it. Wonder, that in such a treacherie (as immediately before the same Author affirmeth of *Mithridates* his sonne) that any man would helpe, or that he durst importune the Gods: no wonder, that so bloudie a scale was annexed to such euidence.

The Temple of *Boris* (mentioned by *Strabo*) may happily be some Monument of *Ninus* deposed, by corruption of the word *Lubur*, as before said, in *Iosephus* out of *Nicomachus Damascenus* calling it *Boris*, with losse of the first syllable. *Iamblicus* accuseth the Armenians of Sooth-saying, and Fortune-telling, by viewing the inwards of Pigeons, Whelpes, and Children. His wordes are in *Sar. 6*.

*Spondet amara rem tenerum vel diuitem orbi  
Testamentum in genibus depulsum columba  
Tractato, Armenius vel Commageneus Aruspex*

g Strab. l. 11.

h Tanais an  
Armenian  
Goddesse;  
Some tearme  
her Anaitis.i Cal. Rhodig.  
l. 13. c. 29.k Gramay  
Armen.l Valer. Max.  
l. 9. c. 11.m Antiq. lib. 14  
cap. 5.

*Pellora pulcherrima rimabatur, exca catelli,  
Interdum & pauci:*

That is,

A tender Louer, or rich Legacie,  
Of child-lesse Rich man, for your destinie,  
Th' Armenian Wizard in hot Lungs doth spie  
Of Pigeons: Or of Whelpes the inwards handling,  
Or sometimes (bloudie search) of children, mangling.

• *Pius* 2.

The Mountaines \* of Armenia pay tribute vnto many Seas: by Phasis and Lycus vnto the Pontike Sea; Cyrus and Araxes vnto the Caspian; Euphrates and Tygris vnto the Red or Persian Sea: these two last are famous for their yearely ouerflowings, the former of them arising amidst three other seas, yet by the incroaching violence of the beetle-browed Hills enforced to a farre longer, more intricate, and tedious way, before he can repose his wearied waues: the other, for his swiftnesse, bearing the name of Tygris, which with the Medes signifieth an Arrow. *Solinus*, cap. 40. saith, That it passeth through the Lake Arethusa, neyther mingling waters nor fishes, quite of another colour from the Lake: it diueth vnder Taurus \*, and bringeth with it much drosse on the other side of the Mountaine, and is againe hidden, and againe restored, and at last carrieth Euphrates into the Sea. The Armenians, besides their naturall Lords, haue been subiect to the Persians; after that, to the Macedonians, and againe to the Persian; after to *Antiochus* Captaines: then, to the Romanes and Parthians, tossed betwixt the Grecians and Saracens; subdued after successiue to the Tartarians, Persians, and Turkes. Of these present Armenians Mr. *Cortwright* preporreth, That they are a people very industrious in all kinde of labour: their women very skilfull and active in shooting and managing any sort of weapon, like the auncient Amazons. Their families are great, the father and all his posteritie dwelling together vnder one Rooft, hauing their substance in common: and when the father dieth, the eldest sonne doth gouerne the rest; all submitting themselves vnder his Regiment: after his death, not his sonne, but the next brother succeedeth, and so after all the brethren are dead, to the eldest sonne. In diet and clothing they are all alike. Of their two Patriarches, and their Christian profession, we are to speake in fitter place.

\* *Sinacatta*  
hath Melaba-  
sus, which is a  
part of Taurus  
l. 2. c. 10.

p Preachers  
Trauels.

The Turcomanians (later inhabitants) are as other the Scythians or Tartarians, (from whence they are deriued) the euish, wandring vp and downe in Tents without certaine habitations, like as the *Cardi* also their Southerly neighbours, their cattell and their robberies being their greatest wealth. Of their Religion (except of such as after their manner be Christians, which we must deferre till a fitter time) we can finde little to say, more then is said already in our Turkish Historie. This we may here deplore of the vnhappie site of Armenia, which though it repeopled the world, yet is it least beholding to her viperous offspring: a mappe of the worldes miseries, through so many ages. For being hemmed alway with mightie neighbours on both sides, it selfe is made the bloudie Lists of their ambitious encounters, alway loosing whosoever wonne, alway the gauntlet of the Challenger, the Crowne of the Conquerour. This (to let passe elder times) the Romanes and Parthians, Greeke Emperours and Saracens, Turkes and Tartarians, Turkes and Mamalukes, Turkes and Persians, do more then enough prove. *Ptolemy* placeth to the North of Armenia, Colchis, washed by the Pontike Sea; Albania by the Caspian; and betwixt these two Iberia, now (together with some part of Armenia) called Georgia, eyther for the honour of their Patron S. *George*, or haply because they descended of those *Georgi*, which *Plinius* nameth among the Caspian inhabitants. *Strabo* \* recordeth foure kindes of people in this Iberia: of the first sort chosen two kings, the one precedent in age and nobilitie, the other a Leader in Warre, and Law-giuer in Peace: the second sort, are the Priests: the third, Husbandmen and Souldiers: the fourth, the vulgar seruile people. These haue all things common by Families, but he is Ruler which is eldest; a thing obserued of the Armenian Christians (as before is said) euen at this day. *Constantinus Porphyrogenitus* \* the Emperour writeth, That the Iberians boast and glorie of their descent from the wife of *Iriah*, which

\* *Lip.* 6. c. 23.  
x *Strab.* l. 11.

\* *Const. de ad-  
ministrando im-  
perio ad Roma-  
num* F. c. 45.

*David*



David defiled, and of the children gotten betweene them. Thus would they seeme to be of kin to *David* and the Virgin *Mariæ*: and for that cause they marrie in their own kindred. They came (they say) from Ierusalem, being warned by Vision to depart thence, and seated themselves in these parts. There departed from Ierusalem *David*, and his brother *Spandiates*, who obtained (say they) such a fauour from God, that no member of his could be wounded in warre, except his heart, which hee therefore diligently armed; whereby he became dreadfull to the Persians, whom he subdued, and placed the Iberians in these their habitations. In the time of *Heraclius* they ayded him against the Persians, which after that became an easie prey to the Saracens. Of the Roman conquests & exploits in Armenia, Colchis, Iberia, Albania, I list not here to relate.

Albania (now *Zuirla*) lyeth North and East betwixt Iberia and the Sea, of which *Strabo* affirmeth, that they need not the Sea, who make no better vse of the land: for they bestow not the least labour in husbandrie, and yet the earth voluntarily and liberally yeeldeth her store: and where it is once sowed, it may twice or thrice be reaped. The men were so simple, that they neyther had vse of money, nor did they number above an hundred; ignorant of weights, measures, war, ciuilitie, husbandrie: there were in vse amongst them fixe and twentie languages. They had Spiders which would procure death vnto men smiling, and some also which did men to die weeping.

They worshipped the Sunne, *Iupiter*, and the Moone, whose Temple was neere to Iberia. The Priest, which ruled it, was next in honour to the King: he performeth the holy Rites, ruleth the holy Region, which is large and full of people: of the sacred Serpents, many, being inspired, doe diuine or prophetic. He which is most rauished with the spirit, wandreth alone through the woods: him the Priest taketh, and bindeth with a sacred chaine, allowing him sumptuous nourishment the space of a yeare, and after bringeth him to be slain with other sacrifices to the Goddesse. The Rites are thus: One which is skilfull of this businesse, holding that sacred speare wherewith they vse to slay the mon, stepping forth, thrusteth it into his heart: in his falling they obserue certaine tokens of diuination: then doe they bring out the bodie into some place, where they all go ouer it. The Albanians honoured olde-age in all men, death in none, accounting it lawefull to mention a dead man; with whom they also buried his wealth. *Plinio* out of *Isgonus* affirmeth, that a people called Albani (not these I thinke, if any) were hoary haired from their childhood, and saw as well by night as by day.

*Myrrelia* (sometime *Colchis*) adioyneth to the Euxine Sea, in which country *Strabo* mentioneth the Temple of *Leucothea*, builded by *Phryxus*: where was also an Oracle, and where a Ramme might not be slaine. This Temple was sometimes very rich, but spoiled by *Pharnax*, and after of *Mithridates*. This countrey the Poets haue made famous by the fables of *Phryxus*, and *Iason*. *Phryxus* the sonne of *Athamas*, Prince of Thebes, and of *Nephela*, with his sister *Helle* fled from their cruell stepdam *Ino*, vpon the backe of a golden Ramme, from which *Helle* falling into the water, gaue name thunto, of her called *Hellespont*: *Phryxus* comming safe into Colchis, sacrificed to *Iupiter*, and hanged vp the fleece of his Ramme in the groue of *Mars*; which custome was yearlye praetised of his posteritie. *Iason* after by command of *Pelias* (seeking by a barbarous enemye, or a dangerous navigation to destroy him) with fourescore and nineteene other companions in the ship, called *Argo*, fetched this fleece from hence by the helpe of *Medea*: and the ship and the Ramme filled heauen with new Constellations. This fable had ground of Historie, howsoeuer by fictions obscured. For the Rivers in Colchis are reported to carrie gold downe with their streams and sands, which the people take with boords bored full of holes, and with fleeces of wooll. Spaine hath of late yeilded many such Argonauts, with longer voyages, seeking the golden Indus Fleece, which their Indian conquest may make the ensigne of their Order more fitly, than their Burgundian inheritance. *Suidas* applyeth this Fleece and Ramme, to books of Alchymie, written in parchments made of Rammes skinner, which *Delrio* accounteth an Art of Naturall Magicke, and possible, howsoeuer these Colchians, as well as the Armenians, Egyptians, Persians, and Chaldeans were infamous for that other, which becaltheth *Demillib*: and *Medea* is most renowned for that science, the ignorance wherof is the best learning.

\* *Dian Calsim*  
lib. 37. c. 49.  
*Agathias* lib. 4.  
*Iornandes* de  
reb. Get.  
† *Roterus. Calius*  
*Bodiginus* l. c. l.  
*Antiquarium*.  
lib. 18. cap. 27.  
*Pius secundus*,  
*Asia*.  
† *Sanfouinus* &  
*Pius secundus*,  
report of such  
Spiders in Ita-  
lie, in Cala-  
bria called  
*Tarantula*.

u *Plin* l. 7. c. 21

x *Diod. Sic.* l. 4:  
*Nat. Com.* lib. 6.  
*Iustin.* l. 43.  
*Strab.* l. 11.

*Suid.* in voce  
*Papae. Delrio*  
*disq. Mag.* l. 1.

y Lib. 2.

2 Annal. 1.6.

Quadus.

\* Aug. Buisby.  
Epist. 3.

a Hailon, cap. 7.

b Tull. in Aca-  
dem. Cimmerij  
quibus aspectum  
solis sine Dano a-  
biquis sine Na-  
tura ademus sine  
eius quem inco-  
lans loci situs.

*Herodotus* is of opinion that *Sesostris* left some of his Armie here at the River *Phas*, perswaded hereunto by the agreement of the Colchians and Egyptians in the same ceremonie of Circumcision, and in the like workes of *Hempe*. *Vadianus* citeth out of *Valerius Flaccus* the like testimonie. *Plinius* in his sixth booke, and fifth chapter, repeateth of *Dioscurias* a Citie of Colchis, whilome so famous, that *Timosthenes* affirmeth that three hundred nations of differing languages lived in it, and afterwards the Roman affaires were there managed by an hundred and thirtie Interpreters. \* *Cornelius Tacitus* saith, that they accounted it vnlawfull to offer a Ramme in Sacrifice, because of *Phryxus* his Ramme, vncertaine, whether it were a beast, or the ensigne of his shippe. They report themselves the issue of the *Theffalians*.

The present *Mengrelians* are rude and barbarous, defending themselves from the *Turks* by their rough Hills and ragged poverie, so inhumane, that they sell their own children to the *Turkes*. I reade not of any other Religion at this day amongst them but *Christian*, such as it is: Some adde these also to the *Georgians*. The wiues of diuers of these people, reported to be exercised in armes and martiall feats, happily gaue occasion to that fable or historie of the *Amazons*.

*Busbequius* saith, that *Colchos* is a very fertile Countrey, but the people idle and carelesse: they plant their Vines at the foote of great Trees, which marriage groweth very fruitfull, the husbands armes being kindly embraced, and plentifully laden. They haue no money, but in stead of buying and selling they vse exchange. If they haue any of the more precious mettals, they are consecrated to the vse of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes paid in the fruits of the earth, whereby his Pallace becommeth a publike store-house to all commers. When Merchants come, they giue him a present, and he feastereth them: the more wine any man drinketh the more welcom he is. They are much giuen to belly-cheare, dauncing, and loose Sonnets, of loue and dalliance. They much caroll the name of *Rowland* or *Orlando*, which name it seemeth passed in them with the *Christian* armies, which conquered the Holy Land. No maruell if *Cane* and *Bacchus* lead in *Venus* betwixt them; which so ruleth in these partes, that the husband bringing home a guest, commends him to his wife & sister, with charge to yield him content and delight, esteeming it a credite, that their wiues can please and be acceptable. Their Virgins become mothers very soone; most of them at ten years old can bring witnesses in their armes (little bigger then a great frogge; which yet after grow tall & square men) to proue that there is neuer a maid the lesse for them. Swearing they hold an excellent qualitie, and to be a fashion-monger in oathes, gloriouly steale cunningly wins great reputation, as of another *Mercurius*; and they which cannot doe it, are holden dullards and blockes. When they goe into a Church, they giue meane respect to the other Images: *Saint George* is so worshipped, that his bodie hooves are kissed of them. *Dadianus* the King of *Colchos* or *Mengrelia*, came a suiter to *Selymus* while *Busbequius* was there. Betwixt them and the *Iberians*, their neighbours, is much discord. And thus much of their present condition.

*Hailon* the *Armenian*, extending the confines of *Georgia* to the great Sea, lieth in this Kingdome is a thing monstrous and wonderfull, which I would not haue spoken nor beleued, had I not seene it with mine owne eyes. In these parts there is a Pounte called *Hailon*, conuaying in circuit three dayes iourney; and so farre is it covered with an obscure darkenes, that none can see any thing, nor dare any enter into it. The inhabitants thereabout affirm, that they haue often heard the voyce of men howling, cockes crowing, neighing of horses, run by the passage of a Riuer, it appeareth to haue signes of habitation. This is reported by the *Armenian* histories to haue come to passe by the hand of God, punishing his *Christian* seruants (by *Sauvours* a *Persian* Idolater, Lord of this place, appointed as a reward for punishing with outward darkenes the inward former blindness and rage of those persecuting Idolaters. Thus *Hailon* becometh a Church (for so *Ortelius* nameth him) but this darkenes seemeth more innocent, and to haue bin the cause of that proverb, *Cimmeria tenebra*.

The *Georgians* (gift in with two mightie aduersaries, the *Persian* and the *Turke*) haue endured much grievance from them both: and, in the late warres, especially from the

the Turke, who hath taken and fortified many of their principall places of importance, Gori, Clisca, Lori, Tomanis, Teflis, the chiefe Citie of Georgia, vnto which from Derbent there yet remains the foundation of a high and thicke wall built by Alexander. Ortelius esteemeth Derbent to be *Caucasiaporta*, which Pliny<sup>d</sup> calleth a mightie worke of nature, &c. Westward from hence is entrance into the Circassian countrey, extending it selfe on *Mentis* five hundred miles, and within land two hundred: Christians they are in profession: from hence the Soldans of Egypt had their slaves, of which were raised their Mamalukes. Their chiefe Cities are Locoppa and Crochuco: at the mouth of Tanais, the Turke hath fortified Asaph. They liue in great part on robberies. In old time in this tract was *Phanagoria*, and therein the Temple of *Zeus* surnamed *Apaturia*, because, that when the Giants assaulted her, she implored the aide of *Heracles*, who slew them all one after another. Cimmerium a towne at these straits, gaue name thereunto, of *Cimmerius Bosphorus*. But little can be said of these in particular, more then generally may be said of the *Scythians*, to whom they are reckoned.

*Georgius Interichus*<sup>f</sup> hath written a tractate of these *Zychi*, or *Circassi*, called of themselves *Adiga*; expressing their vnchristian Christianitie, and barbarous manner of liuing; which I hold fittest in our discouerie of the diuers professions of Christian Religion to relate.

Some s adde vnto Armenia in their moderne Mappes and Discoueries, besides the Turcomani, a people that came thither out of Tartaria, the Curdi, both still retaining the Tartarian and Arabian manner of life in tents, without Cities, Townes, or houses. Their religion halteth betwixt diuers religions of the Turkes, Persians, and Christians of the Iacobite and Nestorian Sects. In heart, they are neither fast to God nor man; dissembling with the Persian and Turke; and better skilled in robbetrie, murder, and faithlesse treacherie (their daily practise) then mysteries of faith and religion. They are also Lords of Bitlis, and some other Cities and holds in those parts. They are called *Courdines* by *Sir Ant. Sherley*; who saith they know no other fruits of the earth but what belonged to the sustenance of their cattell, vpon the milke, butter, and flesh of which they liue, ruled by certaine Princes of their owne, which giue partly an obedience to the Turke, partly to the Persian, as they are neere the confines of the one or the other. Yet in that simplicitie of liuing, through ambition warres grow daily among them, euen to the extirpation of a whole Nation. As wee found freshly when we passed by one of those Princes called *Haderbeague*, all whose people were deuoured by the sword, or carried away captiue by *Cohatbeague*; and himselfe remained onely with some twenty soules in a rocke. Ten thousand of these *Courdines*, subiect to the Turke, abandoned their Countrey, and requested some waste land to be giuen them by *Abas* the present Persian, which gaue them entertainment: one occasion of quarrell betwixt him and the Turke. They are supposed to be a remnant of the ancient *Parchians*, and neuer goe abroad without their armes, bowes, arrowes, scimitars and bucklers, euen when age seemeth to haue fastened one foot in the graue. They adore<sup>h</sup> and worship the Deuill, that he may not hurt them, nor their cattell: they are cruell to all sorts of Christians: their Countrey is therefore called *Terra Diaboli*. One of their Townes is named *Mannscute*, a mile from which is an Hospitall dedicated to Saint *John Baptist*, much frequented as well by Turkes, as Christians, whom superstition hath perswaded, that whosoever wil bestow kidde, sheepe, or money, to releuee the poore of that place, shall both prosper in his journey, and obtaine the forgiueneffe of his sinnes.

c Io. Bat. Ben.

d Plin. l. 6. c. 11.

e Strabo lib. 11.

f Apud Romul.

g G. Bat. Ben.  
Abr. Hart.  
M. Paul.  
Ramul.

Sir A. S. his  
Trauels into  
Persia.

h Cartwrights  
Trauels.



## CHAP. II.

## Of the Medes.

a Lib. 43.

b Strabo lib. 11.

c Plin. l. 6. c. 14.

d Sol. cap. 50.

e Ouid. Meta-  
mor. lib. 2.

Armenia extending it selfe (if *Iustine* have measured rightly) eleven hundred miles, on the East encountreth Media, in which lieth our next perambulation. It received the name of *Medas*, the sonne of *Isapher*, not of *Medus* the sonne of *Medea* and *Iafon*. It is limited to the North, with the Caspian sea; on the South, with Persia; on the East, with Parthia. *Ecbatana*, the chiefe Citie, built (as *Pliny* affirmeth) by *Selenus*, (indeed farre more ancient, and by him happily reedified) is distant from the Caspian Straits twentie miles. These Straits are a narrow way made by hand thorow the hilles, scarce wide enough for a cart to passe, eight miles in length, the rockes manifesting their indignation at this interruption, by obscure frownes, and salt<sup>d</sup> teares continually streaming from them, which I know not by what sudden horror, are presently congealed into ice; also all the Summer time with armies of Serpents keeping the passages. Well may this be the house of Envy: so fitly doth that fable of the Poet agree with the nature of this place.

.....*Domus est imis in vallibus huius,*  
*Abdita. sole carens, non ulli peruia vento,*  
*Tristis, & ignanti plenissima frigoris, & qua*  
*Ignis vacet semper, caligine semper abundet.*  
.....*videt intus edentem*  
*Viperæ carnes, vitiorum alimenta suorum,*  
INVIDIAM. ....

f Iud. 1.

g Lib. 1.

h Iustin. lib. 1.

i Diodorus Sic.  
lib. 2. cap. 7.

j Melan. Chro. l. 2.

k Seel. l. 1. c. 13.

l Diodorus Sic.  
lib. 3. l.m Diodorus lib.  
3. cap. 5.n Stuckius de  
sacris Gentium.

Of *Ecbatana* we read in the Historie of *Iudith*, that *Arpachshad* built the wallies of hewen stones, seuentie cubits high, and fiftie cubits broad, &c. *Herodotus* affirmeth, that after the Assyrians had raigned in Asia five hundred and twenty yeeres, the Medes rebelled, and chose *Deioces* to be their King, and at his command builded him this roiall Citie, and a Pallace of great beautie (the timber whereof was Cedar, ioined with plates of siluer and gold; it was seuen furlongs in compasse) his successours are there reckoned, *Phraortes*, *Cyaxares*, *Astinges*. *Iustine* reporteth that *Arbaces* or *Arbaces*, Lieutenent of the Medes vnder *Sardanapalus*, rebelled against him for his effeminate life, and translated the Empire from the Assyrians, with whom it had continued threene hundred yeeres, to the Medes. *Diodorus Siculus* addeth in this conspiracie, vnto this *Arbaces* the Mede, *Belesus*, whom some call *Phul Beloch* the Babylonian, who shared the State betwixt them; the Babylonian possessing *Babylonia* and *Assyria*; and *Arbaces*, *Media* and *Persia*. Of this more is said before.

In the time of *Ninus*, *Farnus* (saith *Diodorus*) was King of Media, who, encountering with *Ninus* in battell, was there taken, with his wife and seuen sonnes: all which the bloudie Conquerour commanded to be crucified. And thus remained *Medus* hand-maid to the Assyrians, till the time of *Sardanapalus*; but not without some disquiet. For in *Semiramis* time the Medes rebelled, and destroied *Niniue*. But *Semiramis* inuaded their countrey with a mighty army: and comming to the hill *Bagistam*, sacred to *Iupiter*, there pitched her tents; and in the plaine fields made a garden, containing twelue furlongs. Beyond the garden she cut a rocke seventeene furlongs high, grauing therein her owne Image, and an hundred others, bringing her gifts. Some tell this otherwise, that shee pourtraied her owne Image in that huge quantitie, and appointed an hundred Priests continually to attend the same with offerings and diuine worship. At *Chaona* a Citie of Media, she espying another huge rocke in the plaine, caused another garden to be made in the midst thereof, with sumptuous houses of pleasure therein, whence shee might behold all her armie, and there gaue her selfe a long space to rest and voluptuousnesse, making choice of the likeliest Gallants in her Campe for her bed-fellowes, all whom shee after did to death. Thence to *Ecbatana* she made the way shorter, and more passeable, casting downe hilles and exalting the vallies

valleyes into a plaine, still bearing her name. At Ecbatana <sup>m</sup> she built a Pallace, and brought water thither from the hill Orontes, by a laborious and costly channell. And thus did she not onely subdue the rebellious Medes, but made a conquest of Nature in ostentation of her puissance. The same <sup>n</sup> Author telleth, that multitudes of Sparrowes, which eat vp their seeds, forced the inhabitants to leaue their soile; as did Mice cause some parts of Italie, and Frogges (rained out of the clouds) the *Assariote*, and (as wee haue obserued) the Fleas chased away the inhabitants of Myus. How great is the Creator, that of the smallest of his creatures can muster armies to the conquest of them which swell in conceit of their owne greatnesse? Wee like Giants by our wickednesse defie the Heauens, and defile the Earth, saying (by our workes) *Who is the Almighty, that we should serue him?* when as yet this Lord of Hosts need not tame vs with legions of Angels (one could destroy *Senacheribs* host) nor set the Heauens in their courses to fight his battailes (as against the Cananites) nor arraunge the Elements with an ouer-whelming *Chaos* to confound vs, by a Sodomiticall fire, or sirie pestilence, or deluge of waters, or deuouring of the earth: nor needs he Lions to challenge a part of this glorie to their strength and prowesse: Frogges, and Lice, and Flies shall be *Pharaohs* challengers, conquerours, iaylers: And how many Nations in Africa haue the insulting triumphing Grasshoppers exiled from their natie dwellings? Proud man, well may the basest of thy basest seruants thus make thee to see thy basenesse; and by rebelling against thee, argue thy rebellions against their and thy Creator.

But that we be not too farre transported with this nor eniust passion; let vs returne to our Prouince of Media; which *Arbaces* <sup>q</sup> deliuered from Assyrian seruitude, and subiected it together with the Easterne Empire to himselfe, under whose posteritie it continued three hundred and two and twentie yeeres. *Ashyages*, the last, was by *Cyrus* his Nephew, conquered, according to two dreatmes, which had fore-signified this vnto him. In the first he dreamed, that he saw so much hyrne streaming from his daughter *Mandane* (his only childe) that all Asia was drowned therewith: in the other, a Vine grew from her, which shadowed all Asia. His *Magi* <sup>r</sup> told him, that hereby was foretold his nephewes greatnesse, with the losse of his kingdome. To preuent this, he wedded his daughter to *Cambyses* a Persian: and when she was deliuered of a childe, he committed it to *Harpagus* (one of his trusty Counsellors) to be made away. He fearing reuenge from the daughter, if she should after succeed her father, deliuereth the Infant to *Mitradates* the Kings Heard-man, commanding him in *Ashyages* name, to expose it on the mountaine. Hee returning home, found his wife newly deliuered of a dead childe, which, by her entreaty, was laid forth in stead thereof. Her name was *Spaco*, which in the Median language signifieth a Bitch: whence the fable grew, that *Cyrus* being so exposed, was nourished by a Bitch. This Infant growing vp, and called by the Heard-mans name, after ten yeeres was knowne by this occasion. <sup>1</sup> A company of boyes playing together, chose this stripling for their King, who vsed his childish royaltie with more then childish discipline. For hee ordained diuers officers, some of them to be his guard, some builders, messengers, &c. as hee thought fit. Amongst whom was a sonne of one *Artembares*, a man of great estimation, who for neglecting his office, was by this yong kingling seuerely chastised. Hee complained thereof to his father, and the father brought the childe to the King, accusing the indignitie of the fact, that his Heard-mans sonne should deale so malapertly and cruelly, shewing his beaten shoulders to *Ashyages*. The Heard-man and his supposed sonne were sent for, that *Artembares* might be satisfied: where the yong King gaue so good account of that his fact, that *Ashyages* much amazed, tooke the Heard-man aside, and with busie enquirie learned of him all the truth of this matter: wherewith enraged against *Harpagus*, who ought himselfe to haue done that dismall execution, but dissembeling the same, he told him that he would doe sacrifice for the childes safetie, and bade him send his childe to beare *Cyrus* companie, inuiting him also to suppe with him, where he feasted him with the flesh of his owne sonne, whose head, fingers, and toes, were set before him at the last seruice. *Harpagus* bare it as patiently as he could, till fitter occasion of reuenge offered it selfe, which thus fell out. The *Magi* told *Ashyages* that

*m Ecbatana*  
was built be-  
fore *Darius*,  
yea before *Se-*  
*miramis* time.  
*n Diodor. Sic.*  
*lib. 4. cap. 3.*  
*o Lib. 3. cap. 15.*

*p Job 21. 15.*

*Et quæ non pro-*  
*sunt singula;*  
*multa inuident.*  
*Et quod non pos-*  
*sunt singula,*  
*multa nocent.*

*q Reade lib. 1.*  
*cap. 13.*

*r Herodot. l. 1.*  
*Val. Max. &c.*

*1 Justin. lib. 2.*

that

that in this childish kingdome of *Cyrus*, the danger of his dreame was already passed, and that he needed not feare any further danger. Wherefore he was sent into Persia to his parents. After he was now a man, *Harpagus*, hauing secretly solicited the Medes to rebellion against their cruell Soueraigne, acquainted *Cyrus* with his proiect, to that end enclosing a letter in a Hares belly, which he sent to *Cyrus* by one of his handmen: which was with such industrie and successe prosecuted, that *Astyages* lost his Scepter, and *Cyrus* translated the Empire to the Persians. For *Harpagus* being made Generall of the armie of the Medes, reuolted to *Cyrus* with all such as he had made acquainted with his treason. And when the Medes after rebelled in the time of *Darius*, they were forced againe to subiection. The *Magi* were by *Astyages* command crucified: and he himselfe re-enforcing his power, and bidding battell to *Cyrus* the second time, was taken alive, and by his nephew set over the Hyrcans.

\* *Ammian.*  
*Marcel. lib. 23.*

The *Magi* had large and fertill possessions (thus reporteth \* *Ammianus*) assigned them in Media. Their Science called *Magia*, is by *Plato* termed *Machagistia*, which mysticall word signifieth the purest worship of the Gods: to which Science *Zoroaster* of Bactria in old times added many things out of the mysteries of the Chaldees. But because the Persians had from hence their Empire and this religion, by whose armes they were made knowne to the world: there shall bee fitter place to speake of these *Magi*, when we treat of the Persian Rites. In this Region was made the oile *Mithicum*, wherein their arrowes were steeped, which being shot out of a looser bow (for a swifter shot extinguished it) did burne the flesh in which it did stick, and if water were applied to it, the fire there of encreased; Nor could any remedy cure the same, but hurling dust thereon. It was composed of *Naphtha*. The Medes made league with this ceremonie. They wounded the souldiers of each partie, either licked others blood. The North parts of Media were barren, and therefore they lived on Apples, dried and stamped together: of roasted Almons they made bread, and wine of the roots of herbs. This and Venison was their food. In one plaine of Media were pastured fiftie thousand Mares, belonging to the King: the herbe whereon they principally fed, is still called *Medica*. The race of horses, called *Nisai*, were heere bred, and hence dispersed all ouer the East.

† *Boem. lib. 2.*  
*Francisco Thamar. lib. 2.*

u *Pius secundus*  
*Asia.*

x *Alex. ab Alex.*  
*lib. 4. c. 23.*

y *Bar. apud Eu-*  
*seb. de preparat.*  
*Euang. l. 6. ca. 8.*

z *Plutarch. de*  
*orb. Lun.*  
*Gramaye.*  
*Curtius lib. 3.*

Among the Medes, none might be King by the law of the Countrey, except he were in stature and strength eminent. All the Medes (saith *Bardanes* a famous Chaldean) nourish dogges with great care, to which they cast men ready to die (while they are yet breathing) to be deuoured of them.

The Medes worshipped the fire, with barbarous honours done thereto. Their Kings held such Maiestic, that none might laugh or spit before them: They were seldom seene of their people: They had alway Musicians attending them. Their wives and children accompanied them in their battailes.

a *Dan. 6. 8.*  
*Ester 1. 8.*

The name of the Medes remained famous after the Persian conquest, as appeareth by the stile which the Scripture giueth them: *the law of the Medes and Persians which was unchangeable*, the King himselfe not hauing power to reuoke his sentence.

b *Scalig. Can.*  
*l. 3. c. 1.*

c *R. Reinec.*  
*Syntag. de sa-*  
*mil. c. 10. 1.*

As for the Catalogue of the Kings which succeeded *Arbaces*, vntill the time of *Astyages*, and the times of their raigne, we haue before shewed it out of *Scaliger*, in our first booke, Chap. 13. True it is, that all agree not in that account. *Reimerus* & *Romneccius* leaue out diuers of them, and numbeth the yeeres of the Median Dynastie but 261: whereas our former account hath 322. But I had rather referre the Reader to that Catalogue, then trouble him with new out of this or other Authors.

d *Maginus The-*  
*saur. Geog.*

Media hath beene divided into *Media Maior*, and *Atropatia*: the former containeth Tauris; supposed by *Ortelius* to be the forenamed *Ecbatana* (yet now wanting walles altogether) containing in circuit fixteene miles, and of people two hundred thousand; subdiuided to the Turke 1585. and before by *Selim* and *Soliman*; but since recovered by the Persian, *Saltania* famous for the fairest Moschee in the East. *Caspian*, to which the Persian hath removed the royall seat from Tauris. The lake of Van three hundred miles long, and an hundred and fiftie broad (after *Strabo*, *Manlianus* *Lacus*) of salt water the greatest next to *Meotic*. *Gyllius* affirmeth, that eight great riuers runne into it, without any apparent issue to the sea.

e *J. B. B.*

f *Strab. l. 11.*  
g *Pet. Gyllius in*  
*Ortelio l. 1. c. 1.*

*Atropatia*



*Arropatia* is now called *Seruan*; the chiefe Citie is *Sümächla*, or *Shamaki*, in which the *Sophi* not long since<sup>b</sup> built a Turret of flint and free-stone, and in a ranke of flints therein did set the heads of the Nobilitie and Gentry of the Countrey, for a terror to the rest: the quarrell was pretended for Religion, intended for Soueraigntie.

Their ancient Religion<sup>i</sup> differed not much from the Persian, and such also is it still. Their Kings had many wiues, which custome extended after to the Villages and mountaines, in so much that they might not haue lesse then seuen. The women<sup>l</sup> also esteemed it a credit to haue many husbands, and a miserable calamitie to haue lesse then five. *Cyrus* subdued them to the Persians, *Alexander* to the Macedons. What should we speake of the Parthians? who made *Ecbatana* their seate royall in the summer time: and of the Saracens, Tartars, Persians and Turkes, who haue successiue-ly vexed these Countreies?

Not farre from *Shamaki*, saith Master *Ienkinson*<sup>m</sup>, was an old Castle, called *Gullistone* (now beaten downe by the *Sophi*) and not farre from thence a Nunrie of sumptuous building, wherein was buried a Kings daughter, named *Ameleck Channa*: who slew her selfe with a knife, for that her father would haue forced her (shee professing chastitie) to haue married a Tartar King: vpon which occasion the maidens euery yeare resort thither to bewaile her death.

There is also a high hill called *Quiquifs*; vpon the top whereof (they<sup>n</sup> say) dwelt a Giant named *Arnosse*, hauing on his head two great hornes, and eares and eyes like a Horse, and a taile like a Cow, who kept a passage thereby, till one *Haucoir Hamsha* (a holy man) bound him with his woman *Lamsache* and his sonne *After*; who is therefore had in Saint-like reputation.

*Obdolonian* King of this countrey vnder the *Sophi*, besides gracious entertainment granted vnto Master *Anthony Ienkinson* for our English Merchants great priuiledges, Anno 1563.

*Gilan*, also anciently *Gela*, is reckoned to *Media*. Into these Cities of *Media* the Israelites were transported, together with their Religion by *Salmaneser* the Assyrian: God in his manifold wisdom so punishing their sinnes, and withall dispersing some sparkes of diuine truth.

<sup>b</sup> Hak. Asi. Ienkinson.

<sup>i</sup> Plut. de facie in orb. Lun.  
<sup>k</sup> Strabo lib 11:  
<sup>l</sup> Cal. 1. 18. c. 29.

<sup>m</sup> Hak. Voyag. Iou. 1.

<sup>n</sup> A fabulous report of the Medes:

<sup>o</sup> 2. Reg. 17. 6.

CHAP. III.

*Of the Parthians, and Hyrcanians.*

**P**Arthia is placed by *Pliny*<sup>a</sup> in the rootes of the hilles: hauing on the East the Arians; on the West, the Medes; on the South, Carmania; on the North, Hyrcania, rounded with deserts. He affirmeth that the Kingdomes of the Parthians were eightene. Eleuen of them neere to the Caspian sea; and the other seuen neere the red sea. The word Parthian signifieth with the Scythians *an exile*. Their chiefe Citie was *Hecatompylos*, now (as some<sup>b</sup> affirme) *Hispaham*, for the excellencie thereof called of the Persians, *Halfe the World*. These Scythian exiles in the times of the Assyrians, Medes, Persians, and Macedonians, were an obscure people, the prey of euery Conquerour, which after seemed to diuide the world with the Romans. Their speech was mixt of the Median and Scythian: their armies consisted most part of seruants, which they held in great respect, instructing them in feats of armes. In an armie of fiftie thousand, wherewith they encountered *Antony*, there were only eight hundred free-men. The Parthians<sup>c</sup> had no vse of gold or siluer, but in their armor. They had many wiues, wherof they were so ielalous, that they forbade them the sight of other men. They performed all buisnes priuate and publike on horse-backe; this being the distinction of free-men from seruants. Their burial was in the bellies of birds, or dogs. Their naked bones were after couered with earth: they were exceedingly superstitious in the worship of their gods: a stout, vnquiet, seditious, vnfaithfull people. *Asfages*, first a famous theefe, after, the Founder of that Kingdome, left no lesse memorie of himselfe amongst the Par-

<sup>a</sup> Lib. 6. 152

<sup>b</sup> *Maginid*.

<sup>c</sup> *Iustin. 45.*

H h

thians.

d *Am. Mar.*  
*lib. 23.*

e *Iustin. lib. 42.*

f *Vadianus.*  
See fol. 5.

g *Iustin. lib. 41.*  
*Dion Cassius*  
*lib. 40.*  
*Pius secundus*  
*Asia.*  
*Gramaye Par-*  
*thica; P. Bize-*  
*rus Rerum Per-*  
*sicarum. lib. 30.*

h *Reade lib. 1.*  
*cap. 13.*

i *L. Florus lib. 3.*  
*cap. 11.*

k *Ioseph. Antiq.*  
*lib. 14 cap. 12.*

l *Stadius in*  
*Florum.*

thians, then *Cyrus* among the Persians, or *Alexander* among the Macedonians. The day wherein he ouerthrew *Selenus*, was solemnely obserued euery yeare amongst them, as the beginning of their libertie. Of him they called all their Kings *Arfaces*; the Roman Emperours are named *Casars*. They <sup>d</sup> called themselves the brethren of the Sunne and Moone, which are in those places worshipped. This *Arfaces* was worshipped after his death. They were no lesse bloudie to their brethren, when they came to the Crowne, then the *Ottomans* are at this day. *Phrabartes* <sup>e</sup> slew thirty of his brethren, and before them, his father, and after, his sonne, rather then he would endure a possibilitie of a Competitor. About <sup>f</sup> 224. yeares after Christ, *Artabanus* the last Persian King being slaine by *Artaxires* or *Artaxares* the Persian, the Empire returned to the Persians, who were thereof depriued by the Saracens; and they againe by the Tartars: and now for the greatest part vnder the Sophi: they had their cup-quarrels, struing who should draw deepest: which custome we need not goe into Parthia to seeke. *Strabo* mentioneth among the Parthians a Colledge or Senate of *Magi* and Wise-men. Their ancient religious Rites I finde not particularly related.

The Parthian affaires are thus by some <sup>g</sup> related. After *Alexanders* death, none of the Macedonians vouchsafing so meane a Prouince, *Stragonor* a forreiner obtained it: after which the Macedonians, contending in ciuill quarrels for the Soueraigntie, Parthia wauered in vncertaintie, till in the time of *Selenus* the nephew of *Antiochus*, *Theodotus*, Deputie of Cachia, entituled himselfe King: so giuing example of rebellion to the Easterne Nations, which *Arfaces* among the Parthians easily followed. He combining himselfe with *Theodotus*, and after his death, with his sonne, strengthened himselfe in his new erected government of two Cities. But *Selenus* taking armes against him, was by him ouerthrowne in battell: which day first gaue light to the Parthian greatnesse, not vnworthily obserued therefore of their posteritie with solemnities. For *Selenus* being by more important affaires called home, the Parthians had leasure to establish their hopes. *Athenaus* reporteth that *Arfaces* tooke him prisoner, and after gentle vsage he sent him home.

After this first, came a second *Arfaces*, who encountered with *Antiochus* the sonne of *Selenus*, comming against him with an armie of an hundred thousand foot-men, and twentie thousand horse. The issue was, they parted friends in mutuall league. *Priapatius* or *Pampatius* was their third King, to whom *Phraates* his sonne succeeded; and next, his brother *Mithradates*, who subdued the Medes and Helimæans, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. He tooke *Demetrius* King of Syria prisoner: and died in his old age. His sonne *Phraates* was the fourth: on whom *Antiochus* warred, and the Parthian opposed against him his brother *Demetrius*, till then detained prisoner. But while he warred against the Scythians, by treason of his owne subiects he was slaine; and *Artabanus* his vncle placed in his roome. Hee also soone after died of a wound receiued in the field: and his sonne *Mithridates* succeeded, whom the Parthian Senate expelled and deposed. But others reckon betweene *Artabanus* and *Mithridates*, *Pacornus*, and his sonne *Phraates*. So vncertaine is the Parthian Historie; for which cause also <sup>h</sup> *Scaliger* blameth *Onuphrius* for being too peremptorie in such vncertainties.

Next in order is reckoned *Orodes* or *Herodes*, who besieged his said brother *Mithradates* in Babylon, and tooke both it and him, and caused him to be slaine in his sight. Against him *Crassus* the Roman Consul (moued with couetousnes, <sup>i</sup> hatefull to God and man, saith *Florus*) led the Roman Legions to winne the Parthian gold: And by the way, <sup>k</sup> passing thorow Iudæa, spoiled the sacred Treasure which *Pompey* spared, amounting to two thousand talents, and robbed the Temple of eight thousand talents besides. Hee also carried away a beame of solid gold, weighing three hundred *Alina* (euery *Alina* is two pound and a halfe Roman) deliuered vnto him by *Eleazarus* the Treasurer, vpon condition to take nothing else. But *Crassus* violated the oath which he had giuen to *Eleazarus*, and carried all hee liked. Many dismall <sup>l</sup> prelages prohibited *Crassus* this expedition, as the curses of the Tribune, whom *Dion*, *Plutarch*, and *Appian* call *Ateius Capito*. Those curses were denounced with inuocation of some vnkowne gods. Also the Roman ensignes were drowned, with sudden tempests

pestis in Euphrates: and when<sup>m</sup> he had sacrificed to *Vannu*, his sonne stumbled and fell, and *Crassus* with him. He rejected the Legats of the Parthian, alledging the former league with *Pompey*. Thus posting to his destruction, one *Mazatru* (as *Florus* calls him; or as *Plutarch*; *Ariamnes*; *Dion*, and *Appianus* name him *Augartu*) encountered him, not with armes, but with artes and wiles, professing great hostilitie to the Parthians. *Crassus* following his aduice, led his army into by-waies and deserts, til being brought into the Parthian snares, his new guide forsooke him, and the couetous Consul, with his sonne were slaine, and eleven Roman Legions taken or left in the place. His head and periured right hand were sent by *Surina* the Parthian Generall (who was said to haue then in the field with him twelve hundred Concubines; and a thousand Camels laden with his owne furniture) vnto King *Orodes*: who contumeliously, (if contumelie and meric can ioyne societie) vsed the same, powring into his iawes, sometimes greedie of that metall, molten gold. *Orodes* enuying *Surina* the glory of this victorie, slew him, and committed the remnants of that warre to be pursued by his sonne *Pacorus*, adioyning to him in that exploit *Osaces*. In the ciuill warres they tooke part with *Pompey* against *Caesar*. *Pacorus* being receiued into societie of the Kingdom with his father, inuaded Iudæa, and placing *Antigonu* in the Kingdome, captiued *Hircannu*. But whiles he aspired to greater hopes, he lost himselfe and his armie, in which were twentie thousand horse-men, in a battell with *Ventidamu*; who by a wily Stratageme, counterfeiting flight and feare, and suffering the Parthians to come vp to their tents, that they had now no space for their artowes, effected this ouerthrow.

*Pacorus* his head reduced the Cities of Syria to the Roman subiection, without further warre. This newes made his father madde, who before boasting of the conquest of Asia by *Pacorus*, now in many dayes did neither speake nor eate: but when he once did open his mouth, all his speech was *Pacorus*, who still seemed present vnto him. In this extaticall moode, *Phraates*, one of his thirtie sonnes, which he had by so many Concubines, slew him, and after them his brethren, as before is said, with a sonne also of his owne. This crueltie caused many Parthians to betake themselues to voluntarie exile, among which *Monases* prouoked<sup>a</sup> *Antonius* to warre vpon this Tyrant. He did so, but with bad successe, of fixteene Legions scarce bringing the third part backe againe. *Phraates*, impotent and vncapable of so glorious aduentures, grew into such insolencies, that the people exiled him, and placed *Tiridates* in his roome; who was soon after displaced by the Scythians, and *Phraates* restored to his place. *Tiridates* fled to *Augustus* (then warring in Spaine) for refuge and aide, carrying with him the sonne of *Phraates*, whom *Caesar* sent backe againe to his father without any price, maintaining neither partie against the other, but allowing liberall prouision to *Tiridates*.

But after this, *Augustus* going into the East, the Parthian fearing ill measure, redelivered all the Roman captiues, and ensignes, and gaue hostages also, his two sonnes, with their wiues and children, and resigned Armenia to the Romans. *Phraatax* his son slew him, with greatest iniustice repaying that which was most iust, and due to his former parricide. This *Phraatax*, vsing incestuous acquaintance with his mother *Thermusa* (an Italian, whom *Augustus* had bestowed on *Phraates*, and by whose helpe hee was slaine) was killed in an vprore, leauing his sonne *Orodes* his successor. He also in a conspiracie was killed: and *Vonon* substituted, whom the Parthians not long enduring, forced to seeke helpe of the Romans, where he was perfidiously slaine.

*Artabanus* obtained the Empire, from whence hee was after chased by *Vitellius*, who placed *Tiridates* in the throne, which he had scarce warmed, when *Artabanus* recovered it, and after left it to his sonne *Bardanes*; the Arfacian stocke being now possessed. This *Bardanes* whiles he minded warres against the Romans, is killed of his owne. *Gotarzes* his brother succeeded to the Scepter: which he held, notwithstanding the decree of the Roman Senate for *Maherdates* the son of *Vonon*, whom he tooke and cut off his eares: *Vohones* was his successor, a little while, and presently after *Vologases*, his sonne. The next was *Artabanus*, and after him *Pacorus*; and in the next place *Cosdres* his brother: against whom *Traian* warred with good successe, who extended the Roman Empire to the Indians. But *Adrian* renewed league with the Parthian, *Partabanaspates*

m *Plutarch*.  
*Crassus*. *Liuy*.  
epitome lib. 108.  
*Eutropij* lib. 8.  
*Dion. Cassi.* 40.  
*Sim. Maioli* dies  
*Canie*. Colloq. 16.

n *Flor.* l. 4. c. 10.  
*Dion.* lib. 49.

o *Suetonius* in  
*vita Augusti*,  
cap. 21.

p *Suetonius* in  
*vita Augusti*,  
lib. 49.

q *Max. Burek-*  
*lechner*. 1. thes. hist.  
lib. 6. tom. 1.

r *Cornel. Tacit.*  
*Annal.* lib. 11.



f Herodiani  
Macrinus.

e Iof. Scal. Ca-  
non. I. jag. l. 2.

u Cor. Tac. l. 12.

x Athenæus lib.  
4. cap. 14.

y Herodiani  
Macrinus  
z Eusebius de  
prepar. Evang.  
lib. 6. cap. 8.  
a Sueton. Cali-  
gula. 5.

b Seneca in Oe-  
dipo.

c Am. Marcol.  
lib. 23.  
d Lucanus.

naspates succeeded: and soone after *Vologases*, who left here his sonne of the same name, deprived by his brother *Artabanus*. He being vniustly dealt with by the Romans trecherie, draue them to sue for peace: which, after that *Antoninus* the author of the breach was dead, was easily obtained by *Macrinus* his successor. But *Artabanus* a Persian preuailed better, in a third battell overthrowing him, and reducing the Kings dome after such a world of yeares to the Persian name. Some reckon this 472. yeares from *Asaces*, and 228. after Christ. *Scaliger* reckoneth the time of the Parthian Dynastie 479. yeares. The number of their Kings after this computation is nine and twentie. They which list to see further of their warres with the Romans, may read the Roman Authors which haue written the same: the summe whereof is here presented to your view.

*Cornelius Tacitus* tells a merry tale (for I thinke these tragedies haue wearied you) and pertinent to our purpose, of a good fellow-like *Heracles*, whom the Parthians worshipped. This kind hearted god warneth his Priests in a dreame, that neere to his Temple they should see horses readie furnished for hunting, which they doe, lading them with quiuers full of arrowes. These after much running vp and downe the Forrest, returne home at night blowing and breathlesse, their quiuers being emptied. And *Heracles* (no nigard of his vision) acquainteth the Priests at night by another vision with all his disport, what woods he hath ranged, and the places of his game. They searching the places, finde the slaine beasts;

Better fellowship, certaine, had their *Heracles*, then their Kings, when they invited any to their feasts. For the King had his table alone and lofty, the guests sit below on the ground, and, like dogges, feed on that which the King casteth to them. And many times vpon occasion of the Kings displeasure, they are haled thence and scourged, and yet they then, prostrate on the ground, adore their striker. They worshipped the Sunne at his rising. *Bardanes* in *Eusebius*, saith of them, that to kill his wife, or sonne, or daughter, or brother, or sister (yet vnmarried) was not prohibited by the law to any Parthian, nor any way subiect to punishment. The Parthian ensigne was a Dragon; the royall ensigne a bow: their stile was, *King of Kings*; they ware double crowne. They had an oyntment made of a certaine composition, which no private man might vse. Nor might any else drinke of the waters of *Chonspes* and *Eulan*. None might come to the King without a present. The *Magi* were in great authoritie with them. Their Rites were mixt of the Persian and Scythian. Nothing was more severely punished then adulterie. A seruant might not be made free, nor might be suffered (except in the warres) to ride, or a free-man to goe on foot. Their fight was more dangerous in flying, then in standing or giuing the onser.

*Terga b conuersi metuenda Parthi.*

The Parthians flight doth most affright.

They account them the most happie which are slaine in battell. They which die a naturall death are vbraided with cowardise. Their fight *Lucan* describeth:

*Pugna levis, bellumq; fugax, turmæq; fugaces,  
Et melior cessisse loco, quam pellere, miles:  
Illi a terra dolis, nec Mariem cominus unquam  
Ansa pati virtus, sed longè tendere nervos.*

That is,

Light skirmish, fleeing warre, and scattered bands,  
And better souldiers when they runne away,  
Then to beare off an enemy that stands.  
Their craftie caltrops on the ground they lay:  
Nor dares their courage come to right-downe blowes,  
But fighteth further off most trusting to their bowes.

e Pius secundus  
Gramaye Parth.

Many Cities amongst them, and two thousand Villages are said to haue beene overwhelmed with Earth-quakes. They are said to be of spare diet, to eate no flesh, but

that which they take in hunting: to feed with their swords girt to them, to eat Locusts: to be false lyers and perfidious: to haue store of wiues and strumpets. Their countrey is now called Arach; in it is made great quantitie of silkes. *Isidorus Characenus*<sup>d</sup> hath set down the seuerall countries, with their dimensions, how many Schani each of them containeth, with their chiefe Cities, and their waies and distances; which giueth great light to Geography, and the knowledge of the Parthian greatnesse. *Schani* is accounted threescore furlongs.

d *Is. char.*  
e *Isidorus*  
f *Schani*

Hyrcania (now called Straua or Diargument) hath on the West, Media; on the East Margiana; on the South, Parthia; on the North, the Sea, which hereof is called the *Hyrcane*, otherwise *Caspian*. Famous it hath beene, and is, for store of woods and Tygers. There are also other wilde beasts. Here in the Citie Nabarca was an Oracle, which gaue answers by dreames.

Some Riuer in this countrey haue so steepe a fall into the Sea, that vnder the waters the people resort to sacrifice or banquet: the streame shooting violently ouer their heads, without wetting them. *Ionius* writeth, That the ayre is vnwholsome by reason of the Fennes. Straua the chiefe Citie aboundeth in trafficke for Silke. The Ilands before it in the Sea, were no lesse refuge to the inhabitants in the *Tamberlaine-tempest*, then to the Italians in the time of *Attila*, those places where now Venice standeth. Their Religion, as their State, both in times past and present, hath followed the Persian, of whom we are next to speake.

e *Contaren. hist.*  
f *of Venice.*

It is reported<sup>f</sup> of the *Tappiri*, inhabiting neere to Hyrcania, That their custome was to bestow their wiues on other men, when they had borne them two or three children: so did *Cato* his wife *Martia*, on *Hortensius*: and such, saith *Vertomannus*, is the custome at this day of the Indians in *Calechut*, to exchange wiues in token of friendship.

f *Strab. l. 11.*

They had wine in such estimation, that they annointed their bodies therewith. The *Caspj* shut vp their parents, after they are come to the age of seuentie years, and there in respect of pietie (what more could the impious doe?) starue them to death. Some say, That after that age they place them in some desert, & a farre off obserue the euent. If the fowles seize on them with their talents, and teare them out of their coffins, they account it a great happinesse: not so, if dogs or wilde beasts prey thereon. But if nothing meddle therewith, it is accounted a miserable and lamentable case. The *Derbices* account all faults (though neuer so small) worthy of the utmost punishment. The *Earth* was their Goddesse: to their holies they admitted nothing female, nor to their tables. They killed such as were aboue seuentie yeares old, calling to that bloody banquet their neighbours, esteeming such miserable, as by disease were intercepted and taken away. Olde womens flesh they eate not; but strangled, and then buried them: they likewise buried such as died before that age.

g *Calvus Rhod.*  
lib. 18. cap. 28.

### CHAP. IIII.

*Of Persia, and the Persian State, vntill the Mahometan conquest.*

**P**ersia, if we take it strictly, is thus bounded by<sup>a</sup> *Ptolomey*: It hath on the North, Media; on the East, Carmania; on the West, Sufiana; on the South, part of the Persian Gulfe. But this name is sometimes stretched as farre, as that wide and spacious Kingdome; all that Empire being often called in Authors, Persia, and differing in the bounds and limits, according to the enlarging or contracting of that Monarchie. It is supposed, that the Persians descended of *Elam*, the sodne of<sup>a</sup> *Shem*; whose name remained vnto a Region called *Elamais*, mentioned by<sup>b</sup> *Ptolomey*, placed in the North partes of Media. *Pliny* mentioneth<sup>c</sup> the *Elamites*, on the South next to the Sea, which name *Ierome*<sup>d</sup> in his daies gaue to one of that nation, *frater quidam Elamita*, &c. *Xenophon* also nameth the Tribe of the *Elamites*. *Moses* telleth of the reigne and power of *Chederlaomer* King of *Elam*,<sup>e</sup> in that morning of the world extended to the borders of Canaan. *Herodotus* reportes, that they were call'd of the Greeks *Cephene*; of the neighboring nations, *Artes*, *Suidas* affirms that they were call'd of the inhabitants *Magog*, & *Magnesai*.

\* *Lib. 6. cap. 4.*

a *Gen. 10. 12.*  
b *Ptol. lib. 6. c. 2.*

c *Plin. l. 6. c. 18.*  
d *Hieron. in 8.*  
e *Xenophon.*  
f *Gen. 14.*  
g *Herodot. lib. 7.*  
h *Suidas in verb. Magog.*

h *Ortelij Theat.*  
 & *Theſaurus.*

i P. *Bizar. Hi-*  
*ſtoria rerum*  
*Perſicarum.*  
*Chriſt. Perſel.*  
*metaph. hiftori.*  
*pari 1.*  
 k *Eſ. 44. 28.*

l *Herodot. lib. 1.*  
*Juſtin. lib. 1.*

\* Of this fami-  
 ly and other of  
 the Perſians,  
 ſee *Reineccius*  
*tom. 1.*

\* *Chriſt. Perſel.*  
*Metaph. hiftor.*  
*pari 1.*  
 m *Strab. lib. 15*  
 n *Plutarch in*  
*vita Artaxerxis*  
 o *Polyaniſt. 2.*  
*ſtrat.*  
 p *A.M. 3402.*  
 q 3409. *Caluiſ.*

\* Great were  
 the treaſures  
 which *Cyrus*  
 gate in his  
 warres; but his  
 expenſes in  
 his daily dyet  
 (engrauen in a  
 pillar, which  
*Alexander* cau-  
 ſed to be ra-  
 ſed) ſeeme in-  
 credible: the  
 particulars  
 whereof, ſee in  
*Polyen. lib. 4.*  
 and *Opmeerus*  
*pag. 105.*  
 r *Scalig. Caluiſ-*  
*ſin. Ali. A. M.*  
*3421.*  
 s *Ezra. 1. 2.*  
 t *Scal. Proleg.*  
 ad *Em. T. ed. vit.*  
 & in not. *Frag.*

Other names are by *Ortelius* <sup>h</sup> added, *Chorſori*, *Achamenij*, *Panchaia*, &c. It was cal-  
 led *Persia* of *Persens* the ſonne of *Danae*, or of *Perſes* the ſonne of *Andromeda*; or (as  
 others) of *Perſes* the ſonne of *Medea*.

From the time of *Cbeordaomer*, whom *Abram* with his houſhold-armie ouerthrew,  
 vntill the time of *Cyrus*, little mention is made of them: he freed them from the Me-  
 dian ſeruitude, and erected firſt that mightie Perſian Monarchie. *Bizarus* <sup>i</sup> (which  
 hath written twelue bookes of the Perſian affaires) ſuppoſeth that in that time of their  
 ſubiection to the Affyrians and Medes, they had Gouvernours, and lawes, of their own:  
 onely owing a tributarie ſubiection to the other, as their ſupreme Lords. This he col-  
 lecteth out of *Xenophon*. *Cyrus* was by name foretold by *Eſay* <sup>k</sup>, and the re-building  
 of *Ieruſalem*, and the Temple, by his authoritie, before that Babylonian Monarchie  
 was erected which deſtroyed them. God after revealed to *Nebuchadnezzar* and *Dan-*  
*iel* by dreames, this Perſian both riſing and fall. And by dreames did he make way va-  
 to the effecting of his decree; as appeareth in *Herodotus*, *Infine* and others. For *Aſi-*  
*ages* <sup>l</sup> dreaming that he ſaw a Vine growing out of the wombe of his daughter *Man-*  
*dane*, which couered all *Aſia* (interpreted by his Wizards, of the ſubuerſion of his  
 Kingdome by his daughters future iſſue) married her, as before is ſaid, to *Cambyſes*, a  
 Perſian, deſcended of the ſtock of *Persens* ſonne of *Iupiter*, and *Danae*, and the ſon  
 of *Achamenes*, \* that ſo in that remote Region, meanes might faile vnto any aſpiring  
 deſignes. The Chaldzans report, as *Alphans* recordeth out of *Megaſthenes*, that *Ne-*  
*buchodonosor* hauing conquered all *Libya*, and *Aſia*, as farre as *Armenia*, at his returne,  
 rauiſhed with diuine furie, cried out, That a Perſian Mule ſhould come, and ſubdue the  
 Babylonians. This agrees ſomewhat both with the dreame, and the madneſſe recorded  
 of that King by *Daniel*, Chap. 2. and 4. The Oracle of *Delphos* made like anſwer to  
*Craſus*, That the *Lydians* ſhould then flee, when a Mule ſhould gouerne the Medes. He  
 was termed a Mule, \* becauſe of his more noble parentage by the mother, then the fa-  
 ther, and their diuerſitie of Nation. *Strabo* <sup>m</sup> thinkes he was called *Cyrus* of a River in  
 Perſia, being before called *Agradatus*. *Plutarch* <sup>n</sup> ſaith, he was called *Cyrus* of the Sun,  
 which with the Perſians hath that name. *Polyanius* <sup>o</sup> calleth his wife *Nitetis*, daugh-  
 ter of *Aprias* King of *Egypt*. *Suidas* ſaith it was *Bardane*, and that ſhe was daughter  
 of *Cyaxares*, otherwiſe called *Darius Medus*. He conquered the Median Empire firſt;  
 and after added two others, the *Lydian* and *Babylonian*. *Craſus* the *Lydian* con-  
 ſulting with the Oracle about the ſucceſſe of his warre, receiued anſwer:

Κροῖς ὁ ἄλλω διαβὰς μεγάλης ἀρχῆς καταλύσει,

That is,

*Craſus paſſing Hale, great ſtate ſhall make to fall.*

This he interpreted of the ouerthrowe of *Cyrus*, but proued it in himſelfe; *Craſus* his  
 ſonne had beene mute, till (now ſeeing the ſword of the enimie readie to giue the fi-  
 rall ſtroake vnto his father) violence of ſudden paſſion brake open thoſe barres and  
 ſtoppes which Nature had ſet before as impediments to his ſpeech, \* and by his firſt  
 moſt fortunate-infortunate language, cried to the bloudie ſouldiers to ſpare his fa-  
 ther. After his many great exploits, he warred vpon *Thamyris* the *Scythian* Queen,  
 where he loſt his life. I know not how, Diuine Prouidence ſeemeth to haue ſet thoſe  
*Scythian* ſtints to the Perſian proceedings; thoſe great Monarches, both in the elder  
 and our later world, euer finding thoſe Northerne windes croſſing, and in ſome di-  
 ſmall ſucceſſe prohibiting their ambition that way..

*Cyrus* was of ſo firme memorie, that he could call all the ſouldiers ( ſome ſay but all  
 that had any place of command) by their proper names. He ordained, that his ſouldiers  
 ſhould in the firſt ioyning with the enimie ſing certaine Hymnes to *Caſtor* & *Pollux*,  
 that by this means they ſhould not be ſurpriſed with ſudden feare. He gaue leaue to the  
 Iewes to return and re-people their country, and to re-build the Temple. *A.M. 3419.*  
*Ezra* calleth this the firſt yeare of *Cyrus*; not the firſt of his raigne, but of his  *Eaſtern*  
*Monarchie*, as in his Ediſt himſelfe proclaymeth; *The Lord God of heauen hath giuen me*  
*all the Kingdomes of the earth.* For after he had overcome *Darius Medus* (whom *Ber-*  
*ſus* calleth *Nabonnius*) in battell, and forced him to keepe himſelfe in *Borſippa*: hee  
 beſieged



besieged and obtained Babylon, where spending som time for the settling of his affairs, he after that forced *Darius* to yeelde; and returning to Babylon, made a conquest of *Sufiana*. All which atchieued, the ninth yeare after the taking of Babylon, the seuentieth of the Iewish Captiuitie, the nine and twentieth of his raigne, and the first of that his Babylonian Empire, he made the Decree aboue mentioned, and died the second yeare after. It is probable also, that the Persians who held *Cyrus* in such veneration, began their *Era*, or new Computation, from this time of his settled Empire: an honor giuen after by the Easterne world to *Alexander* in like manner. The Babylonian Kingdome was thus diuided and giuen to the *Medes* and *Persians*; first to *Darius*, by bloud<sup>Dan. 5. 28.</sup> and descent a Mede, and after, by conquest to *Cyrus* a Persian.

We haue large Fragments of *Ctesias* (who was present in the battell betweene *Alexander* and *Cyrus*, as was *Xenophon* also, who hath written the same at large) collected and reserued by *Photius*, who saith, hee had read foure and twentie bookes of this *Ctesias* his *Perfica*, in which he much differeth from the reports of *Herodotus*; professing, that he had cyther seene those things which he writeth, or receiued them of the Persians themselves. He affirmeth that *Astygas* (so he calleth *Astyages*) was nothing of kinne to *Cyrus*, but being by him conquered, was first imprisoned, and after enlarged and kindly intreated; *Cyrus* taking his daughter *Amytis* (her husband *Spytama* being slaine) to his wife. He subdued the *Bactrians*, and tooke *Amorges* King of the *Sace* prisoner. But his wife *Sparethra* with an armie of three hundred thousand men, and two hundred thousand women, came against *Cyrus*, and taking him and *Parmyses* the brother of *Amytis* prisoners, in exchange of them redeemed her husband. *Amorges* after this helped *Cyrus* in his warres against *Crasus*, who (the Citie being taken, and his sonne, which had bene giuen in hostage, slaine before his face) fledde into *Apollos* Temple, whence by magical illusions he made an escape; and being taken againe and bound faster, his hands with thunder and lightning were loosed, whereupon *Cyrus* freed him, and gaue him the Citie *Barene*, neere to *Ecbatana*. *Cyrus* after that warred against the *Derbices*, who by the help of the *Indians* and *Elephants*, ouerthrew *Cyrus*, who receiued there a wound by an *Indian*, whereof hee three dayes afterwards died. But by helpe of *Amorges* the *Derbices* were overcome, and their King *Amorans* slaine with his two sonnes. *Cyrus* before his death made *Cambyfes* his eldest sonne his heire, and *Tanyoxarces* his younger, Lord of the *Bactrians*, *Choramnians* and *Parthians*, and set *Spytades* sonne of *Spytama* ouer the *Derbices*. He raigned thirtie yeares.

*Cambyfes* (*Ctesias* addeth in his twelfth booke) sent his fathers bodie into Persia. He warred vpon Egypt, and sent *Amyrtæus* the King with sixe thousand Egyptians Captiues into *Susa*, hauing slaine fiftie thousand Egyptians, and lost seuen thousand and two Persians. In the meane time *Sphendadates* one of the *Magi*, being corrected by *Tanyoxarces* for some offence, accused him to *Cambyfes* his brother, who caused him to die with a draught of Bulls blood, deceiuing his mother and his brothers followers, as if he had put the *Magus* to death for that slaunder. And so neerely did they resemble each other, that *Sphendadates* was sent to the *Bactrians*, where five yeares after, the mysterie of this inquitie was detected by *Tybethens* an Eunuch (by him chastened) vnto *Amytis*, who, when shee could not obtaine him of *Cambyfes* to punishment, poysoned her selfe. *Cambyfes* after hee had reigned eighteene yeares, died at Babylon of a wound which he had receiued in his thigh, by whittling a stick to passe thway the time, hauing receiued before direfull presages of this disaster, in his sacrifice not bleeding, and *Roxane* bringing him forth a sonne without a head. *Bagapates* and *Artasfyras* his chiefe Eunuches procured the Kingdome to the *Magus*, reigning with the name of *Tanyoxarces*, till *Ixabates* detected him, who fleeing into a Temple was drawne thence and slaine. But seuen chiefe men, *Onophas*, *Idernes*, *Norodabates*, *Mardonius*, *Barises*, *Ataphernes* and *Darius* sonne of *Hystaspes*, conspired against the *Magus*, and by the helpe of *Artasfyras* and *Bagapates* slew him in his bed-chamber, hauing reigned seuen moneths, ordaining the solemne festiuall *Magaphonia* in remembrance thereof.

*Darius* beeing mounted to the Throne by the neighing of his Horse (as these Princes

*Xen. de exped. Cyri. lxx.*

*Phot. Bibliothec. 72.*

Plutarch in the  
life of Artax-  
erxes accuseth  
Ctesias of ab-  
surd fables, &c

† Herodot. l. 3.

Seneca de Ira.  
l. 3. c. 14.

† Bizar. l. 1.

u Strab. l. 5.  
Arrian. 6.  
Curtius l. 9.  
x 3428.  
y 3429.

Princes had before agreed) built him a Sepulchre in his life time, in a hill; which when he would haue seene, the Chaldzans forbad him, and his parents curious of that sight, were let downe by the Priests with ropes: but they terrified by the sudden sight of Serpents, let goe their hold, and *Darius* for that losse of his parents slaine in the fall, cut off the heads of the Priests, in number fortie. Hee marched with eight hundred thousand men into Europe against the Scythians; but returning with losse, died after hee had raigned one and thirtie yeares. But before wee follow *Ctesias* any further, let vs see what the common report by *Herodotus* and others hath deliuered of these proceedings: and let the iudicious Reader chuse whom he will embrace. *Scaliger* and others, rather follow *Herodotus*, who relateth of *Cambyzes*, that succeeding his father, he tooke, and after slew *Psammenitus* King of Egypt. And when hee would haue added *Ethiopia* to his new Conquests, with the spoyles of the Temple of *Ammon*, for which purposes he sent two Armies; the one was almost consumed with famine, the beasts and prouisions fayling, and that barren desert denying grasse; the remainder by consuming one another, were (a strange remedie) preferred from consumption, euery tenth man being by lot tithed to the shambles, and more returning in their fellowes mawes, then on their owne legges. The other Armie was quite buried in the sands. At his returne, finding the Egyptians solemnizing the feast of their Idoll *Apis*, he slew the same (it was a Bull which they worshipped): and after dreaming that *Smerdis* reigned, he sent, and slew his brother which was so called, in vaine seeking to frustrate this presage, which was fulfilled in another of that name. He fell in loue with his sister; and asking whether it were lawfull for him to marrie her, the Iudges (whose authority with the Persians lasted with their liues) answered, that they had no such lawe, but they had another, that the King of Persia might doe what him liked; whereupon he married her. His crueltie appeared, in that *Prexaspes* presuming to admonish him of his too much inclination to drunkennesse, he answered, he should see proofe of the contrarie, and presently sending for *Prexaspes* his sonne, with an Arrow shot him to the heart: the father not daring but to commend his steadie hand and Art in shooting. He died of this owne sword, which falling out of his scabberd as hee mounted his Horse, killed him, not fearing in this countrey of Syria any such disadventure, because the Oracle of *Latona* in Egypt had tolde him hee should die at *Ecbatana*; which he vnderstood of Media, and was fulfilled at another *Ecbatana* (more obscure) in Syria. He caused a Iudge, which had bene corrupted with money, to be slayed, and made of his skinn a couering for the Tribunall. *Polyænus* tells, That against the Egyptians hee vsed this stratageme; to set their Gods (Dogges, Cates, Sheepe, &c.) in the fore-front of his battaile. He neyther deserued nor obtained that honourable funerall which *Cyrus* had, who was buried at *Pasargadæ*, a Tower shadowed with trees, hauing in the vpper part a Chappell furnished with a bed of Golde, a Table, Cuppes, and Vessels of the same metall, with store of Garments and Furniture, set with Iewels. Certaine *Magi* were appointed to attend it, with daily allowance of a Sheepe, and once a moneth a Horse for sacrifice. His Epitaph was, *O man, I am Cyrus, King of Asia, Founder of the Persian Empire; therefore enuie me not a Sepulchre.* *Alexander* opened the same in hope of Gold, but found nothing, sauing a rotten Shield, a Sword, and two Scythian Bowes: he crowned it with Golde, and couering it with his owne apparrell, departed. These things *Strabo*, *Arriannus*, and *Curtius* report.

Next to *Cambyzes* succeeded, for a small time, one *Smerdis*, which was slaine as an Vsurper, by the seuen Princes; and *Darius*, the sonne of *Hystaspes*, succeeded, designed to that greatnesse by the first neighing of his Horse. For when no male issue royal was left, these Princes agreed, That meeting in a place appointed, he whose horse first neighed, should be acknowledged Emperour. *Darius* his horse-keeper, the night before, had suffered his Horse there to vse his brutish lust with a Mare; which the place presently causing him to remember, he there (by his lustfull neighing) aduanced his Master to the Scepter. *Darius* for his couetousnesse (first exadting tribute) was called a Merchant, *Cambyzes* a Lord, *Cyrus* a Father of his people. Babylon rebelled, and

was recovered by the costly stratageme of *Zopyrus*, who cut off his nose and eares, and fleeing in that deformed plight to the Babylonians, accused *Darius* of that cruelty. (*Ctesias* telleth this of *Megabyzus*.) They beleevuing, entertained him, and knowing his Nobilitie and Prowesse, committed their Citie to his fidelitie, which he vpon the next opportunitie betraied to his Master: *Darius* warred against the Scythians, but unfortunately. His Armie was of 700000. men. After *Darius* his death *Xerxes* reigned (whom *Sealiger* proueth to be *Assuerus*, the husband of *Esther*.) He made league with the Carthaginians, warred vpon the Grecians with an Armie (as *Herodotus* numbred) of 1700000. footmen, 80000. horsemen, 20000. Chariot men: Others say, That there were 2317000. footmen in Land-forces, besides 1208. shippes. *Ctesias* hath only 800000. men besides Chariots, and 1000. saile of shippes. Before the Armie was drawne the sacred Chariot of *Insper*, by eight white horses; no mortal man might ascend the Seat. He offered to *Miserna* at Troy 1000. Oxen. He, taking view of his huge Armie, wept, in thinking, that of all that number in 100. yeeres none would be alue. At the passing of the Hellespontike Straits, he (besides other deuotious performed) at the Sunne-rising tooke a golden Viall full of sacred liquor, and cast the same into the Sea, with a golden Bowle and a Persian Sword; vncertaine whether in honour of the Sunne, or in satisfaction to the angrie Hellespont, which a little before, in more then made arrogance, he had caused to be whipped, and hurled fetters therein, with many menacing threats. He wrote letters with like threatnings to Mount *Athos*, and accordingly pierced his bowels, and made way by force therow that high and huge Mountaine. This Expedition was in the yeere of the World 3470. *Leonides*, with his Spartans, enlarged his glorie at the Thermopylzan Straits<sup>d</sup>, or narrow passage, which a long time, with a handfull of men, hindred the Persians from passing. *Mardonius* was slaine, and *Xerxes* fled out of Greece, after he had taken Athens, and lost great part of his Armie, which in two yeeres space receiued fise ouerthrowes, at Thermopylze, at Artemisium, at Salamis, at Platæe, at Mycale. *Xerxes* being slaine of *Artabazus* his kinsman, A. M. 3485. *Artaxerxes* succeeded, in whose time Egypt rebelled, helped therein by *Inarus* and the Grecians.

Among other the mad parts of *Xerxes*, it is reported, That hee fell in loue with a Plane Tree in Lydia, which he adorned with chaines and costly furniture, and appointed a Guardian thereto. *Artaxerxes* writ to *Hyfanes*, Gouernour of Hellespontus, That he should giue *Hippocrates* Cons (who then liued, and whose writings still remaine the Physitians Oracles) as much Gold and other things as he would, and send him vnto him. In his time the Egyptians rebelled, and created *Inarus* their King, to whom the Athenians sent three hundred Gallies for defence; but by *Artabazus* and *Megabyzus* they were subdued. *Artaxerxes* died A. M. 3525.

After this *Artaxerxes*, surnamed Long-hand, another *Xerxes* succeeded and reigned a small time, as did also *Sogdianus*, or *Ogdianus*, or (so *Ctesias* calleth him) *Secyndianus*, whom *Darius Nothus* slew, and possessed the Throne. *Ctesias* nameth him *Ochus*, and saith that he changed his name to *Darius*. In the time of this King was the Peloponnesian Warre, which *Thucydides* hath related. *Artaxerxes Mnemon* his sonne succeeded A. M. 3545. Hee slew his brother *Cyrus*; *Ctesias* was there present with *Artaxerxes*, whom hee cured of a wound giuen him on the breast by *Cyrus*, with whom was then present and partaker that great Philosopher, Captaine, and Historian heereof, *Xenophon*. *Artaxerxes* was a name giuen (as some write) to all the Persian Kings: it signifieth a great warriour, as *Briffon* and *Drysius* obserue. This *Mnemon* reigned 40. yeeres. After his death succeeded *Ochus*, and reigned three and twentie yeeres. Next to him was *Arses*, or *Arfames*; and last of all *Darius*, whom *Alexander* ouerthrew the second time at Arbela, A. M. 3619. and conquered that Persian Monarchie to the Macedonians. Of the Macedonian successors of *Alexander* (so much as concerneth this place) is before handled in our Syrian relation. They were deprived of these parts by *Arfaxes*, of whom and all his Parthian followers, euen now yee haue read in the Chapter of Parthia.

Concerning these Persian Kings, Chronologers (after their wont) differ not a little: Master *Linsly* hath taken great paines in this Argument; besides the painfull labours

z 3436.

a Justin. l. 2.

Plutarch. in Apophtheg.

b 3466.

Scal. Animad. in

Euseb. pag. 101.

c Herodot. l. 7.

d *Xerxes* sent

first 15000. of

ter 10000. and

lastly 50000

choice men, a-

gainst them,

which all had

the worse: till

a traitor

taught *Xerxes*

another way

where to passe

and come vp-

on their backs:

and then *Le-**nides* in the

night entred

the Persian

campe, and

slew 20000.

with his 500.

men which

were killed

being weay

with killing.

e Aelian. Var.

Hist. l. 1.

f *Linsly* his  
Chronologie  
of the Persian  
Monarchie.



y. *Aben Etya.*  
 h. *Rab. Moys.*  
 i. *R. Sadiab. & Abr. Daufon.*  
 \* *Temporarij. l. 3.*  
 k. *Seder Olam Rabba, Seder Olam Zota, Historicall Cabbala. Sect. 2. r. 3.*  
 \* *L. Vines, in proem. l. 1. 8. de Ciuit. Dei.*  
 l. *Girap. Becceselan.*  
 m. *Mercurator.*  
 Iof. *Scaliger, Volaterranus, Pererius, Temporarij, &c.*  
 n. *Ioseph contra Ap. l. 1.*  
 o. *Metasthenes Anny.*  
 p. *Beroaldi Chron. li. 3.*  
*Vid. Reinec. p. 2.*  
 D. *Angelo Chronol. l. 1. &c.*  
 q. *Iun. Annot. in Dan. 9.*  
 r. *Liuey his Chronologie.*  
 \* *Olymp. 89.*  
*An. 3.*  
 f. *Brought. Con- cent. Elia.*  
*Keusnerij sag. bil. l. 2.*  
 t. *Of this later Persian Dynastie see Agathius, Bizarus, Perzelius, and Lampadius in Diellificio Hist. part. 2. & 3.*  
*Cedrenus & Zonaras, An. li. 3. &c.*

bours of *Scaliger*, *Iunius*, and many others, both Rabbines, and Greekes, and Latines, in whose streams Elephants may swimme, and the greatest Students may finde enough to busie their studious braines: for me, it is sufficient to taste, or at least to enter so farre as a Lambe may safely wade, without perill of drowning. The Hebrewes, through ignorance of the Olympiades, and humane Authors (where they are destitute of their owne) are most absurd, some reckoning but foure Persian Kings in all, till *Alexanders* time: some<sup>h</sup> account five: and some<sup>i</sup> three. Against these, *Pererius* and *Temporarij* \* most sharply (and not vnworthily) inueigh, as also against their<sup>k</sup> Chronicles, which ascribe to the Persians, from the first yeere of *Darius* the Mede, but two and fiftie yeeres. *Iosephus* better seene in Ethnike Authors dissenteth from them. As for *Metasthenes* of *Annius*, wee haue before shewed him to be counterfet, and the rest of his brethren, to be either the bastards of *Annius*, or Changelings, which hee hath nursed, and would father vpon those Authors, whose names they beare. *Vines* \* call them *Portentosa*, & *vel solo auditu horrenda*, monstrous reports, dregges, frivolous pamphlets of vncertaine Authors; which, if any be in loue with, he may enioy without him his corruall. <sup>l</sup> *Goropius* bestowes much paines in the vncasing of them; and learned men<sup>m</sup> doe now generally distaste them. *Iosephus* cites *Metasthenes* in *quatuor Indicorum*, the fourth Booke of his Indian Historie; from whence *Petrus Comestor* alledgeth the same testimonie, with deprauiing the word *Indicorum*, and making it *Indiciorum*. *Annius* addes, not onely the corrupting of the name *Metasthenes* for *Metasthenes*, but a Historie vnder his<sup>o</sup> name, *de Indicio Temporum & Annalium Persarum*, wherein no maruell if he proceed in the Storie as he began in the Title. *Beroaldus* p in the Persian Chronologie saineth diuers names to the Persian Kings; as *Assuerus*, *Artaxerxes*, *Darius Assyrius*, *Artaxerxes Pius*, *Liuey*, and other moderne Writers out of the Greeke Olympiads and Histories, haue giuen truer account of the Persian Times and Government, beginning with the fise and fiftieth Olympiad, and continuing the same to the third yeere of the hundred and twelfth.

*Scaliger* and *Caluissius* (as you haue seene before) doe a little differ from this account of *M. Liuey*, which he liuely proueth by conference of other Histories, both Humane and Ecclesiasticall, *Clemens*, *Eusebius*, *Herodotus*, *Diodorus*, *Polybius*, *Xenophon*, *Thucydides*, *Dionysius Halicarnassensis*, *Liuey*, and others. As much adoe is made about the beginning and ending of *Daniels* weekes, and the time of the building and finishing the second Temple, both which are much illustrated by the right knowledge of the Persian Chronologie. *Iunius* q, *Liuey* r, and some others begin the account of the threescore and ten weekes, and reckon the building of the second Temple, in the second yeere of *Darius Nothus* \*, to whose reasons I referre the Reader, and returne to our Persian affaires. How this Persian Empire agreed to the dreame of *Nabuchodonosor* and the Visions of *Daniel*, *Broughton* t, *Keusnerus*, and others haue written; it were too tedious heere to relate. *Artaxerxes* (others call him, perhaps more truly, *Artaxares*) recovered the Persian Name and Empire fise hundred thirty eight yeeres, as *Bizarus*, *Lib. 4.* reckoneth, after *Alexander* the Great had extinguished them, and in the yeere of our Lord 236. Others say it was in the yeere of Christ 233. and in the yeere of the World 4182. and 563. after *Alexanders* Conquest: others otherwise. The Catalogue of the Persian Kings in that their second Dynastie, you may reade before, *Lib. 1. r. 13.*

## OF THE SECOND PERSIAN DYNASTIE.

**A** *Artaxares* being a man of haughtie spirit, fought three battailes with *Artabanus* the Parthian, and at the third time depriued him of Life and Scepter together. He proceeded to subdue the neighbouring Barbarians; and passing ouer *Tigris*, disturbed the Romane Province of *Mesopotamia*, deuouring in hope, and threatening in tearmes, all those Asian Prouinces, sometimes subiect to the Persians, before the Macedonian deluge. *Alexander Senerus* (sonne of *Mamma*) the Emperor writ to him, to stay his course: But Pikes, not Pens, were like to preuaile with *Artaxares*, who brought into the Field seuen hundred Elephants, and eightene hundred Chariots, and many thousands

sands of horsemen, but with much bloodshed was forced to leaue the honour of the day to the Romanes. *Herodianus* seemeth to write harder fortunes of the Romanes in this warre. But *Lampridius*, *Entropius*, *Orosius*, and *Zosimus* write, That *Seuerus* obtained the victorie, and tooke Ctesiphon and Babylon, and subdued also Arabia. *Agathias* affirmeth, That *Artaxares* was called *Magnus*.

u *Agathias*, l. 2.

*Valerianus* was ouerthrowne by *Sapores*, the successor of *Artaxares*, in Mesopotamia, and there taken, and was made a foot-stoole for *Sapores*, on whose necke he vsed to tread, when hee tooke horse; and at last was slayed aliue, and sprinkled with Salt. *Zosimus* saith, That he was trecherously taken at a meeting for conference: and *Trebellius Pollio* ascribeth it to the treason of his guide. This cruell Tyrant afflicted the Roman Provinces, to Cilicia and Cappadocia, filling with dead bodies the broken spaces betwene the Hills, feeding (as it were) those deformed gaping iawes with cruell banquets of mans flesh. *Odenatus Palmirinus* brought some light to the Romans in this darkened and dreadfull Eclipse of their Sunne, and recovered the Roman Territories. His wife *Zenobia* after his death, like another *Semiramis*, proued a fortunate Generall and Warriour against the Persians, and also against the Romans, from whom she withheld Syria, till *Valerius Aurelianus* carried her to Rome, being by vnexpected accident surpris'd. As for *Valerianus*, it was the iust iudgement of God for his cruell persecution of the Christians, whom he had at first fauoured, till one of the Egyptian Priests had perswaded him to this and other wickednesse, as humane sacrifices, and such like. *Euseb.* l. 7. c. 9. He was taken of *Sapores*, *An. Dom.* 260. after *Caluissius* computation, *Tertullianus* hath two yeeres lesse.

In the time of *Probus* the Persians sued for peace, and obtained it; hee procuring such peace in the East (saith *Vopiscus*) that a rebellious Mouse was not heard to peepe. *Cornelius* his successor warred against the Persians, and hauing entred their Countrey as farre as Ctesiphon, was slaine with a Thunderbolt (no Romane Emperour, by I know not what secret destinie, from the time of *Crassus*, passing those parts, without vnfortunate successe.) This was *An. Dom.* 283.

*Diocletian* sent *Galerius* against *Narses* the Persian, sonne to *Varranes*, or *Varranes*, the second: (for after *Sapores*, *Hormisdas* his sonne had reigned a yeere; *Varranes* the first, three yeeres; *Varranes* the second, fixteene; and a third of that name onely some moneths, as *Agathias* reckoneth.) But not farre from Carthæ (satall to the Romans) *Galerius Caesar* lost almost all his Armie, and therefore found homely welcome in his returne, *Diocletian* suffering him to lacquey (in his Purple Robes) some miles after his chariot. Indignation supplying his former defects, hee recovered his credit with the ouerthrow of the Persians; *Narses* fled, leauing his wiues, sisters, and children to the Conquerour. A League was made, with returne of Armenia, Mesopotamia, and Assyria to the Romans.

x *Oros.* & *Pom.*  
*Latius*, d. D. 296

*Misdates* the Persian began his raigne *An. Dom.* 301. To him *An.* 309. succeeded his sonne *Sapores*, and reigned (which I thinke was neuer read of any) longer then hee liued in view of the world, beginning his raigne before his birth, which he continued threescore and ten yeeres. For *Misdates* dying without issue male, and leauing his wife great with childe, the Princes consulted with the *Magi*, whether this future birth would be a male; which they affirmed, obseruing their predictions by a Mare, then ready to foale: and the Princes set on the Crowne, or Royall Ensigne, on the mothers belly, acknowledging him for their King. This *Sapores*, in a letter to *Constantinus* the Emperour, intituled himselfe King of Kings, partaker of the Starrs, brother of the Sunne and Moone: he demanded all that had before belonged to the Persians, to be restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara and Bezabde, *An. Dom.* 359. but was repelled into Persia by *Constantinus*. *Iulian* his successour seeking to subdue the Persian, lost himselfe. The best part of himselfe he had lost before in Apostasie, which plucked this destruction vpon him, *An.* 362. It is vncertaine whether diuine or humane hand executed this iustice on him. *Iovinian* was presently saluted Emperour, but forced to agree on dishonourable conditions with the Persians, leauing the Rabdicens, Carduens, Rhesens, Zalens, and Nisibis to the Persian dominion. And a little after, in the raigne of *Valens*, the league was broken by *Sapo-*

y *Agathias*, l. 4

res, who wonne Cresiphon : *Valens* intending this warre, was by the Gothes overthrowne, and burnt aliue, before he could effect any thing, *An. 377.* When *Theodosius* raigned, the peace was renewed.

After *Sapores* succeeded *Artaxerxes*, and after him *Sapores*, his sonne, both which raigned nine yeeres. Then followed *Varanes Cermasat* eleuen yeeres, to whom succeeded *Isdigerdes*, who held peace with the Romans. *Procopius* writes, That *Arcadius* the Emperour on his death-bed, *An. 407.* ordained in his last Will, this *Isdigerdes* the Tutor and Protector to his sonne and heire *Theodosius*, which he faithfully performed. *Agathias* also acknowledgeth it a currant report, *a* *Maruthas* was in credit with this King. He was a Christian Bishop, and by his praiers had cured him of a grievous sickness, which the *Magi* with their *Fierie* superstition, and all their labour, could not effect. The *Magi* conspiring against *Maruthas*, watched opportunitie, that when the King should come (after the Persian wont) to worship the *Fire*, a man (whom they had hidden before within the earth for that purpose) cried aloud, That the King should goe forth, as being accounted of their God impious, who so loued a Christian Bishop. Heereupon the King bethought him of sending him away. But *Maruthas* suspecting the knauerie, counselled the King to cause the earth to be digged vp ; for the *Fire*, saith he, cannot speake. The King going into the Chappell or Sanctuarie, and hearing this voice againe, followed *Maruthas* his counsell, and found out their packing, and punished the authors, allowing *Maruthas* to build a Church, wherefoeuer he pleased, in Persia. And whiles the *Magi* yet added to their treacheries, he not only punished their persons, but distasted their Religion, and purposed to become a Christian, but by death was preuented, which happened *An. 421.* *Varanes*, or *Varanes* his sonne, followed not his steps, but both brake league with the Romans, and persecuted the Christians. *Narser* his Generall, with his forces, were defeated, *Azames* wasted, *Nisibis* besieged by the Imperials : The Saracens, which aided the Persian, stricken with a strange furie and amazement, drowned themselves in *Euphrates*. It is said, a hundred thousand men perished. *Theodosius* then Emperour knew these things by *Palladius* *b*, who in three daies did ride from Constantinople hither, and backe againe in as many, vsing to flie in this manner to any the remotest parts of the Empire, with such admirable, and almost miraculous expedition, with his celeritie making the spacious Empire seeme but narrow and strait. *Varanes* sent an Armie of choicest pert souldiours which were among them, for their excellencie, called *Immortall*, but the Roman swords soone proued them mortall. Thus succeeded that warre which he had begun for despight to the Christian Religion and Profession. Hee was forced to seeke peace, and ended or mitigated his persecution. To him succeeded, *An. 441.* *Isdigerdes*, who raigned seuateene yeeres ; and after him *Perozes*, who raigned foure and twenty yeeres : after him, his brother *Obalus* (*Bizarus* calls him *Bleses*) ruled foure yeeres. *Cabades* his successor renewed the Warres with the Romans : and no maruell, for he was cruell to his owne people, and warred euen against Nature : for he ordained (as some report) That women should be common, any wedlock-bands notwithstanding. Whereupon his Nobles conspired against him, deprived and imprisoned him. *Bleses* was enthronized (*Scaliger* hath *Zamaspes*) who foure yeeres after resigned the State vnto *Cabades* againe, who hauing before raigned eleuen yeeres, added thereto thirtie more. *Nicephorus* *c* tels, That hee became friend to the Christians, and permitted free libertie of that Religion vpon this occasion. Betweene Persia and India was a Castle, called *Tzundadaer*, wherein *Cabades* had heard, that much money and iewels were kept. *Cabades* vsed all meanes to obtaine it, but in vaine ; so strongly was it (as the storie saith) garded with Deuils. Hee therefore vsed all the Persian Exorcismes to dispossesse them ; and when they preuailed not, hee sought to effect it by the Iewes, but with the former successe. At last hee made vse of the Christians, who expelled the spirits, and deliuered the Castle vnto him.

*d* *Manes*, first author of this Heresie, was slayed aliue, and cast to the dogs. *Niceph. lib. 6. cap. 22.*

It is reported, that he slew *Zeliobes*, King of the Hunnes, for playing on both hands, and comming to helpe him in his warres against the Romans, hauing before sworn to assist the Emperour. About these times were the *Manichees* *d* destroyed in Persia, for corrupting his sonne *Phatursas* with their infectious leauen. Hee therefore slew their chief

*a* *A. 400. Bunt.*

*a* *Niceph. Callist. lib. 14. cap. 12.*

*b* *Socrat. Hist. Eccles. l. 7. c. 19.*

*c* *Niceph. Callist. lib. 16. c. 36. Cedrenus. Zonar. An. l. 3.*



chiefe Prelate *Indagarns*, and many thousand *Manichees*, all in one day, hauing assembled them with a wile, professing, that he would make that his son King. He assembled also the chiefe of the *Magi*, *Glouazes*, and *Boaxanes* a Christian Bishop, for the greater solemnity, with like deuotion as *Iehou* sacrificed to *Baal*, with the presence and assistance of *Iehonadab*, 2. King. 10. *Calusius* saith, this was done An. 523. *Cabades* died An. 531.

His sonne *Cosroes* the Great succeeded and raigned eight and forty yeares. He about the thirteenth yeare of *Iustinians* Empire, An. 539. inuaded the Roman Dominions, tooke *Surus*, burnt *Berrra*, destroyed *Antiochia*, and with lesse successe besieged *Ecclesia*. *Agathius* preferreth this *Cosroes* for his great exploits before *Cyrus* and *Xerxes*. Yet was his end ignoble, and vnworthie his high spirit. For *Mauritius*, in the time of *Tiberius*, entred into the Persian dominions, and burnt some villages neere to the place where *Cosroes* then was for his recreation, and saw this burning spectacle: wherewith indignation and Griefe mustering greater multitudes of fearefull, vnquiet, enraged thoughtes in his heart, then *Mauritius* had souldiers in his Armie, vnable to beare such vnwonted sights of hostile flames in his Countries, and such vnwonted sights of inward perturbations, euen greatnesse of spirit made way to Pusillanimitie, and being weakened with colluctation of contrarie passions, a Feauer, taking that occasion and advantage, apprehends him, and soone after kills him.

Some say, his sonne *Ormisdas* raigned seuen yeares with his father. Hee succeeded and raigned eight yeares. He was exceeding cruell by reason of a prophetic that his subjects should dispossesse him, which caused him to dispossesse thousands of them of their liues: and made him so odious, that they easily after apprehended the occasion to fulfill that subtil diuellish Oracle. Against him *Mauritius* performed, worthie attempts, which made way vnto him for the Roman Empire. And then also he had good successe against the Persians, by the valour of *Philippicus* his General: insomuch, that the Persians moued with these and other discontents, by incitement of *Varamus* deposed *Ormisdas*, killed his wife and sonne before his eyes; which hauing remained to performe vnto him that their last, vn-couth, vnnaturall seruice, were presently after put out, with burning needles thrust into them, himselfe first imprisoned, and after beaten to death with clubs, by *Cosroes* his sonne. That *Varamus* had, a little before, beene sent as General against the Roman Armie: which his seruice being found vnseruiceable, and the Romans preuailing, he was not only deprived of his place, but, to his further disgrace, was, by the Kings commandement, clothed in womans attire: which indignities he repayed not in words alone (in his letters stiling *Ormisdas*, The Daughter of *Cosroes*) but with those vnnaturall and disloyall practises: which he continued also against *Cosroes*, sonne and heire of *Ormisdas*, forcing him to flee to *Mauritius* the Emperour for succour. For *Varamus* did not approue his succession, but writ vnto him to relinquish his royaltie, for feare of succeeding in his fathers fortunes. In that letter he stileth himselfe, Friend of the Gods, Enemie of Tyrants, Wise, Religious, Vnblameable, Happie, Proud, &c. *Cosroes* giueth him an answer, wherein he thus writeth, *CHOSROES King of Kings, Lord of Lords, Ruler of Nations, Prince of Peace, Salvation of men, amongst the gods a man good and eternall, amongst men a god most illustrious, most glorious Conquerour, rising with the Sunne, gining eyes (Starres) to the night, Noble from his Ancestrie, &c.* But for all these great Titles, he was compelled to flee, as is said, and write in a lower stile to *Mauritius*.

*Trophilactus Simocatta*, speaking of the *Abares* a Scythian Nation dwelling neere *Maz*, saith, that they were descended of the Hunnes, and that *Bocolabrus* (which word signifieth one that is a Priest and *Magus*, for their Priests were their Diuiners) hauing offended *Chagan*, the Prince of these *Abares*, fled vnto their originall Nation, dwelling in the East, neere to the Persians, commonly called *Turkes*. This I meant to shew the Turkish originall, and their common descent with the Hunnes (with whose posterity in Hungary they now hold such continuall dissensions) by the testimony of an Author which writ his History a thousand yeares since. In his third Book and sixt Chapter, he saith, the Hunnes which dwell in the North-East, whom the Persians called *Turkes*, were subdued by King *Hormisdas*; & wheras before the Persians had vsed to pay them forty thousand peeces of gold to buy their peace, they now forced these Hunnes to pay

*Simocatta hist. Maur. l. 3. c. 16.*

*\* Simocatt. l. 3. c. 8. & l. 4. c. 3.*

*Simoc. l. 4. c. 7. 8.*

*Simoc. hist. Maur. l. 1. c. 3. & 8.*

*Turcomanni.*

pay so much for tribute to the Persians. The Persian gold bred such surquedrie and excesse amongst the Turkes, that they had their beds, tables, horse-furniture and mours of solide gold: which prodigalitie made them couetous, and to demand larger contribution from the Persians; hence arose those warres, and that thraldome of the Turkish Nation. This Author, first of all other to my knowledge, mentioneth the Turkish warres, which since haue yeelded matter for Authors more then enough.

a Bizeri, bish.  
Pers. lib. 5.  
Simocat. lib. 5.  
cap. 10.

These Turkes are <sup>a</sup> said to helpe *Varamis* in his rebellion; but both he and they receiued discomfiture by *Narses* the Roman Generall, and six thousand were taken and slaine. The Turkes being asked why they helped *Varamis*, answered, That they were forced thereto by famine: they were also marked with a black Crosse, which (they said) they learned of the Christians, thereby to expell hunger. *Cosroes* thus recovered the Kingdome by aide of the Empire, which *Varamis* had vsurped to himselfe.

b Niceph. l. 17.  
c 18. ex Simo-  
cat. lib. 5. c. 15.

He <sup>b</sup> was deeply scene in the Chaldzan mysteries, and being by a Roman Gouernour reproofed for some excesse, in those times when he so much needed their helpe, answered, That the times did aduantage him to those reproofoes: but know (saith he) that calamities shall also befall the Romans; and the Babylonian Nation shall rule them three weekes of yeares. After that, in the fift weeke, the Romans shall subdue the Persians: which being come to passe, a day shall come that shall haue no night, and the expected end of the Empire shall be at hand; in which time corruption shall be abolished, and men shall liue according to Diuine Ordinance. This, either false or vncertaine Prophecie (according to that *Deepest of Satan*) he recited, but what effect answerable h<sup>th</sup> followed, I know not. <sup>c</sup> In his time the Saracens, confederate with the Romans, spoiled the Countries of Babylonia.

c Simocat. l. 8.  
cap. 1.

This *Cosroes* reigned nine and thirtie yeares, He held peace with the Romans while *Mauritius* liued; but when *Phocas* cruelly and treacherously had slaine him, a world of euils at once assaulted the Empire. The Germans, Gaules, Italians, Hunnes, and Persians, by their Armies afflicted the publike State; and the Roman Bishop then began to aspire to an vniuersall Soueraigntie, which that *Murderer* first entitled him vnto. The Armie which was yet red with the bloud of *Mauritius*, by the Persians sword was punished, and died in their owne bloud: who hauing overthrowne the Romans in two battailes, possessed Mesopotamia, Syria, Egypt, Palæstina, and Phœnicia. He entered Ierusalem, slew and captiued many Christians <sup>d</sup>, and carried thence the Crosse. Against the Iberians, Armenians, Cappadocians, Galatians, Paphlagonians, euen vnto Chæcedon, he preuailed. Thus did God punish that Murderer, and besides (to pay him a his owne coyne) *Priscus*, *Heraclo*, and *Heraclius* conspired against this Conspirer, and murdered the Murderer, and hauing cut off his Priuities, and his Head, buked him into the sea, and destroyed his Issue.

d Bizeri, lib. 6.

*Heraclius* succeeded, who repressed *Cosroes*, vnto whose power Carthage, with Africa, was now also subiected, which he had inuaded, conducting his Armies through Egypt. *Heraclius* sends an Embassage to him, which receiued this answer, That he would neuer lay downe Armes till the Crucified God were abolished, and the *Persian Mithra* worshipped. This encouraged *Heraclius*, seeing now Christ himselfe was a partie; vnder whose Banners he could not but finde happie euents of Warre. *Cosroes* had slaine in Palæstina fourescore and ten thousand Christians, and the Iewes also had brought many of them to the slaughter. *Heraclius* encountered with *Oshanes*, and slew thirtie thousand Persians. By a stratagem he wonne *Sarbatius*, a great Commander, to his part. In another battaile he had lost the Field, but Thunders and terrible Tempests were sent (as *Smectemuriana Copia*) to assist the souldiers of their Lord, and vshered Destruction to the Persian Campe, whiles the Romans killed them, being both blinded with Lightnings, and amazed with inward terrours and outward Tempests. Hee had before chased *Cosroes*, and taken Thebarma (a Persian Citie) wherein was a Temple of the Fire, which by fire he consumed. And in the yeare 626. *Cosroes* now at his wits end, or rather quite beyond them, appointed *Medarjes* his sonne to be his successor and heire apparent: wherewith *Siroes*, his elder sonne, being discontented, conspired to betray his father and brother to *Heraclius*: and soone after caused them both to be slain at Ctesiphon. Peace was concluded with the Romans, & their Prouinces restored.

Only

Onely Arabia was by *Mahomet* holden, as a Seminarie of a greater mischief, vnder which the world with grieve and amazement still groneth. *Lope Obregon* in a large Spanish booke, of the confutation of the Alcoran, which he saith he gathered out of the Moores writings, tells that *Mahomet* serued *Heraclius* in his warres against *Cosroes*, with more then ten thousand horse-men; *Ubequar*, *Homar*, *Hozmen*, and *Hali*, being chiefe Commanders vnder him, and being after the victorie denied pay, conquered a great part of Persia to himselfe. And when *Siroes* successor to *Cosroes*, withstood him; he gaue him the overthrow, and therefore the Persians chose a new King to repress these Arabians: and that after this, *Heraclius* sending for the Crosse which he had recovered from the Persians, from Ierusalem to Constantinople, (this *Palladium* being gone) he wanne Ierusalem and the Countries about. Other prodigious miracles he saith into his storie, and describes a Throne which *Cosroes* had made in a tower of siluer garnished with precious stones, vnder the same on one side the Sunne, on the other the Moone, and iust with it the crosse which he had taken from Ierusalem; and that he would be adored for King and Lord of the world. But I will not ingage my selfe farre for this Historian.

*Siroes*, *Adeser*, *Barazas*, and *Baram* the daughter of *Cosroes*, in their order of succession in that disordered and turbulent estate, had scarce two yeares allowed to them all: to whom succeeded *Ormizda lexdegird*, who about the yeare 632. was ouerthrowne and slaine by the Saracens: and that Persian Kingdome (then weakened by ciuill dissensions) was subdued to Saracenicall seruitude; and that second Persian Dynastie (continued as *Scaliger* reckoneth in eight and twentie successions, the space of foure hundred and two yeares) had an end. From thence vnto this time their Religion is Saracenicall: their State governed by the *Califas*; and such Commanders or Sultans as they placed ouer them, till their Sultans warring with the *Califa* for Soueraigntie, procured aide from the Turkes: who dispossessed them of their Kingdome presently after they had disburthened them of their enemies: The Turkes were displaced and chased away by the Tartars. Of these both Saracens and Turkes you haue the history in the former booke, and therefore needlesse heere to be related: Of the Tartars shall follow in their order. Now let vs a little looke back to the Greatnes, and other things most remarkable in the Persian Kings.

a *Ios. Scalig.*  
Can. 156.  
b *Io. Lampadius*  
*Mellific. Hist.*  
part. 3. and our  
third booke  
sheweth the  
order in suc-  
cession of  
them.

## CHAP. V.

*Of The Persian Magnificence, and other their Antiquities.*

**T**He time of the first Dynastie, howsoever *Dionysius Halicarnass.* contracteth it to two hundred yeares, and *Cedrenus* to two hundred and foure-  
teene: yet *Quintus Curtius* (who writ the overthrow of the same by *Alexander*, in the time of *Claudius*, vnder whom, if *Brissotius* hath gathered truly, he was Proconsul of Africa) and *Hierom*, and *Clemens Alexand.* and others little disagree from that our former account of 231: In which space the greatnes of their Kings appropriated the title of the Great King vnto themselves, as *Dionysius* in his *Observations*, and *Brissotius* out of *Dio Chrysostomus*, *Aristides*, *Isocrates* and others haue obserued: so *Artaxerxes Ezra* 7. 12. calleth himselfe King of Kings, which the Parthian after annexed to his stile. The Kingdome was hereditarie both in Persia and Parthia, the eldest sonne begotten in wedlocke, succeeding. In long expeditions the heire apparent was nominated. They vsed to be inaugurated or crowned (after our phrase) at Pasargade, by their Priests, which *Plutarch* thus describeth. The designed King goeth into a Chappell of the Goddesse of War (it may be thought *Minerva*) and there putting off his former habit, puts on that which *Cyrus* wore before he was King: then doth he eat a lump of Figs, & Turpentine, and drinks a cup of sowre milke: their other ceremonies are not knowne. On his head was set a Cidaris or Tiara; this was a kind of Cap or Turbant, not like a felt of wooll, but of diuers peeces of cloth sowed together, *Trisia pilea suza de lacernis*; the Kings differing from the comon sort, because his ascended straight with a sharp top not bowed any way; to the other Persians it

c *Brif. de Reg.*  
*Perf. lib. 1.*  
*Curt. lib. 4.*  
*Hier. in Dan. 9.*  
*Clem. Strom. l. 1.*

d *Plut. in vita*  
*Artaxerxis.*



was deadly to wear a Tiara, except the top bowed (in token of subiection) to their forehead. Onely the posteritie of those, which with *Darius Histaspis* slew the usurping *Magus*, might wear them bending to the middle of their head, and not hanging downe to their browes, as the other. The Kings Tiara was properly called *Cidaris*, and was set on by the *Surenas*, which was an hereditarie dignitie, next to the King. About this *Cidaris* he wore a *Diadem*, which some Authors <sup>a</sup> confound, and make to be the same; others otherwise: it was a purple band, or of blew colour, distinguished with white, which was wreathed about the Tiara. The right or strait Tiara, which was purple and white band, was the note of royaltie, as the Crowne in these parts. The *Diadem* <sup>b</sup> in other Countries was a white band wreathed about the forehead. The King was placed also in a golden Throne, and (if he pleased) changed his former name, as *Codomannus* to *Darius*. His subiects adored him as a god (so did the Greekes interpret it, and *Mordecai*, which refused this ceremonie to *Haman*) prostrating themselves on the ground with a kind of veneration; turning their hands behind their back, if they had any sute to the King. *Sperchies* and *Bulis* Lacedemonians, and *Comus* the Athenian refused this Rite: *Ismerius* <sup>c</sup> the Theban dissembled it with taking up his ring, which for that purpose he let slip from his finger, when he came before the King. *Timagoras* <sup>d</sup> was put to death by the Athenians for doing it. In the time of *Apollonius* <sup>e</sup>, none might come to the presence of the King, which had not before done like adoration to his Image. They also when they came into the presence of the King, held their hands within their sleeves; for default herein, *Cyrus Junior* slew *Anisius* and *Mitram*, as *Xenophon* writeth. Likewise for the greater Maieستie they seldom were seene of the people, and then neuer on foot: neither might any enter the Palace without licence of the King, signifying his attendance first by a messenger: this honour was reserved to the Princes which slew *Smerdis*, which might enter at all times, but when the King was in bed with his wife; which *Intaphernes* (one of the seven) committing, therefore lost his head. Yea the Scripture <sup>h</sup> noteth the danger hereof in *Haman*, the Kings greatest fauorite, and *Ester* the Queene, neither of which had liberty of entrance without the Kings call or admission. It was a capitall offence to sit on the Kings Throne, to wear the Kings garment, or in hunting to strike any beast before the King had stricken. The King (as before is noted of *Cambyses*) was not subiect to any law: the people were held in much slavery, if that may be so called which is voluntary. In this affection they which were <sup>i</sup> scourged at the Kings command, were thankful to him, for that they were had in remembrance with him. Their obedience appeared, when *Xerxes* <sup>k</sup> being in a ship in danger, many at his word leaped into the sea to lighten the ship. Yea they would be their owne executioners when they had offended the King. None might salute him without a present. His birth-day was obserued a sacred and solemn festival. His death was bewailed with a silence of lawes and sutes five daies, and with extinguishing <sup>m</sup> that fire, which euery one obserued in his house, as his household deity. The Kings abode was according to the season: seven moneths saith *Zonaras* <sup>n</sup> in Babylon, three in Susa, and two in Ecbatana. *Eliau* therefore compares them to Cranes, & *Aristides* to the Scythian Nomades: alway by this shifting, enioying a temperate season. *Susa* or *Sushan*, was so called of the abundance of Lillies, which in that language are so named, saith *Stephanus*: a Region so defended by high mountains from the Northerne blasts, that in the Summer the vehement heat parched their <sup>o</sup> Barly (in *Straboes* report, and therefore they covered the roofes of their houses with earth two cubits deepe) and it killed the snakes as they crossed the waies. It was situate on Chosfes and entertained the Kings Court in Winter, as Ecbatana in Summer the chiefe Citie of the Medes. Sometimes it also removed to Pasargade; and sometimes to Persepolis, the richest Citie, if *Diodorus* <sup>p</sup> be beleued, vnder the Sun, wherein was a Tower enuironed with a threefold wall, the first of which was sixteene cubits high, and made with battlements, the second twice as much, the third square, and sixty cubits in height of hard stone with brazen gates: on the East thereof was a hill of foure acres, wherein were the Sepulchres of the Kings. *Alexander* in reuenge of the burning of Athens, and by instigation of wine, and *Thais* his Concubine (*Mars*, *Bacchus*, *Venus*, three heauy, vnruely, tyrannicall enemies, conspiring) burned this sometime-Treasure-house of Persia.

<sup>a</sup> *Drus Obferu.*  
*lib. 12. cap. 12.*  
*Brisl. 1. pag. 44.*

<sup>b</sup> *Diadema fasciola candida, &c.*

<sup>c</sup> *Am. Marcel.*  
*Ester 13. 14.*

<sup>d</sup> *Iustin. lib. 6.*

<sup>e</sup> *Eliau. 7. dist.*  
*lib. 1.*

<sup>f</sup> *Valer. Max.*  
*lib. 6. 3.*

<sup>g</sup> *Philost. lib. 1.*

<sup>h</sup> *Ester. 5. & 6.*

<sup>i</sup> *Stob. ser. 12.*

<sup>k</sup> *Herodot. L. 8.*

<sup>l</sup> *Ambros. Hex.*  
*5. 21.*

<sup>m</sup> *Diodor. Sic.*  
*lib. 17.*

<sup>n</sup> *Zon. Annual. 1.*

<sup>o</sup> *Strabo. l. 14.*  
*& Eustath. in Dionys.*

<sup>p</sup> *Diodor. Sic.*  
*lib. 17.*

The Persian Court or Pallace had many gates, and guards which tooke turnes by  
 Iosa (you reade the wordes of *Aristotle* in his booke *de Mundo*, hereby manifested to  
 be his, or at least as auncient in that he writeth of the Persian State flourishing before  
*Alexander* in his time had subuerted it) some, he saith, were called the Kings eares, o-  
 thers his eyes, and others had other offices, by which the King learned whatsoever was  
 any where done, and therefore holden as a God: And besides his Posts which brought  
 news, by fires or Beacons, he might in one day learne the State of that huge Em-  
 pire, extended from the Hellespont to India. The Pallace-roofe admirably shined  
 with the brightnesse of Iuorie, Siluer, Amber, and Golde. His Throne was of Golde,  
 borne vp with foure Pillars, beset with gemmes. His bed was also of Golde (which  
 was propounded the reward to *Zorobabel* and his companions *Exra* 3. 3.) yea, *Hero-  
 dotus* tells of a Tabernacle of Golde, of a Plane tree, and a Vine of golde giuen to *Da-  
 rius* by *Pistius* the Bithynian. This Vine *Athenens* reporteth, was adorned with je-  
 wels and hung ouer the Kings bed, the Grape-clusters being all precious stones: in a  
 Parlour at his beds feete were 3000. Talents of golde, in another at the head, called the  
 Kings bolster, were 5000. Talents. Gardens were<sup>b</sup> adioyning, which they called Para-  
 dises: some very large, wherein were kept wilde beasts, as Lions, Beares, Bores, for the  
 Kings game, with spacious woods and plaines, inclosed in walls. Tully out of *Xenophon*  
 relateth the industrie of *Cyrus*, which with his owne hand had measured, planted, orde-  
 red, and husbanded one of those pleasant Paradises. *Alexander* enriched them with  
 trees and plants out of Greece. The Persian Kings dranke the water of *Choaspes* on-  
 ly, which to that purpose was boyled, and carried with them in siluer vessels wheresoe-  
 uer they went. The Parthian Kings dranke of this<sup>c</sup> and of the Riuer *Eulæus* (a Riuer ris-  
 ing in Media, which after it hath buried it selfe, againe recovering the light, compas-  
 sed the Tower of Sufa, and the religious Temple of *Diana*. *Daniel* calls it *Flai*; it see-  
 meth to be or to becom the same with *Choaspes*; & so doth *Ptolemy* confound them)  
 they dranke also only Chalybonian wine, made at *Damascus* in Syria, and their bread  
 was made of the wheat of *Affos* in Phrygia. Their sumptuous feasting<sup>d</sup> appeareth in  
 the Scripture, beyond what is read in any storie of any King: in which was somewhat  
 of euery Nation subiect to him, set before him: his Salt was brought out of Egypt.  
 Amongst the baggage and stufte of *Darius*, which *Parmenio* tooke at *Damascus*, were  
 found two hundred seuentie seuen Cookes, nine and twentie Scullians, thirteen which  
 had charge of white-meates, seuentene which were to minister water, seuentie which  
 belonged to the wine-celler, forrie which looked to the oyntments, & sixtie six which  
 made Crowns. How many, may we thinke, were there in his settled Court? His dining-  
 room was full of musical women, whereof one began the song, the rest followed: three  
 hundred of these creatures singing, playing, dancing, spent the night in his bed-cham-  
 ber. He<sup>e</sup> which could deuise any new pleasure, was highly rewarded; for which pur-  
 pose *Xerxes* promised largely to such Epicurean-Masters by an open Proclamation.  
 The King vsually sate alone, sometimes his mother and wife were admitted: ocher  
 guests sate where he might see, but not be scene of them: yea, they had slauish sawce to  
 their sweet meats, being narrowly watched by the Eunuches, whether they cast any  
 libell looks towards any of the Kings women. Yet the Parthian guests had more  
 stouid entertainment, as euen now we shewed. Concerning the multitudes of their  
 women, and curiositie of their lusts, the booke of *Ester* yeeldes ample testimonie. *Ci-  
 cer* addeth, that they bestowed for the maintenance of their wines tobies; and dresses;  
 one Caine for their haire, another for their necke, yea, the reuenues of whole countries  
 on such excesses. *Socrates* in *Platos Alcibiades* telleth of an Embassadour into Per-  
 sia; which was almost a whole day in travelling through a Region, called the  
*Queenes Girde*, another called the *Queenes Head-sire*, and so for euery other part of her  
 Wardrobe.

The Kings children (especially the eldest sonne) were presently after their birth  
 committed to Eunuches, which besides education did compose and order their lims:  
 as soon years of age they learned to ride and to hunt, hauing skillfull instructors for  
 that purpose: at foureene years they were committed to the discipline of the *Royal*  
*Admirall*, which were foure choisely learned; the first in Prudence, which taught the

a *Athen.* l. 12.  
 vid. *Bud.* de *As.*  
 l. 4.

b *Ester* 7.

*Cic.* de *Senectute*

c *Plin.* l. 6. 37.  
 & l. 36. 3.  
*Dan.* 8. 2.

d *Ester* 1.

e *Athen.* l. 12.

*Idem.* l. 12.

f *Cic.* *Tusc. quest.*  
 l. 5. *Val. Max.* l. 9  
 c. 2.

*Cic.* in *Verr.* l. 5.

g *Plin.* *Xenoph.*  
*Sard.* l. 2. c. 11.  
*A du verdier.*  
*Briss.* *Kocher-*  
*man pelit.* &c.

*Magia* of Zoroastres, and the institution of a King: the second, in Justice; who taught to speake and deale truly: the third, in Temperance, wherein he instructed his new disciple: as the fourth in Fortitude. The Persian King had one, whose office was to salute the King with these words; *Arise, O King, and thinke on such things as Mesormades would haue thee.* Almost euery day he performed his holy Rites, for which cause were slaine<sup>b</sup> euery day 1000. sacrifices, amongst which were Oxen, Asses, Harts, the *Magi* being present. Before their sacrifices they discoursed of pietie: and when they went to this their deuotion, there were men on both sides the way set in ranks; with officers called *Mastigophori*, who suffered none but great Personages to enter. First were led Bulls, foure and foure together, which were sacrificed to *Iupiter*. After them were led Horses to be offered to the Sunne. Then followed a Chariot drawne with white Horses, hauing a golden beame, and crowned, sacred to *Iupiter*: after that, the Chariot of the Sunne like the former. Then a third Chariot, the Horses covered with Scarlet; after which followed men carrying fire, and next, the King in his Chariot, before which went 4000. Target-men, and 2000. Speare-men about it: There followed 300. with Darts on horse-backe: two hundred horses with golden bridles: and after them three thousand Persians, and in the last place the Medes, Armenians, Hircanians, *Scythians* indeed, which writes this in his *Institution of Cyrus*, intends rather the frame of a iust Empire, then the truth of history, yet professeth to relate no other rites & customs then which the Persians embraced: neither doth he in these things disagree from *Herodotus* & *Ctesias*. The Kings Chariot was drawne with white horses, the drowning of one of which was the cause of drying the riuer Gyndes. For *Cyrus* enraged for the loss of his white Palfrey, diuided the riuer by force of men into 320. rills; so that it wilded and lost it selfe in those many by-waies: an argument what Diuision can doe. These horses were of the Nisæan race in Media. When the King descended from his Chariot, a golden stöole was set him to step on: one alway attending his Chariot with such a stöole. While he rode in his Chariot, he spent the time in whistling with a knife, not reading or any graue meditation, and therefore was vnlearned. When he went on progresse into Media, he enioyned the countrey to spend three daies before to hunt Scorpions, which there abounded; allowing rewards therfore. They vsed by themselves or their Legats to visit their officers in the Prouinces, and to punish or preferre them according to their merits. In iudgements they not only considered the crimes & accusations, but the counterpoise also of their vertues: and the clemency<sup>1</sup> of *Artaxerxes* (in their irreuocable law) appeared in cutting off the *Tyars* of condemned persons, instead of their heads. As often as the King entered into Persopolis, euery Matron was to haue a piece of golde giuen her: the men also were rewarded with multiplied children: but especial rewards were bestowed on them which were called *Orosanges*, which had deferved well of the King, whose names & facts were therefore recorded, as we reade of *Mordecai*, & his recompence. *Themistocles* receiued of the kings bounty the Citie *Megnesia*, to finde him bread (which region was worth 30. Talents yearly) Lampfacum for wine, Myus for cates. The chiefe gift giuen to any was a mill of gold. The kings birthday was a solemne feast called *Tylos*, that is perfect, for the magnificence thereof in which he gaue gifts to the people: yea, he might not denie any petition then made to him. The king nourished so many Indian dogs for hunting, that foure great villages in the plaine of Babylon were assigned to their sustenance. *Artaxerxes* caused *Megabyas* (as *Ctesias* writeth) to be beheaded for striking a Lion with his dart, which was ready to assault the king, because he therein transgressed the Law, and preuented the kings trial of his valour. The reuenues of the tributes were 14560. Euboike talents: the silver and gold were melted and kept in earthen vessels, which were broken when they came to vie the same. Besides this, the subiect prouinces yeelded to the mainenance of the king other things: as Armenia, horses; Babylonia, foure moneths victuals, and the rest of Asia the other eight; and other regions their peculiar commodities. The kings ordinarie guard night & day guarded the Pallace, the most of them Persians: another band of 10000. choice horse-men were wholly Persian, and were called *Immortal*: one thousand of the best of them, called *Doryphori* and *Melophori*, were chosen into the Kings guard. They receiued no money but allowance of victuall for their wages. *Curtius*

h Aibei. l. 3.

i Sen. de Ira. l. 3.  
c. 21.k Eliu. v. b.  
14. 12. & l. 15.  
de Animal. s. 26.l Am. Marcel.  
l. 30.m Herod. l. 9.  
Abmil. Probos.

Curt. l. 3.



mentioneth a guard next the Kings person, called the Kings kinsmen, which were 1000. But it were too tedious to recite the *Homotimi*, *Megistanes*, and other his court-officers and attendants, the *Sarena* which was the chiefe Magistrate, & others, wherof *Brissinus* hath written. As their liues were burthened with voluptuousnesse, so they prepared for their deaths (that they might descend suddenly into the grave, as *Iob* saith of the prosperitie of some wicked, without any hands, to use *Danids* phrase, of a lingring death) certaine poysons, tempered of the excrements of the *Dircarus* an Indian bird, which in short time, without sense of griefe deprived them of life. After the kings death they extinguished the sacred fire, which rite *Alexander* obserued in *Hephestions* funeral: in *Persopolis* were erected vnto them stately monuments, with *Tides* and *Epitaphs* inscribed.

I might here terrifie the delicate & already-wearied reader with representation of their Martial marching, discipline, numbers, armors, & the like; of which *Brissinus* hath written a whole booke. Yet because we haue thus far waded in matters of the Persian magnificence; let vs take a little view of the Heire, successor to that Greatnes, Great *Alexander* in state entering *Babylon*; thus by *Curtius* related. Many came forth to meete him: the wayes were all strowed with flowers & garlands, on both sides were erected filles of *Altars*, laden with Frankincense and all kind of odors. There followed him for presents droues of horses and cattell; Lions and Leopards in grates were carried before him. The *Magi* after their manner of procession singing, had the next place; after them the *Chaldeans*, & the *Babylonian* both diuiners and artificers, with muscicall instruments. Then the horse-men, furnished beyond magnificence in excesse of prodigalitie. The king with his armie followed, and last of all the townsmen. He that will compare with this relation, that which in the booke of the *Romish* Ceremonies is written of the *Popes* strait *Tiara*, enuironed with a triple crown: the veneration performed to him by all, even Emperors kissing his feet, holding his bridle & stirrop, putting their shoulders vnder his chaire when he lists to ride on mens shoulders, holding water to his handes, and bearing the first dish to his Table: the change of his name at his election: his *Palaces* alwayes white, like the *Niszan*, led before him; one of which carrieth his God vnder a Canopie: his *Seals*, *Processions*, and other rites; shall see some hence borrowed, most exceeding the Persian Excesse. Once, all Religion with them seemeth turned into state and Ceremonie, the soule being fled, and this (*bodily exercise*) body of exercise, in exercise of the body, onely left.

Br. de reg. Pers.

Iob 41.

Psalm 73.

n. Aelian. de

Animal. l. 4. c. 41

o. Diod. S. l. 17.

Sac. Cer. Rom.

Ec. l. 1.

CHAP. VI.

Of the Persian Magi.

**T**He name of *Magi* is sometimes applied (say some) to all the Persians, or else to a particular nation amongst them: sometime it signifieth the most excellent in Philosophie, & knowledg of nature, or in sanctity & holines of life. Thus *Suidas* calls the Persian *Magi*, *Philosophi*, and *Philothei*, studious of knowledge, of nature, & of God. Sometimes it signified such as we now call *Magicians*, practisers of wicked Arts. Among the Persians this name was ancient & honorable, saith *Pencerus*, applied only to the Priests; which liued in high reputation for dignity & authority, being also Philosophers, as the *Chaldeans* were. To these was committed the custodie of religion, of ancient monuments, of later histories, of publicke records, & the explanation of the Persian wisdom, whose account appereth in the former chap. where, after *Cambyses* death, one of them is reported to succeed in the Throne. Now whereas the *Ethnikes* had a tradition of two *Genii*, which attend every man, one good, the other euill; proceeding (in likelihood) from diuine truth, concerning good & euill Angels, which are either ministering spirits for mans good, or tempters vnto euill: curious men hence took occasion to deuise new arts, which were called *Yajna* and *Yajna*; by the one calling vpon the good *Demon* or *Genius*; by the other, on the euill; which euill *PORE* could easily turn himselfe into an Angel of light, to delude blinde people, being indeed, as in our *White & Blacke* wittles at this day, worse when an Angel, then when a *Diuel*. Hereof were diuers kinds; *Necromancie*, which invocated the spirits of the dead; of which smoaky Soote, the *Heathens* Diuine Poets, and

Boethius Ara  
Cali.

a. Suidas in v.  
Magis. Psellus  
de Dem. Scal. ex

327. b. Pencerus de  
diuinat. c. de

Magia. & Del-  
rio disquis. Mag.  
l. 1. Proclm de

An. & dem.

c. *Yajna* was  
terrified with  
sacba *peethum*:  
thelike they  
tell of *Maris*  
and many o-  
thers.

d. *Necropar-*  
tela.

f γαστρομαγία  
 αλτομαγία  
 χρυσολομαγία  
 διαβολομαγία  
 ονυμαγία  
 υδρομαγία  
 αερομαγία  
 Cum multis alijs;  
 de quibus Peuce-  
 rus, & Reginald.  
 Scot. in Deteſt.  
 Mag. & Calius  
 Calcoz. Amat.  
 Mag. Comp. A-  
 grippa de van.  
 ſciſ. 43. & ſeq.

g Plin. l. 30. c. 1.

Hier. in Dan. 3.  
 Plin. l. 30. c. 1.

Vid. Patrie.  
 Zoroaſt.

h Mat. 2. 23.  
 Boethius Ar.  
 Cal.  
 i Plato Alci-  
 Apul. Apolog.  
 Perſarum lingua  
 Magus eſt qui  
 noſtra ſacerdot.

and our poetickall Divines in the tales of Hell and Purgatorie, ſtrive who ſhall have the blackeſt tincture. They had alſo their *Leconomancie*, which was obſerved in a Baſon of water, wherein certaine plates of golde and ſilver were put with Jewels, marked with their juggling Characters, and thence after pronuntiation of their wordes were answers whiſpered; *Gaſtromancie* procured answers by pictures, or representations in glaſſe-velleſs of water, after the due Rites. *Catoptromancie* received thoſe reſemblances in cleare glaſſes; *Cryſtallomancie* in Cryſtall; *Daltylomancie* was a divination with Rings (which perhaps *Gygis* uſed) conſecrated by certaine poſitions of the heavens, and diuelliſh enchantments. *Onymancie* with Oyle and Soore daubed on the Naile of an vndeſiled childe, and held vp againſt the Sunne; *Hydromancie* with water; *Aeromancie* with ayre. But what ſhould I adde the many more names of this Antieſe Art, vnworthy the naming? *Tibi nomina mille, Mille nocendi artes*; Infinitely diuerſified are theſe blinde by-ways of darkeneſſe and miſchiefe. *Delrio* hath other diuiſions of Magike, which from the efficient he diuideth into *Naturall*, *Artificiall*, and *Diaboliſh*; from the end, into *Good* and *Bad*: and this bad (which is by explicite or implicite compact with Diuels) into *Magia ſpecialis*, *Diuina*, *Maleficium*, & *Nugatoria*. *Zoroaſter* is ſuppoſed Author both of the good and bad vnto the Perſians. *Naturall* Magike is by *Delrio* deuided into that which worketh wonders (nor miracles) and that which diuineth. But I am wearie of this Magickall ſearch. Leauē we them in their Mazes, Circles, Labyrinths of Errour: and let vs take view of the Perſian Magi, from whence *Plinie* denieth the firſt originals of Magickall Vanities; which are (ſaith hee) compounded of three Arts, that exerciſe moſt imperious power ouer the mindes of men, *Phyſicke*, and that offering her ſelfe more ſublimare and pure, in the ſacred name and rites of Religion, beautified alſo with the addition of *Mathematicall Sciences*: (a three-fold cord not eaſily broken, like a three-headed *Cerberus*, or triple crowned *Prelate* holding the world in feare or loue thereof.) *Zoroaſtres* (who liued as *Endoxus* reſtified ſixe thouſand yeeres before *Plato*) firſt inuented it in Perſia. *Hermippus* affirmeth, that *Agonax* taught him; *Apollonius* and *Zaratrus* among the Medes; *Marmaridius* the Babylonian, *Hippocritus* the Arabian, and *Zarmecendus* the Aſſyrian, haue becom famous for their practice and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato* ſayled farre to learne it, vnder taking long exiles, rather then pilgrimages or peregrinations, to that end. He impiously addeth *Mofes* and *Iochabell* (it may be he meant *Ieſhua*) to this impious number. The Scripture tells of *Iannes*, and *Jambres*, and *Simeon Magnus* famous in this infamie. *Hierome* ſaith, they were the Philoſophers of the Chaldeans, and that the Kings did all things after the direction of their Art, which (they are *Plinie*s wordes) in the Eaſt ruleth the Kings of Kings. *Porphyrius* affirmeth, that they which were wiſe in diuine myſteries, and performed them were called of the Perſians *Magi*: the ſame ſaith *Picus*, that *Philoloſophers* were amongſt the Greekes. The like *Philolaus*, and *Proclus*, and *Arnobius* of *Hoſthanes Magnus*. They were ſtudious in phyſics, inſtituted ſacrifices, and myſteries, as the Indian *Brachmanes*, and *Græcians* Theologiſts, acknowledged Angels, Paradifes, the ſoule, immortalitie. *Patrius* alſo addeth to their Philoſophie and Theologie, *Aſtronomie* and *Phyſicke*, and all knowledge of Nature. It is like that in the Perſian *Magi* concurred both a certaine ſtocke or kindred, which were all ſo called (as is ſaid) and the Philoſophicall inquiſition of Nature, & the Prieſtly function, and alſo ſome eyther implicite or explicite ſocietie with Diuels. The ſame they were, at leaſt in profeſſion and reputation, that the Philoſophers with the Greekes, the Prieſts in Egypt, *Gymnoſophiſtes* in India, Chaldeans in Babylon, *Druides* in Gallia and in this our Iſle, the Italian *Aruſpices*, & other religious perſons (the Teachers of their Theologie & Philoſophie) in other places. As for thoſe *Magi* mentioned in the Goſpell, ſome ſuppoſe them to come from Ethiopia; ſome from Arabia; ſome from Meſopotamia; ſome from Chaldea; and ſome from Perſia; and ſome from the uers of theſe regions. Whenceſoeuer they came, they had a brighter *Starre* to guide them with diuiner light, then thoſe Magickall brandes of helliſh fire could yield.

*Plato* commendeth this *Magia*, and callit *Mahegistiia*, and *ſay* *ſay* *ſay* the working of the Gods; and ſaith, that the Kings of Perſia learned it, as a knowledge of diuine myſteries, wherein by the worlds Common-wealth, they were inſtructed to gouerne

their

their owne. Others, as they were led by differing affection, doe as much discommend them. And truly (as in the Chaldean, and Aegyptian Priests) their searching out the mysteries of Nature cannot but deserue commendation, but their abusing this naturall Philosophie to ynnaturall conspiracie with deuils, cannot but bee detested of those which are not themselves detested of God. And either from this deuillish conspiracie, or ouer-curious vanitie, did arise their predictions of future euents : in which respect the Ethnikes had them in high reputation. *Ammianus Marcellinus* saith, that *Zoroaster* added much to this Art from the Chaldean mysteries, and *Hythæses*, the father of *Darius*, from the *Brachmanes*, which he in his Indian trauels had found in a woodie solitarieesse, and learned of them the motions of the Starres, and pure rites of sacrifices: which he taught the *Magi*, and they, together with the skill of diuination, deliuered to their posteritie by tradition : and that progenie is alway consecrated to diuine seruices, and keepe continually burning certaine fire which first came from heauen; a small portion whereof was wont to be carried before the Kings of Asia. There were but a few of them at the first : and it was vnlawfull to touch the sacrifice, or approach to the Altar, before the *Magus* with a certaine set speech had powred on his sacred preparatiue liquors. Afterwards being increased in number they grew into an entire Nation, and inhabited vnwalled townes, being gouerned by their owne lawes, and honoured for religion. *Cicero* writeth, that the *Magi* did assemble together in *Fana*, into certaine Temples or consecrated places, to consult about their diuinations. They professed to *Cyrus* 30. yeeres raigne. They dranke the hearbe *Theangelic*, and vsed also the hearbe *Aglaophon* or *Marmaritis* when they would diuine. They diuined by the notes and markes of the body : they foretold the euents of prodigies. They might not teach any but Persians the mysteries of their science, without the Kings leaue. And yet *Plinius* saith, that *Plato*, *Democritus*, *Empedocles*, and *Pythagoras*, vnderooke trailes rather then trauels, to learne the same, which after their returne they taught. *Apollonius* also for the same cause went into Persia and India : whose Philosophie plainly appeareth by the historie of his life to be soiled with magicall impuritie. And although some commend one sort of *Magia*, as being their Theologie and Philosophie, yet seeing their Philosophie was corrupted with curiofitie, and their Theologie with superstitious Idolatrie, it could not be free from some kinde of implicate forcerie, as the examples of those which were most eminent therein, doe shew. Such an one *Pafes* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants : and had a Magicall<sup>n</sup> or enchanted halfe-penny, which would returne to him againe, when hee had bought any thing therewith. Yea howsoeuer, *Patricius* would not excuse only, but highly commend the Oracles (as he termeth them) of *Zoroaster*, yet doth he cite out of him, that *Barbarous names must not be changed*. For all things haue their names of God, which haue an vnspokeable power in holy things : which words seeme to incline to Charmes, which are commonly in barbarous vnsignificant termes. Other things which he with great paines hath gathered out of the Platonikes, stamped with *Zoroasters* name, are many of them diuine, being interpreted in the best sense. For they are for the most part obscure, and many exceeding the sense of such weake readers as I confesse my selfe. Some I haue heere expressed. In all the world shineth the Trinitie, of which the beginning is Vnitie. The Father perfected all things, and deliuered them to the Second Minde, which all mankind calleth the First : He remaineth in the paternall profunditie. It is the Minde of the Minde which is framer of the fierie world. All the world is of fire, and water, and earth, and aire. He fastned a great company of not-wandering starres, and 7. wandering creatures, ioining fire to fire, the earth in the mids, and the water in the receptacles of the earth, and the aire about them. Let the immortall soule lift her eies vpwards, not downwards into this darke world, which is vnstable, madde, crooked, alway encompassing a blinde depth, hating the light, of which the vulgar is carried. Seeke Paradise. The soule of man will after some sort bring God into it selfe : hauing nothing mortall. it is wholly rauished of God. It resoundeth the harmonie, vnder which is the mortall bodie, extending the fierie minde to the worke of pietie. I desire not sacrifices and inwards, these are plaies, see these things if thou wilt open the sacred paradise

*Am. Marcell. l. 1. 23.*

*Cic. de Diuin. l. 1.*

*Plin. l. 24. 17. Vel. Pater. l. 24.*

*Plin. l. 30.*

*in Apollonius, Hostianes, Chavandas, Democritus, & Pythagorici & Platonici. in Suidas, hence came the Prouerbe, το Πάσις ημιν ἔστι σοφ.*

*“ Zoroast. Orac. 324. ap. Patric. Vid. etiam Henr. Duret. &c.*

of



" of pietie, where vertue, and wisdom, and the good law, are gathered together. If these things are harsh, what would those obscurities be in his Theologie, wherein he first placeth One beginning, then a paternall profunditie of three Trinities, every of which hath the Father, the Power, the Minde. Next in order is the *Intelligible Spirit*, and after it *Synochus*, *Empyreus*, and *Aetherealis*, and *Materialis*; and after these the *Telesarcha*: after which the *Fontani Patres*, *Hecate*: and such a rabble of names follow, that the recitall would seeme to coniure the reader into some magicall maze or circle. They which are curious of those inextricable labyrinths, may resort to *Pfellus*, *Patricius*, and the *Platonikes*; which ascribe these things to the *Assyrians* and *Chaldeans*, as they doe *Zoroaster* also. *Delrio* and *Patricius* finde six of these *Zoroaster* mentioned in authors, (*Goropius* after his wont, paradoxicall, none at all) the first of which was inuenter of this Magike, a *Chaldean*, supposed to lue in the time of *Abraham*. *Berosus* first, and after *Julianus* a *Magician*, both *Chaldeans*, communicated these mysteries to the *Greekes*: and diuers of those heretikes \* in the prime age of the Christian Church were not a little sowed with this magicall leauen, as appeared by *Irenaeus*, *Epiphanius*, *Augustine*, and others that write against them. *Basilides* his *Araxus* (the mysticall characters of which name make 365, the number of daies in the yeere, and of heauens after his opinion) is supposed the same with *Mithra* the *Persian* deitie, and hence to haue deriued his magicall descent: which we may note of others, if this belonged not to another labour.

The *Magi* had one chiefe amongst them in their Societie, called by *Saxones*, \* *Princeps Magorum*. *Cicero* p affirmeth that none might be *Kings* in *Persia*, before they had learned the discipline of the *Magi*; neither was it any more lawfull for euery one to be a *Magus*, then to be a *King*: Such was their estimation in *Persia*. *Suidas* q tels that they vsed carnall company with their mothers: and when they are dead he cast forth vnburied, to be a prey to the *Birds*. *Hieronymus* maketh *Zoroaster* author of incestuous copulations of all sorts \*, and of the not-burying rite, but either to burie or cast forth the carcase. (yea authors write that he himselfe desired and obtained to be consumed with fire from heauen.) Nothing seemed to them more vnluckie, and signe of former leaudnesse, then that no bird or beast would prey on their dead. And the souldiours which sickened in their armies, were laid forth yet breathing, with bread, water, and a staffe to driue away the beasts and fowles, which yet when their strength failed them, easily deuoured both the meat and keeper. If any recouered, and returned home, the people shunned him as a ghost, nor would suffer him to follow his former trade of life, till he were expiated by the *Magi*, and as yet were restored againe to life. The *Romans* in pietie, passing thorow some part of *Persia*, where they found a carcase in the field, buried it; but the night following, in a vision, a graue old man in habite of a *Philosopher*, reproued that fact, willing them to leaue the naked body to the dogges and birds, and the mother earth (saith he) will not receiue those which haue polluted their mothers. Which in the morning they found verified, the earth hauing vomited vp that carcase, which there lay on the top of the graue. The *Magi* heereby appear to haue had intercourse with the deuill: as by their predictions also, of *Sylla*, *Orbius*, *Sapores*, and others, mentioned by *Paterculus*, *Helianus*, *Agathias*, and other *Historians*. Thus were the *Magi* buried in the bowels of beasts and birds. *Tullie* saith that the other *Persians* were wrapped in wax, and so preserved. The *Ossians* and *Astrampsychi* are by *Suidas* reckoned successours of the *Magi*. *Hierome* citeth out of *Eubulus* three kindes of the *Magi*: the most learned of them liued onely on meale and beebes. *Pausanias* l reporteth, that in *Lydia*, in the Cities *Hierocessarea*, and *Hypaxo*, hee saw Temples hauing *Persian* surnames, and in euery of those Temples a Chappell and Altar, whereon were *Ashes* not like in colour to the ordinarie fort. The *Magus* entering into the roome, laieth drie wood on the Altar, after that hee hath set his mitre on his head, and then at the name of a certaine God, singeth barbarous hymnes (which the *Greekes* vnderstand not) out of the booke: which being done, the heape is fired, and the flame breakes forth. *Diogenes Laertius* r relateth, that these *Magi* spent their time in the seruice of their Gods, offering vnto them prayers and sacrifices, as if none but they might be heard: they disputed of the substance and generation of the Gods, whom

\* *Suidas* in verbo *Julianus*.

\* *Vid. Iren. Tertul. August. & ad eum Dan. &c.*

o *Sorom. l. 2. c. 9*  
p *Cicero de diuinat. l. 1.*  
q *Strabo l. 15.*  
Nam *Magus* ex matre & gnato gignatur oportet (saith *Catullus*)  
Si vera est *Persarum* impia religio. *Sic. Luc. l. 8.*  
\* *Otho Henr. Indicum. c. 28.*

Agath. l. 2.

Cic. *Tusc. l. 1.*

r *In Iouin. l. 2.*

l *Pausan. l. 6.*

r *Diog. Laert. de vit. Philo. l. 1.*

whom they reckoned to be the *Fire, Water, and Earth*. They reprehended Images, especially such as made a differing sex of Male, and Female, among the Gods. They disallowed of Iustice. To burne their dead bodies, they held it impious: but to lie with their owne mothers, or daughters, they accounted lawfull. They practised diuination, and fore-tellings, affirming that the Gods appeared to them, that the aire was full of soimes<sup>a</sup> or shapes, which subcilly and as it were by evaporation, infuse themselves into the eies. They forbade outward ornaments, and the vse of Gold. Their garments were white, the ground their bed, Hearbes, Cheese, and Bread, their food. *Aristotle* saith, that they held two beginnings, a good spirit and an euill, calling the one *Iupiter* and *Oromazes*: the other *Pluto* and *Arimanius*. (*Empedocles*<sup>u</sup> translated this plant into Philosophie, and long after, <sup>x</sup> *Manes* a Persian heretike into diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, and become immortall, and that all things consisted by their praiers; *Hecateus*, that the Gods were begotten: *Clearchus*, that the *Gymnosophista* descended from the *Magi*. Thus saith *Diogenes*.

*Plutarch* in his Treatise *de Osir. & Isid.* citeth, approueth and applieth the opinion of the *Magi* vnto many others, which they conceiued touching their two beginnings, *Arimanius* and *Oromazes*: For whereas they saw such a mixture of euill in euery good, (which made *Salomon* to brand them all with the title of *vanitie*) they gathering that good could not be either cause or effect of euill, found out this remedie worse then the disease, to hold two Authors of all things, calling<sup>\*</sup> *Oromazes* a God; and *Arimanius*, the fountaine of euill, a deuill; the one cause of light: the other of darknesse. Betwixt these two they placed *Mithras* as Mediator or Intercessor. *Zoroastres* was author of this opinion. To the first of these was praise and vowes offered: to the later mournfull deuotions. For, rubbing a certaine hearbe called *Omomis*, they call on *Dis Pater & Orens*, then they wash it with the blood of a flaine Wolfe, and carry it into a shadowie place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quicke creatures; the earthly creatures to the good, the watery to the bad, and therefore esteeme him happie that hath killed most of them. *Oromazes*, say they, begotten of pure light, and *Arimanius* the childe of darknesse, were one against another. The first created six Gods, *Beneuolence, Truth, Politie, Wisdom, Riches, Honest delight*: the later as many contrary. When *Oromazes* had diuice enlarged himselfe, hee was as farre beyond the Sunne, as the Sunne is from the earth, and formed the starres: Of which, one hee fixed as a Gardian and watch-man, the dogge-starre: hee made other foure and twentie Gods, which he closed in an Egge. *Arimanius* did as much, but his foure and twentie brake their shell; and so became good things and euill mingled. But a satall time shall come, when *Arimanius* the Author of plague and famine shall perish, and then shall be one societie of all mankind in happinesse, vsing but one language. *Theopompus* saith, according to their opinion, that one of these Gods shall raigne three thousand yeeres, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall be destroyed, and men shall be happie. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomie; in the seuen Planets, making two good; two bad, three indifferent: The Grecians, to their *Iupiter, Dis Pater & Harmonia*: *Empedocles* to his *Friendship* and *Discord*: *Aristotle* to his *Forma & Priuation*: *Pythagoras* to his *One* and *Two*: *Plato* to his *Idem & Alterum*: *Manes* to his deuillish heresie, as before is said. *Dio Chrysostomus* telleth of *Zoroaster* the author of this science, that enflamed with the loue of vertue, he forsooke the world, and went apart into a mountaine. And afterwards leauing that habitation, he seemed (to those to whom he would shew himselfe, which was only to the *Magi*) to shine with a fire which came downe from heauen vpon him. This perhaps was borrowed and peruered from the shining face of *Moses*.

Only Persians, saith<sup>a</sup> *Gramay*, were chosen into their number. The name *Magi*, is among Authors applied also to the Chaldeans, which in Babylon professed the same Arts and superstitions; the disciples (saith<sup>b</sup> *Lucian*) of *Zoroastres*, of whose cunning in charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes* a Chaldean

<sup>a</sup> in *Asiaticis*.

<sup>u</sup> *Empedocles*.  
<sup>x</sup> *Manes* father of the Manichees.

*Plut. de Osir. & Isid.*

<sup>\*</sup> or *Ormisdas*, or *Oromazes*: this was the Sunne.

*Ap. Brig.*

<sup>a</sup> *Gramay Asia*.

<sup>b</sup> *Luciani Necrom.*

Chaldean *Magus*, and *Memippus*, whom he washeth nine and twenty daies in *Euphrates* by the Moone, and in the morning sets him against the rising Sunne, with long charmes: after that spitting three times in his face, hee brings him backe againe, once looking aside. Their meate was *Acornes*, their drinke *Milke*, *Mulse*, and the wine of *Chaoapi*, their lodging on the wide field on the grasse. After all this hee brought him about midnight to *Tygris*, where washing him, hee purifieth him with a *Torus*, and the hearbe *squilla*, and other things, &c. which howsoever *Lucian* saith with scoffing humour, yet I have inserted, as somewhat expressing their superstitions observed in charming and diuinations.

## CHAP. VII.

## Of the religions and other rites of the Persians.

c. Herodotus  
lib. 1.



LEaving these *Magi*, let vs take view of the Persian religious rites which *Herodotus* thus describeth. The Persians neither erect Images, nor Altars, nor Temples, and impute it to madnesse in such as doe otherwise, as I thinke, because they are not of the Greekes opinion, that the Gods haue arisen from men. Their custome is, ascending vp the highest hilles, to offer sacrifices to *Iupiter*, calling the whole circle of heauen *Iupiter*. They sacrifice to the *Sunne*, and *Moone*, and *Earth*, to the *Fire*, and *Water*, and *Winds*: to these onely haue they accustomed to sacrifice from the beginning. They sacrifice also to *Urania*, which they haue learned of the Assyrians, and Arabians. The Assyrians call *Venus*, *Mylitta*; the Arabians, *Aluta*; the Persians, *Motra*.

d The attire  
of the head,  
among the  
Persians, as the  
Turbant among  
the Turkes.  
e Theogonia.

Their rites in sacrificing are these. Being to sacrifice, they neither set vp Altar, nor kindle fire, nor vse vestments, pipes, cakes, or libaments: but he which intendeth sacrifice, placing the sacrifice in a cleane place, calleth vpon that God, wearing the *Tiara*, and girded about with myrtle. The sacrificer praieth not for himselfe alone, but generally for all Persians, and especially for the King. And after that the sacrifice is cut into small peeces, hee streweth vnder the sodden flesh, small hearbes, chiefly *squilla*, and setting the flesh in order thereon, the *Magus* standing by, singeth some hymne (of the generation of the Gods) which they hold to be a most effectuall incharment. Without one of their *Magi* no sacrifice is accounted lawfull. After all this, the sacrificer vseth the flesh at his pleasure.

Of all daies every man accounteth his owne birth-day to bee most solemnly observed: and then maketh greatest chere. The richer sort then set whole Beeves, Camels, Horses, Asses, baked in an oven or fornace, on the Table: the poorer, smaller beasts. The Persians are small eaters: but in their drinking consult of the weightiest matters. Of which they deliberate fasting, but pronounce sentence after they are well drinke. To vomit or make water openly, is vnlawfull to them. Those that are equal, salute when they meet each other with a mutuall kisse; which is fastened on the cheekes onely, if they be of vnequall degree. They hold themselves the best of all men, their neighbours so much better, how much neerer them they dwell. They are much addicted to Venerie with both sexes. Next vnto Martiall valour, they repute excellent the procreation of many Children; the King allowing annuall presents to him who hath begotten most Children, and therefore they vse many women. The childe commeth not in his fathers sight till he be fve yeeres old, but liueth with the women, that if hee die before, his father should thence conceive no griefe. From that time till hee bee twentie, hee learneth three things, to ride, to shoote, to speake truth. For to lie is with them the most shamefull thing; the second, to be in debt. For one fault onely no man ought to be punished, Whatsoever is not meet to be done, ought not to be spoken. A Leprous person, if he be a Citizen, may not enter into the Citie, nor haue any Societie with men: for this disease is sent (say they) for some offence against the *Sunne*: if hee bee a forrenner, they banish him out of their Region, and for the same cause carrie into that Region white Pigeons. In a Re-



nor they neither spit, nor make water, nor wash, but haue them in very religious veneration. They might not cast any carcasfe or pollution therein. These things, saith *Herodotus*, I can affirme of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they burie not their dead bodies before they be torne of some fowle, or dog: but I well know that their *Magi* do wrap them vp in wax, and then burie them. These *Magi* differ both from other men, and from the Egyptian Priests in this, that these pollute themselves with the death of nothing but their sacrifices, but the *Magi* with their owne hands kill any thing: except a man and a dog; yet, they esteeme it some great exploit, if they haue killed very many Anes or Serpents, or other things which creepe or flie. Thus saith *Herodotus*. *Strabo* nameth *Anaitis*, *Anahit*, and *Anadansu*, Gods of the Persians: When the Persian Emperours had overthrowne the *Saca*, they encompassed with a wall a certaine rocke situate in a field, and erecting a Temple of the foresaid Gods, there instituted yearely solemnities, named *Saca*, which of the inhabitants of *Zela* are yet celebrated (so they call the place.) That towne in great part belongs to them which are called *Sacred servants*, to which *Pompey* added a great Countrey. Some report that *Cyrus*, hauing overcome the *Saca*, attributing this victorie to diuine power, consecrated that day to his Countrey-Goddesse, naming it *Saca*, and wherefoeuer the Temple of that Goddesse is, there also are celebrated those *Sacra* feasts, in manner of the *Bacchanals*, day and night, the men and women drinking themselves drunken. *Strabo* in the end of the same eleuenth booke mentioneth their Temples, and amongst others the Temples of *Tanaus*, which before in *Herodotus* is denied to be the vse of the Persians: *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walles, and to whom the whole world was a Temple and house. Their deuotion to the Sun and Moone, made them spare *Delos*, sacred to *Apollo* or the Sun, and the Temple of *Diana* or the Moone at *Ephesus*, as an Interpreter of *Arctophanes* hath glossed. Some hold that *Xerxes* burnt the Grecian Temples for reuenge of the burning of *Sardis*, and the Temple of *Cybele* by the Athenians, and not for hatred of all Temples. The Greekes would not permit the Temples so burned to be re-edified, that those ruinous places might be places of argument to reuenge to all posteritie. The *Romans*, as *Isocrates* testifieth, cursed them which should repaire them. *Strabo* thus reporteth of the Persians: They haue neither Images nor Altars: they sacrifice in an high place, they thinke heauen to be *Iupiter*: they worship the Sunne, whom they call *Mithra*, the Moone also and *Venus*, and the Fire, and the Earth, and the Windes, and the water: they sacrifice in a cleane place, and present their sacrifice crowned: and when is the *Magus*, ruler of this busines, hath diuided the flesh in peeces to every one, they go their wayes, leauing no part thereof to the Gods, who (say they) are satisfied with the soule of their sacrifice. Some, as it is reported, lay a part of the Numbles on the fire. They sacrifice especially to the Fire, and to the Water, laying on the fire drie stickes, the barkes pulled off, and laying thereon fat Tallow, and powring on the same, Oyle, they kinde the same, nor blowing with their breath, but fanning, or otherwise enforcing the winde thereto. If any bloweth the fire, or cast any dead thing or durt therein, he is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, or Riuer, or fountaine, they make a ditch, and there slay a sacrifice, with great heed that none of the next water be touched with the blood: after, laying the flesh on *Myrtle* and *Lawrell*, the *Magi* burne the same with small twigs, and making certaine prayers, sprinkle oyle mixed with milke and hony, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small *Tamarisks* twigs. That which in one place *Strabo* saith they worshipped *Mars* only, is a fault of the negligent writers, as *Casaubon* hath obserued in his Notes. *Iulius Firmicus* in his Treatise of the mysteries and errors of prophane religions to *Constantine* and *Con- stantius* Emperours, speaketh of the Assyrians and Persians: that the Assyrians ascribed the principality of the elements to the aire, the Image whereof they worshipped, stiling it with the name of *Iuno*, or *Venus the Virgin*, whom the Quires of their Priests worshipped with effeminate voices & gestures, their skin polished, and attire fashioned like women. Yea their Priests became impure *Ganymedes*, and sustained the Sodomiticall lusts of others in the Temples, not shaming, but glorying of such deuotions, & compo-

a *Lib. 11.*b These *Goropi*, as with Dutch Etymologies, and interpretations bringeth from the Cimmerians and Saxons. See his *Saxoni- ca*, pag. 606.c *Cic. de Leg. lib. 2.*c *Strab. lib. 15.*e *If. Cas. Annot. in Strab. 15.*  
f *Jnl. Fir. cap. 4. & 5.*

ling themselves to all delicate, lasciuious, filthy behaviour: and thus wantonly dressed with much minstrellicall vpon their Goddesses to infuse into them a diuining and propheticall spirit. Easily may that *Impure spirit* finde accesse and intertainment in such impure bodies. But the Persians and all the *Magi* prefer the Fire. These diuide *Iupiter* into two powers, metamorphosing his nature into both sexes. They make the woman with a three-formed countenance, wound about with monstrous Serpents (fit enigmata for the Diuels worship): and worship a man which had driuen away kine, applying his heels to the power of the Fire; him they call *Mithra*, whose blinde deuotions were done in places answerable, namely in hidden caues.

Strabo lib. 15.

In Cappadocia, where is very great store of the *Magi*, which (of the Fire) are called *Pyraibi*, and many Temples of the Persian gods, they slay not the sacrifice with a knife, but a club or mallet, wherewith they beat it. The *Pyraibia* are great inclosed places, in the midst whereof there is an Altar: Thereon the *Magi* keep much ashes, and a fire continually burning, whither they every day resort, and make their prayers about an houres space, holding a bundle of twigges before the fire, hauing their heads couered with a kind of labelled Mitre, hanging downe on both sides, that the strings couer their lips. These things are done in the Temples of *Anaitis* and *Amannus*. For there are their Temples, and there the Image of *Amannus* is caried in procession. These things we haue seene. It seemeth, that whereas *Herodotus* reporteth they had no temples, Altars, nor Images: and *Strabo* so often mentioneth their Temples, and heere the Altar and Image of *Amannus*; that in *Herodotus* daies they had none: which grew afterwards in vices, a forren rite brought in among the Persians after the Macedonians had conquered them, or else that there were differing Sects among their *Magi*, some (as these in Cappadocia) embracing Altars, Images, and Temples, some refusing some or all of these. For otherwise *Strabo* disagreeeth not only from *Herodotus*, but from himselfe, before denying them the vse of Altars and Images, and heere affirming it of the Cappadocian *Magi* (in other things) of the Persian Religion. Perhaps the burning of the Græcian Temples purchased to them that conceit with the vulgar: we know they honored the Temple and Altar at Ierusalem. And lesse matters set on the Friers last, make seely Papists beleene now, that Protestants haue no Churches nor Religion, nor scarcely the shape of men. *Hesychius* saith that *Mithra* or the Sunne was the chiefe god with the Persians: and therefore the most religious and inuiolable oath of the King was *By Mithra*, *Iulius Firmicus* <sup>a</sup> testifieth (as before is said) that the Persians prefer the Fire before all the other Elements, and that they call the same *Mithra*. (The reason is, because they held, as in the beginning of this worke we noted out of *Zoroaster*, that the Sunne and all the Stars are celestiall fires.) They performed their deuotions to the same in dark caues, where they could not see the brightnes of that light. This *Hierome* calls *Mithra* den: and *Tertullian* affirmeth that *Mithra* Knights or Souldiers were initiated in the same. To whatsoeuer god they sacrificed, they first called vpon the Fire, and poured on their prayers thereto. To this Fire they dedicated certaine Chappels or Oratories, where in to keepe it alway burning, these were called *Pyraia*: of which *Claudian*, *penitentialium Ignem Sacratum rapere adytis*. They supposed that it came downe from heauen. They worshipped al *πυρὸς*, whatsoeuer <sup>b</sup> had any resemblance of fire, as the Carbuncle stone. They obserued differing ceremonies in their Fire and Water-deuotions. To the Fire <sup>c</sup> they vsed these set words when they added fewell thereto, *Lord Fire, eat*. They offered wine in a cup, which they called *Condy*. The costly sacrifices of their Kings we haue already mentioned. *Plutarch* <sup>d</sup> tells that *Artaxerxes* married his owne daughter *Astossa*, (*Heracides* addeth his other daughter *Amestris*). And when *Astossa* was leproous, his loue notwithstanding continued, and hee besought *Iuno* for her, touching the ground with his hands, replenishing the way betweene the Temple and Pallace (which was sixteene furlongs) with offerings of gold, silver, purple, horses.

<sup>a</sup> Iul. Firm. de errore prozel. cap. 5.

<sup>b</sup> Euseb. in Dionys.

<sup>c</sup> Max. Tyr. ser. 38.

<sup>d</sup> Plutarch in Artax.

<sup>e</sup> Gram. Af. Persica.

We may further adde (from *Grammay* <sup>e</sup> his Collections out of diuers Authors, and from others, concerning the Persian Religion) that they sometime obserued the Græcian Deities, calling *Iupiter*, *Bel*; *Hercules*, *Sandes*; *Venus*, *Anaitis*. To *Iupiter* was sacred a Chariot with a Beame of gold. The Sunne they worshipped (by the name of *Mithra*, and *Eldisim*) at Sunne-rising: and adored also the painted Image thereof. They accounted the Horse the Sunnes peculiar beast, and offered vnto him white horses.

*In* Over <sup>b</sup> *Darius* his Tabernacle, the Image of the Sunne, enclosed in Cristall, shone forth so that it might be scene of all. The order also of *Darius* his march, when he warred against *Alexander*, had in the first place their Fire, which they called *Sacred* and *Eternal*, carried on silver Altars. Next hereunto the *Magi*, singing their country-Hymnes, followed by 365. yong men, (so many as their yeare had daies) clothed in bright red, then came *Jupiters* Chariot, drawne by white horses: after whom followed a horse of exceeding greatnes, consecrated to the Sun. Their riders had white garments, and golden rods. Likewise, both sides of the Kings Chariot were adorned with Images of gold and silver: two being most eminent among them; the one, of *Peace*, the other, of *Warre*.

That souldier, which was initiated in *Mithraes* hallowed orders, was first proued by 80. severall kinds of punishruent: and if he continued stedfast, he was washed, putting on his head a crowne, with a sword interposed. Chast virgins were ballowed the Sun Priests or Nuns. They worshipped *Diana*, whom they called *Nanusca* (as some will haue it) in that history of <sup>a</sup> *Antiochus*. They solemnized certain feasts, the chiefe whereof was that of *Mabon*. Another holy day they called the *Destruction of vices*, in which the *Magi* killed venemous things, and offered; and the seruants lorded it fise daies together, ruling both the family and their masters. *Magaphonia* they celebrated in memory of the *Magi* slaine by *Darius Histaspis*, and his Colleagues. Of their holy-day seen before is spoken: in which (some report, that) the seruants changed offices & garments with the masters. *Minutus Felix* obiecteth against them their incestuous copulation with their Mothers. *Arnobius* derideth their worshipping of Rivers. The Christian Fathers and Heathen Authors are plentifull in the narration of the Persian vanities. *Eusebius* citeth a saying of *Bardesanes Cyrus*; Among the Persians there was a law to marrie their sisters, daughters, and mothers: which custome the Persians obserued also in other Countries, and therefore other Nations hating them, called them *Magussai*; of which are many in Egypt, Phrygia, and Galatia, whose posterity succeedeth them in the same wicked doeneff. This name *Magussai* is deriued of *Magi*.

But of all other things this was most commendable & admissible which the Persians obserued for learning and practise of vertue, if we may giue like credit to <sup>b</sup> *Xenophon* here in, as <sup>c</sup> others haue done. They had a kinde of publike Schoole, called the *Free or Liberal Market*, not for the sale of merchandize (which kinde of markets the ancient Persians wanted) but the learning of ingenuous, liberal, & vertuous conditions. This was diuided into foure parts, one for children till 17. yeares of age, the second for youthe to 27. the third for men till fifty, the fourth for old men. In this liberal Market or Colledge was a Pallace, & Iudgment-place. Early in the morning the children resort hither: here also were the striplings, and the riper-aged men, daily: the old men often. The striplings boarded and lodged there (except they were married) and presented themselves to the Magistrates in armor. Each Court had 12. Prefects, according to the nuber of the Persian Tribes. To the children are old graue men appointed, likewise to the youthe men of riper age, as masters of manners. The children come not in the fathers sight till fise yeares of age, or as *Valerius Maximus* hath, till seuen, and especially learne truth: they were bere taught by these Prefects the rules of Iustice, not by bare rules, but by examples (for which cause also, *Augustus* would haue the Senators children present in the Court). Yea a good part of the day was to this end spent by those Prefects, in hearing and deciding such cases as fel out amongst these their schollers, about thefts, reproches, or other wrongs. Next to Truth and Iustice, they learned Sobriety, Abstinence, Continence, & Temperance, wherein they were well furthered by the examples of their Masters: neither might they eat but in their presence and with their leaue, and that not of the choicest fare, but bread and cresses, whereto they added drinke from the next river. They planted in them a hatred of vices, especially of lying, and in the next place of debt, which cannot but be attended with much disquiet: and therefore wisely did *Augustus* command to buy him the pillow of a Roman Gentleman, that died incredibly indebted, as if there had therein rested some sleeping power, whereon one so much indebted could take any rest. Ingratitude was as little gratefull as the former, and by the Persian lawes, ingratefull persons were subiect to accusation and punishment, as not *Xenophon* only, but <sup>d</sup> *Marcellinus* also hath marked, howsoeuer *Seneca* findes such a law only amongst the Macedonians, which perhaps was hence borrowed. They hated such as for-

<sup>b</sup> *Cur. l. 3.*

<sup>c</sup> *Tertul. de Coron. milit. & Pref. ad her. d. 2. Mac. 1. 13. e Athenius lib. 12.*

<sup>f</sup> *Min. Fal. O. Flau. Arnob. com. Gent. lib. 6.*

<sup>g</sup> *Euseb. de praepar. lib. 6. c. 8.*

<sup>h</sup> *Xenophon. Cyrop. lib. 1. i Briff. lib. 2. d. du Verdier & c. k Herod. lib. 1.*

<sup>l</sup> *Val. Max. l. 6. cap. 6.*

<sup>m</sup> *Sueton. Aug. cap. 36.*

<sup>n</sup> *Cic. Tuscul. quæst. lib. 5.*

<sup>o</sup> *Am. Marcel. lib. 23.*

<sup>p</sup> *Seneca de Ben. lib. 3. cap. 7.*



ooke their friends and country-men in need, Their awfull respect to their parents such, that they might not sit in the mothers presence without her leave: the father had tyrannicall power ouer his children, for life and death. That which was vnto them vnlawfull in deed, was not permitted in obscene and filthy words to be spoken. There were the Noble mens children brought vp neere the Pallace gates: and in the Provinces neere the gates of the Deputies or Gouernours.

For bodily exercise, they learned to shoot, to cast darts, to ride and manage horses, & to fight on horse-back. And this was their education till 17. yeares of age: in which time they were of the second ranke of Springalls & youths; & for ten yeares after did not repaire home at nights, but lay & abode in this Court or Colledge. When the King went on hunting, halfe of them attended him in armour. Their diet was the same, but somewhat larger, as is before related of the children: and in hunting, if it continued two daies, had but one daies allowance. They vsed to runne long races, of 30. or 40. miles long; they exercised the sling, leaping, & wrestling, the King propounding rewards to the Victor. The help of these were vsed by the Magistrates against robbers, murderers, and the like wicked persons: as also of the *Men*, which was the third order, the Society of Magistrates; and the souldiery of the Persians, till they were 30. yeares old: after what more, at which age they were freed from musters & forren employments; home were employed in publike & priuat iudgements. None might attaine this hono- in Age, but by those degrees before expressed: nor might any haue that education but the children of nobles, which were able to beare the charge. It was vnlawfull amongst the Persians to laugh in loud manner openly, or openly or by the way to doe the ments of nature by seege, urine, or vomit: or to make water standing.

But this ancient Persian discipline and sobriety, with wealth and softness, afterwards corrupted, especially in drinking; to repress which, the Kings made an *Est.* 1. that none should be compelled to forget their health, in remembring of health or other Bacchanal deuises, wherof would God we had lesse cause to complaine. There of Harlots were also added to their drinkings, which when the Emperour *Alexander* King of Macedon, to demand *Earth and Water* (which was the Persian custome when they exacted full subiection and possession) extended to *Maitron*, *Alexander* his sonne sent yong men armed in womens habit amongst them, which quenched these hot flames of lust with their blood. Hence haply it was, that *Assuerus* would needs make shew of *Vashti* the Queene in his magnificent feast, which occasioned his deprivation and *Esters* succession. Amidst their cups they consulted of war and warlike affaires; but decreed not till afterwards. The Persians vsed bankettings vnder i- ras hangings, before the time of *Attalus*, from whom the Romans first borrowed the vse of them; of his *aula* or hall hanged therewith, calling them *aulae*. But the walls of the richer Persians were hangd with them, the floors spread with costly carpers, their tables furnished with rich plate, their bodies shining with curious & costly ornaments, their kitchens stored with garlike, as a preseruatiue against Serpents & venemous creatures, their chambers swarming with Concupines, yea mothers, daughters, and sisters wedded and bedded with them: their second seruices called in Scripture *The banquet* wine, when after the belly full farced with meats, with which they drank water, they had other tables set with wine, on which they gaue a new onset, as a fresh enemy: these and the like excesses wold glut our Reader. To bring him to their mourning rites in which they shaued themselues, their horses, & mules; their sackcloth, & not entring the court, their covering the face of such as incurred the Kings anger, as wee reade of *Haman*: their executions, with slaying, crucifying, burning, burying alive, stoning, cutting slender, &c. This pertaineth to their religion, their diuination by lots, as before *Haman* they, perhaps the *Magi*, cast *Phur*, that is, a lot from day to day, & from month to month: see which would be the most lucky and fatall time for his mischievous plot against the Jewes. Their mariages they celebrated in the Spring: & on their marriage day the husbands eat nothing but an apple, or the marrow of a Camel. The Persians are accounted authors of making Eunuches, which *Petronius Arbitr* & *M. Seneca* ascribe to the curiosiety of their lust, which might thus be longer serued of them. They vsed in election to vncouer or put off the Tiara. Here I might lade you with the Persian wardrobe, the length and variety of their garments; & I might tell you of their earrings and jewels

• *Am. Mar.*  
• *lib. 23.*

• *Ambros. de*  
• *Helio. cap. 15.*

• *Iustin. lib. 7.*

• *Ester 5. 8.*

• *Vid. Dra.*  
• *Obf. lib. 12.*

• *Donat. in Ter-*  
• *rent. Eunuch.*  
• *Petron. Arb.*  
• *Satyr.*  
• *M. Senec. Con-*  
• *trou. 4. lib. 10.*  
• *Eustath. in*  
• *Diogen.*

paintings of their faces long haire: of their kissing salutations if they were equal, and of the knee of the superiour by the inferiour, and adoration of the chiefe: of their women womanly detestation in the eagerest degree of hatred and indignation, the singeing of wooll: of their inhumane crueltie to the kindred of those which had committed some grievous crime, to punish all for the offence of one. The Persians made banquets to their Gods, and gaue them the first fruits thereof. But it is time to leaue their Gods and them; and let me obtaine pardon, that this great Monarchie, sometime stretching from India to Ethiopia in twelue Provinces, hath stretched so far, and commanded me so long attendance in this Discourse. Let me now looke vpon the Mahumetan face thereof.

Curt. lib. 3.

## CHAP. VIII.

Of the alterations of the State and Religion in Persia, under the Saracens.

**T**HE Saracens (as is already shewed) a people bred, as it were, of putrification in that corrupt estate of the world, dispossessed of his state & life *Ormisdas* the last Persian King. Their Religion had sustained small alteration in Persia before this time, for ought I finde, sauing what the Christian had in these partes preuailed, (which belongeth to another taske.) But from that time that the Saracens were Conquerours, the foules of the Persians haue no lesse benee subiect to those foolish Mahumetan superstitions, then their bodies to cruell slauerie: yea, the name of Persian was drowned in the tide of *Saracens*. *Homar* was then Caliph. But when *Iezid* the sonne of *Muamir* Priest and King (such are the Caliphs) of the Saracens; *Mutar*, the Deputie or Governour of Persia, proclaymed himselfe a Prophet, and seized on the State: from him the Persian *Sophi* deriueth his originall. When *Iezid* was dead, the Inhabitants of Calis in Arabia proclaymed *Hocem* the sonne of *Ali* Caliph: but *Abdalam* the sonne of *Iezid* intrapped and slew him; and at his Sepulchre was after erected the Citie *Carabala*. This *Hocem* had twelue sonnes, *Zeinal*, *Abadin*, *Zeinal Muamed*, *Bagner Muamed*, *Giasar*, *Cadeneg*, *Ciasar Musa*, *Cazin Musa*, *Hali Maceras*, *Alle Muamed*, *Taqum*, *Muamed Halmaguin*, *Alle Hacem*, *Asquerin*, *Hacem Muamed Mahadin*: This last the Persians say that he is not yet dead, but that he shall come sitting on a Horse, to preach their Law to all Nations: beginning in *Massadalle* where *Ali* his grandfather lieth buried. And therefore they haue there alway a Horse prepared ready, which in time of Diuine Service, on a certaine festiuall day, they bring with Lights burning to the Temple, in which *Ali* is buried, praying him to send his nephew quickly. That day is solemnely celebrated, with so great concourse of people, as a Portugall there present said he had neuer seene the like. The other eleuen brethren were buried in diuers places. To returne to *Mutar*, *Abdimelec* one of the following Caliphs, sent *Ciasa* against him, by whose ouerthrow that new Prophet wan new and greater estimation then before. But another Tytant *Abdala Zubir*, arising amongst the Saracens, sent his brother *Musub* against *Mutar*, who slew *Mutar*, and was soone after slaine himselfe by *Abdimelec*, who recouered againe that Prouince of Persia. *Abdimelec* being dead, in the yeare seuen hundred and two and twentie, *Gizid* his sonne succeeded, and another *Gizid* vsurped the Scepter in Persia, but was overthrowne by *Masabner* the Captaine of *Abdimelec* sonne.

a Curio Sara. hist. lib. 1. Blondus saith, that Mahumet was present at their first conquest, and that by his command they relinquished their name, & accepted the Saracen. dec. 1. l. 9. So also affirmeth Lope Obregon in conquest of the Alcaron. fol. 44. b. Barr. Al. dec. 2. lib. 10 c. 6.

c Curio Sarac. hist. lib. 3.

In the reigne of *Marnan*, *Asmulin* tooke on him the protection of *Mutars* Sect, assuming *Ali* to be greater then *Mahumet*: he was Prince of the *Corasens* in Persia, and by one *Catabannus* his counsaile incited the seruants, by force or treacherie, to kill their Masters: and these being growne great by their Masters wealth, were diuided into two factions, the *Caisini*, and the *Lamonites*. *Asmulin* Captaine of the *Lamonites* destroyed the *Caisini*: and with his *Lamonites*, and *Catabannus* invaded Persia, and were there encountred by *Iblinus* the Lieutenant, with an Armie of an hundred thousand men; but the *Lamonites*, by the incouragement of *Asmulin* and *Catabannus*,

(whom they reckoned holy men) discomfited him and his; and after encounter *Marnau* himselfe with three hundred thousand men, and made him to flee with some thousand into Egypt, where *Salin* the sonne of *Asmusin* overthrew him. Thus the Maruanian race being expelled (the reliques whereof settled themselves in Fesse and Spaine) *Asmusin*, from whom the family of the Sophi descendeth, with *Carab* reigned over the Saracens.

By this which hath been said, appeareth a continuall difference betwixt the Persians and other Saracens about their Religion; eyther (as some affirme) for that the Persians preferred *Ali* to *Mahumet*, or for that (which is more likely) they accounted *Ali* and not any of the other three (*Eubocar*, *Ofmen*, or *Homar*) to be the true successor of *Mahumet*. The Sultans or Deputies of Persia, which governed there vnder the Caliph, used that their Schismaticall fancie, as they sawe occasion, to their owne ambitious designs, vnder colour of Religion. Among the rest *Muamet* or *Mahumet* is famous, who being hardly beset for the like cause by his Master, the Caliph of Bagader, required ayde (as before is more largely shewed) of the Turkish Nation then wading in part of Armenia, called of them *Turcomania*, who sent him for his succour three thousand Turkes vnder the leading of *Tangrolspix*, by whose help *Pisafrits* the Califa was overthrownt. And after this he obtained both the Sultanship of Persia in the yeare of our Lord, 1020. and also slew *Pisafrits*; and enjoyed that soueraigntie thenceforth the Califs of Bagader being stripped of their temporalls, but retaining still the places of Patriarchs of their Religion (as some relate) euen to this day. But by the relations of *Beniamin Tudalensis*, and others, it appeareth that the Caliph of Bagader recovered their state till the Tartar dispossessed both the Turke and them, as we haue already shewed out of *Zachutus*, in our Historie of the Saracens. The Turkes then possessing the Persian royaltie, and possessed of the Persian superstitions, there reigned one hundred and seuentie yeares, the Tartars then chasing them out of Persia: but after that *Changis Can* had founded that Empire, *Hocota*, or *Occoda Can* his successor, sent out his sonnes diuers wayes with diuers Armies, with intent to subdome the world: *Iochi* conquered Turquestan and Persia: and not long after *Mango Can* sent *Haslon* his brother, who continued and perfected the Tartarian Conquests beyond Phison or Tygris, subduing the whole Kingdome of the Persians, taking *Beldack* with the great Chalifa, whom hee starued amidst his Treasure; beleagued a Castle of the Assassini, with a siege of seuen and twentie yeares; and then taking the same by composition of the defendants, onely for want of clothing: he wanne *Alepp*, and the Kingdome of Syria, with Damascus the head Citie thereof: and had intended also the Conquest of the Holy Land from the Saracens, if hee had liued; for this *Haslon* and *Mango* the great *Can*, were both Christians by perswasion of *Aithon* the Armenian King.

About this time in the North-East parts of Persia (which of this new heresie they called *Mulehet*) there was an olde man, named *Aloudin*, a Mahumeran (as all those partes then were) which had inclosed a goodly valley, situate betwene two hills, and furnished it with all varietie, which Nature and Art could yeeld, as fruits, pichure, rills of milke, wine, honey, water, pallaces, and beautifull damosells richly attired, and called it *Paradise*; to which was no passage, but by an impregnable Castle. And daily preaching the pleasures of this *Paradise* to the youths which he kept in his Court, sometimes he would minister a sleepe drinke to some of them, and then conueigh them thither; where being entertained with these pleasures foure or fift dayes, they supposed themselves rapt into *Paradise*. And then being againe cast into a trance by the said drinke, he caused them to be carried forth; and then would examine them of what they had seene, and by this delusion would make them resolute for any enterprize, which he should appoint them; as to murder any Prince, his enemy. For they feared not death, in hope of their Mahumericall *Paradise*. But this *Haslon* or *Nas*, after three yeares siege, destroyed him, and this his *Foolish Paradise*. Some tell that this *Aloudin* in the time of *Zelim* the first. *Abaga* succeeded him in the gouernment of these partes, Anno 1264. but not in the Christian religion: *Taiyod* the next, became a Saracen, and called himselfe *Mahumet*, and at Tauris and other places destroyed the Churches

e Lib. 3. ca. 8.

f Knolles.

g Haisbon de Tartar.

h Aloudin Paradise.

i A right Foolish Paradise.

k M. Paul &amp; Odor.

l Cartwright.



Churches of the Christians, as *Hasan* had done of the Saracens; he banished the Christians, and persecuted as many Tartars as he could to Mahometisme. But *Arghun* the sonne of *Abaga* rebelled, and taking him, cut him asunder in the middle, succeeding in his place, Anno 1285. After this *Regys*, whom the Tartars slew, placing in his stead *Bajda* a Christian, who forbade the preaching of Mahometisme among the Tartars, and reedified the Churches of the Christians: *Casim* succeeded in his Dominion and Dignation: and after his death *Carbagadd*, who in his child hood had beene baptizd, and named *Nicholas*, but when his Christian mother was dead, hee became a Saracen.

This came out of *Haishama*; in which History appeareth the vicissitude of diverse Religions, sometime Tartarian, sometime Christian, sometime Mahometan, as in the Persons who governed these Countreys under the great *Chow* or *Cane* of the Tartars: for also no doubt in a great part of the countreys themselves, which usually are of the longa- tion. This *Carbagadda*, reigning about 1305, is the last Tartar Prince which ruled in these parts; for as their religion, so also their Empire failed; the Egyptian Soldans possiding in Syria; the Ottoman Turkes, in Asia; and *Grimpas*, in Persia. This *Grimpas* was Soldan of the Parthians; and about the year 1350, restored that Persian Kingdome to the Parthians. From him descended the Persian Kings to *Malaanchrez*, who being taken away by fraude, *Alis Cassan* succeeded. Yet was not the Persian state so long in *Grimpas* his posteritie, but that great *Tamerlane* subdued the same unto himselfe, which his sonne after lost againe. *Alis Cassan* was succeeded by *Alis Cassan* (called also *Assymbesius*) deprived the Sultan of Parthia and Persia of his life and kingdome: his name is by some *Malaanchrez*; by others, *Demir*: but *Ambrosio Cassan*, and *Iosapha Barbaro* (which both were in Persia with *Alis Cassan*) call him *Tamir*. In the year 1478, died *Alis Cassan*; and his sonne *Isach* succeeded, whose wife, bearing dishonest affection to one of the Courtiers, sought by the murder of her husband to advance this Courtier to her husbands bed and Empire. And having conveyed venime into a golden Cup, presents her husband the same to drinke, who somewhat suspecting her, caused her to begin; himselfe and his sonne following her both in drinking and dying. And thus was Persia, by the wickednesse of one woman, made the stage of civil warres, whiles the chiefe Nobles sought each to possess himselfe of the state, which at last, after five or sixe yeares warre, befell to *Almansor* or *Elnasirbeg*, then being but thirtie yeares olde, who was slaine by *Ismael* in the year 1499.

This last year 1613, was printed at Paris, a large French volume of the *Estates, Emperors and Principalities of the World*, in which is an abridgement of the Historie of the Kings of Persia, written by *Tarik Mirchand* a Persian; and translated by a Portugall, from *Cyrus* to our times: wherein he relateth of the ancient Persian Dynasties, somewhat otherwise then the Greekes and Latines: to which after *Isidore*, whom he call- eth *Tarik Gerd*, he annexeth the succession of the Califs which ruled Persia, in this order, *Abubaker*, *Homay*, *Osman* or *Orman*, *Murtz Aly*, *Acen*, after whom the family which becometh *Ben Hamya*, of which were successively, *Morvya*, *Texid*, *Morvya* 2. *Morvya*, *Abdel Malik*, *Oelid*, *Soleyman*, *Hamay*, *Texid* 2. *Ochon*, *Oeloyd* 2. *Texid* 3. *Ebrahim*, *Morvya* 3. Then in the y. 751. &c. of the Heg. 133. of the family of *Eben Abbas*, *Safa*, *Abul Isfar*, *Mahady Bila*, *Elady Bila*, *Musa*, *Arastid Bila*, *Harnu*, *Mohamed Amin*, *Maha- min*, *Aly*, *Erach*, *Matagon*, *Wack*, *Almatomakal Bila*, *Isfar*, *Matagor*, *Abul*, *Abul Ha- mid*, Then 4. y. *vacancie*, after which *Mosabbih*, *Almarz Bila*, *Morady Bila*, *Almar Ha- mid Bila*, *Hamed*, *Matagid Bila*, *Hamed*, *Mokasy Bila*, *Adikader Bila*, *Isfar*, *Kader Bila*, *Mahomed*, *Rasi Bila*, *Mahomed*, *Mokasy Bila*, *Ebrahim* 2. *Mosabbih*, *Abdula*, *Morvya Bila*, *Fazle*, *Tahya*, *Abel karim*, *Kader Bila*, *Hamed*, *Kabim* or *Alkabim*, *beamarzta*, *Abul Isfar*, *Abdula*, *Abmaky Bila*, *Almosstaker Bila*, *Almosstaker Bila*, *Fazle*, *Rachid Bila*, *Almosstaker Bila* 3. *Almosstaker bila*, *Isfar*, *Almosstaker benur*, *Blah*, *Atun*, *Nisced*, *Nisced*, *Ladida*, *Alzaber* or *Altaber*, *bila*, *Mahomed*, *Almosstaker bila*, *Mansur*, *Almosstaker bila*, *Abdula*. They which will may compare these with those which out of *Ezra*, *Chris*, and others we before named: The Tartars follow, of which anon more fully. He numbrell them in this order; *Chingis kan*, *Orkaykhan*, *Guyak Khan*, *Alai Khan*, *Nikaykhan*, *Haykaykhan*, *Hamed Khan* or *Nindar Oghlan*, *Argan*, *Khan*, *Ga-*

m. Peuceriul.  
4. & 5.

Alis Cassan  
n. Viaggio di  
Mortara and  
Ramus.

Tarik Mirchand.  
Chron.

*Gamsarukhan, Budukhan, Gamsarukhan, Alypshukhan*, who after was called *Sultan Hamad*, *Sultan Abu Said Babader Khan*. After whom follow the Mogol Tartars (fifty years being omitted without name) *Tymurlang*, *Mirzah Karak*, *Ologbek*, *Mirzah Abdolatif*, *Mirzah Abdula*, *Mirzah Sultan Abu Said*, who reigned in *Mauranahar*, *Mirzah Sultan Hamad*, *Mirzah Babur*. Then in *Karafen*, *Mirzah Hyadigar*, *Mirzah Sultan Oem*, *Babady* or *Pelty*, *Arzamon*, and his brother *Muzapha*: These reigned from the years 1388. to 1469. In which meane time there were of the Turcoman Nation which commanded other parts of Persia, first *Kana Issuf* of the family *Karakuyun*, who began his raigne anno 1413. to whom succeeded *Amir Scandar*, *Jooscha*, *Acen Aly*, and after him of the family *Akoyunly* *Acenbek*, *Sultan Ralis*, *Yacub Bek*, *Baysangor*, *Mirza*, *Rustambek*, *Hagmet Bek*, *Abdus Bek*, *Adorad Bek*; which through mutuall quarrells enjoyed the Throne a small space. And in the year 1501. *Chah Ismael Sophy*, and his line succeeded, and still continue. Howsoever the Chahs are here expressed as Lords of Persia, yet *Bernardinus Tudeletensis* telleth that *Senigar*, then King of Persia, had twoscore and fortie Kingdomes subiect to him, and that his Dominion extended foure moneths away, and speaketh as though he were not subiect to the Caliph in his temporallities: *M. Polo* reckons eight Kingdomes of Persia, *Calibin*, *Curdistan*, *Lor*, *Suolistan*, *Spaan*, *Siras*, *Soncais*, *Timoecim*; not reckoning *Hirak*, the chiefe Citie whereof was *Tauris*, and diuers other Countreies now, and before his time subiect to the Persians. And by most Historians it appeareth that Persia had before the dayes of *Tamrolasp*, and till the Tartars conquest, Sultans which yielded small subiection to the Chahs. The historie of *Ismael*, because it giueth much light both into the state and religion of Persia, is more fully to be reported. After that *Mustacen Mumbila*, or *Abumustacenbila Abdula*, the Chaliph of Bagdet, had bene by the Tartars done to death, in the year after *Haithonus* account 1258. (about the year 1369.) there arose in Persia a Noble man called *Sophi*, Lord of the Citie *Ardouil*, reporting himselfe to be of the blood of *Alle* or *Hali*, descended from *Musa Cazin*, or *Cyrus* one of the twelue sonnes (as is said) of *Hocum*, thirteene descents distant. This *Sophi*, or (as our *Tarik Mirza* aforesaid calls him *Cheque Saffy*) had issue *Cheque Mocha*, the father of *Cheque Ali*, who begate *Cheque Ebrahim*, and he *Sultan Ismejd*, father of *Cheque Aydar*, who begate *Ismael*. These continued their *Hali-bolies*. Our Authors mention none from *Sophi* to *Ismejd*, whom they make his sonne, calling him *Gwinne*, otherwise written, *Ginn*, *Gwine*, and *Ginnet*. *Minadoi* saith, That *Sexchiuni*, or more distinctly, *Scieci Ginn*, was Author of the Persian Sect, who vnder the name of a *Sofi*, and of *Siec* (that is, a wise man, and an Author of Religion) or rather vnder the pretence of holinesse, began to perswade the people, that the three first successors of *Mahomet* were vsurpers, only *Ali* ought to be named lawfull successor, and ought to be called vpon in their prayers, and by all meanes to be honoured. From this time forward the Sepulchre of *Abul* his sonnes in *Cafe* grew in great credite, and was visited every year after the same sort that the Turks visit the Sepulchre of the other three: and the kings of Persia vsed that to be crowned, and girt with their sword, & their great Calife there kept his residence. Because this *Cafe* was neere *Babylon*, hence grew the common error, that these things were done at *Babylon* or *Bagdet*. *Iosius* also is deceived, where he maketh *Arduil* or *Aiders*, author of the Persian faction. *Sofi* is by *Minadoi* deriued of *Sofisi*, a people subdued by *Alexander*: but *Scaliger* more fitly *Tzophi*, which in Arabike signifies man of pure Religion. In this respect there is no lesse contention betweene these and other *Muhammedans*, then betweene the *Samaritans* & the *Jewes*: so that the Persians are a kinde of *Catharists* or *Puritans* in their impure *Muhammedie*. *Claude Dore* mentioneth another Erymologie, that *Sophi* significth wooll, and that this profession in token of humillity, wearing nothing on their heads more pretious then wooll, was so called. But the former deriuation is more probable. *Nic. Nicolai* in his third booke hath also that woollen deriuation: and *Geffrey Duckett* saith, that *Sophi* significth a Begger, and that the King is not there in Persia so called, but *Shangh*; which agrees with their report, which say that *Ismael* renewed or continued the name *Sofi* or *Sophi*; but his successors leauing that, and the name of *Siec*, haue retained onely the title of *Saba*, which some write *Shangh*, some *Xa*, a royall title communicated by the

o I.BB per. 2. l. 3  
Ofor. de re. Em.  
lib. 10. Surius  
comment.  
Krauer T. hiflor.  
pag. 464.

p Minadoi l. 2.  
q E.T. pag. 490

head of this superstition to those Kings which participate with them therein. *Joseph Scaliger* saith, that *Sa* or *Seba* is the same with *Adoniscar* among the French, and *Don* among the Spaniards: The Iewes and Arabians write it *ow*, and the Greeks *ow*. It is sometimes set before the name, as in the present King *Seba Habas*; sometime comes after, as *Melixa* for *Melchior*. *Barrius* begins this pedigree at the father of *Guine*, or *Guini* (so he calls him) and not as *Mamad*, with *Guini* himself. He addeth, That for the Ensigne, Character, or Cognisance of his Sect, he ordained, that in the midst of their Turbant (which they weare with many folds) there should rise a sharpe top, in manner of a Pyramis, diuided into twelue parts (in remembrance of *Adi* his twelue sonnes) from the top to the bottome. They vsed the colour red on their heads (saith *Mamad*) by ordinance of *Arduelle*, and therefore were called *Chafelhai*, that is, Red-heads; some write it *Gusfelhai*, *Sophi*, as *Mirkend* affirmeth; was holden in such reputation of holinesse by *Tamerlane*, that he sought to fix him as a saint; and at his request, set free 30000 slaves, which he had taken in the wars against *Balecas*; to whom *Cheque Sophi* gaue apparell and other necessities, and sent them home to their houses: whereby he ovaue great fame and affection: *Barrius* and others attribute this to *Guine*, and say that these slaves became his disciples first, and after souldiers to his sonne *Aider* against the Christian Georgians.

This *Aider* *Erdabil* (or after *Ionian*, *Haridur*) he taking (as some say) the world; led a streight life in continencie and austeritie, and was theretofore admitted as a Prophet, and referred to out of all parts of Armenia and Persia coming to Tauris to see him: He inuenged against the common opinion concerning *Mahomet* his successors, *Alcoran* and *Sophi* had done, shunning vp heauen to all sauing *Husid* his followers. For so the Persians vie to say in their prayers; Cursed be *Ebnulhar*, *Oman*, and *Osman*: God be fauourable to *Hali*, and well pleased with him. *Usfunassan* moued with his fame, gaue him in marriage his daughter *Martha* lagor of the Christian Lady *Deffina*, daughter of *Cale Ismael* Emperour of *Tapezond*; both of them by this alliance strengthening themselves against the Turke. *Aider* had by this *Martha*, *Ismael*, whom hee trained vp in the principles of Christian Religion. *Iacob*, successor of *Usfunassan*, zealous of the multitude of *Aider*s disciples, and the greatnesse of his fame, caused him to be secretly murdered; persecuting all his professed followers with fire and sword. *Ismael* then a child, fled into *Hircania* to one *Pyrchales*, a friend of his fathers, who afterwards aided him to the recouering of his patrimonie. *Boterus* saith, that *Iacob*, after the murder of *Aider*, committed his two sonnes, *Ismael* and *Solyman*, to *Amanassan* (a Captaine of his) to be conueied to *Zalga*, a strong mounting place: but he brought them vp liberally with his owne children, and in his last sicknesse, gaue them horse and two hundred ducats, with aduice to repaire to their mother; where taking vpon him the protection of the sect of *Hali*, and the revenge of his fathers death, his enterprises succeeded prosperously. *Giouan Maria Anguillo* saith, that *Iacob* being poisoned 1485, his seignorie was possessed by a kinsman of *Iacob*; called *Eslauer*, after whose 3 yeeres raigne succeeded *Bayindir* two yeeres; after, *Rustan* three yeeres, who sent *Soliman* bee against *Sechadar* the father of *Ismael*, who made challenge to the State in right of his wife the daughter of *Usfunassan*, who slew him in the field. *Rustan* would also haue killed the mother and her sonnes, had not intreatie of his Nobles preuened it: He committed them to ward in the Island of the Armenians in the lake *Astumar*, whither he sent for them againe after three yeeres, but they for feare fled to *Arduuill*, and there liued closely for a time. *Rustan* was slaine by *Agmat* through his mothers procurement, who loued that *Agmat*, who abode Sultan five months, and was slaine by *Rustan*s souldiers. And *Alkan* the kinsman of *Usfunassan* was Seignior, whom *Ismael* slew.

A certaine Merchant who abode a long time in Tauris, and trauelled thorow the most part of Persia (skillfull of the Turkish, Persian, and Arabian languages, either seeing himselfe, or learning of them which did see) in the time of *Ismael*; relates this Historie from what other wise, whom as learning of the Persians themselves the Persian affaires, we may reckon worthy to be followed, saith, that this *Sechadar* in *Arduuill* was the head of this Sophian Sect, and had three sons and three daughters by the daughter of *Usfunassan*. Hee was a zealous enemy against the Christians, oftentimes with his

*Scal. Can. 1568. lib. 3.*

*1568. Asia. dec. 1. 10. c. 6.*

*Barrius Can. 1568. T. Hist. pag. 464.*

*u Cap. 11.*

*Mirkend saith Soliman was sent by Iacob in succour of Farrok king of Scythia vpon whom Aydat warred.*

*Ramusius;*



his followers repairing into Circassia, doing the people much dammage, which when in the daies of *Sultan Almansur* he attempted as before times, he was by *Almansur* ordered forbidden at Darbent further passage: but seeking to make way by force, hee was by the forces of *Almansur* taken, and his head, on the top of a lance, presented to *Almansur*, and by his command, given to the dogges to be eaten; the cause why the Sophians are such enemies vnto dogges, killing all they finde. This newes comming to *Almansur*, his three sonnes fled, one into Naxos, another to Aleppo, *Ismael* the third to an Island in the lake of Van, in which is a citie of Christian Armenians, where hee abode some yeeres in the house of an Armenian Priest, being then about thirteene yeere old, who vsed him courteously, and instructed him in the rudiments of Christian Religion. A yeere after he went from Arminig to Chillan, where he kept with a Goldsmith his fathers friend. In this time he had intelligence, by mutuall writing, with his friends at Ardouill: and with this Goldsmith hauing gathered together eightene or twentie men of their Sect secretly to take a strong castle, called Maumutaga, and hidden in ambush two hundred horsemen of his friends in Ardouill, suddenly slaying the guard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the inhabitants, and carrying the spoile to the Castle. This Castle was very rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Almansur* had newes hereof, he was dissuaded from sending any power thither to besiege him. Two daies iourney from hence is Sumachi: which with his power, now encreased, hee also tooke, and diuided the spoiles euery where to his souldiers, which with some of this liberalitie came from all parts vnto him. He sent also into Hiberia, three or foure daies iourney from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Sbee*, *Gorgurambec*, and *Murzambec*, with many promises of present spoiles and future exemptions from tribute, hee wonne to his side, receiuing from each of them three thousand horse, so that he was now growne fiftene or sixteene thousand strong. *Almansur* with thirtie thousand valiant souldiers went to meet him betweene Tauris and Sumachia, and hauing passed a great riuer, ouer which were two Bridges, hee presently caused them to be broken: *Ismael* arriuing there the next day, with great diligence found a passage thorow the streame, and with his whole forces, in front, in the breake of the day, assailed *Almansur* his armie, little suspecting such a good morrow, that *Almansur* with a few companions hardly escaped. The pavilions, horses, and other bootie, *Ismael* bestowed on his souldiers: and then hasted to Tauris, where entring without resistance, he made great slaughter, killing all the race of *Jacob*, opening his Sepulchre, and the Graues of other Noblemen, which had bene at the battle of Darbent against his father, and burning their bones; 300. harlots hee caused to be cut asunder in the middle: he killed all the dogges in Tauris, and because his mother had married to one of those Nobles which were in the battle of Darbent, he caused her head to be stricken off in his presence. In this while many Townes, Cities, Castles, and Lords submitted themselves to him, and ware his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eightene villages of Christians, which vsed yeerely to send to Rome two men from the Patriarch to the Pope, of whose faith they were, speaking *Armenian*, hauing some bookes, but quite lost the vse of the Italian language) this Castle (I say) held out for *Almansur* vntill his death.

While *Ismael* was Sultan in Tauris, the Sultan in Bagadet *Murat Can* son of *Jacob*, with an army of 30000. marched against him, and in a plaine meeting with *Ismael* was there ouerthrowne, not 70. persons escaping to Bagadet with *Murat Can*: the place bearing witnes of the slaughter, buried vnder many new hills of bones. All these things were done Anno 1499. And while I was in Tauris, many came from Naxos, Caramania, and Turkie to serue him; of whom they were graciously entertained. Anno 1507. our Author being then in Malacia, saw with his eyes, the Sultan *Almansur* conueied prisoner by *Amirbec*, who with foure thousand men going from Mosul (sometime Ninive) to Amit, where the Sultan kept, with promise and profession of his succor, being admitted the citie, tooke him, and cast a chaine about his necke, whose head *Ismael* smot off with his owne hands. He was presented to him by *Amirbec* in the country of *Aladuli*,

*Adul*, against whom *Ismael* was now warring: where taking the citie Cartibirt, he cut off the head of *Beccabee* sonne of *Aladuli* Lord thereof with his owne hands. From thence returning to Tauris he had almost done as much to his two brethren, whom he had left Gouvernours in his absence, for transgressing their Commission, but with much intreatie of his Lords, spared their lives, yet confined them to Ardouill, not to depart from thence. The next yeere he pursued *Murai Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with six and thirtie thousand men, but malecontent, and therefore many of them fleeing vnto *Ismael*. Whereupon *Murai Can* sent two Embassadors with fiftie hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in peeces, saying, That if *Murai Can* would be his Vassall, he should come in person, not by Embassage. *Murai Can* had closely sent Spies to observe the sequele of his businesse, and being heereof by them aduertised, fled: For many of his Nobles had already put on the red Turbant, of whom hee feared to be taken, as *Alumus* had beene; and therefore with three thousand of his most faithfull hee fled vnto Aleppo: but the Soldan of Cairo not admitting him, hee went to *Aladuli*, who entertained him honourably, and gaue him his daughter to wife.

*Ismael*, after great slaughters in Siras and Bagadet, was forced to returne to Spaan with his Armie. For *Ieslbas* the Tartar had taken all the Countrey of Corasan, and the great Citie of Eri, which is in compasse betwixt fortie and fiftie miles, well peopled, and full of Marchandize: Hee had taken also Straua, Atpixandaran, and Sari, on the Caspian shore; and with intent to beguile *Ismael*, desired leaue to passe thorow his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words, repelled his suit, and abode a yeere in Spaan, to withstand his enterprises. After hee returned to Tauris, where were great Triumphs solemnized in his honour. This *Sophi* is so loued and feared (saith this Marchant) that they hold him as a God, especially his souldiers: of which, some goe into the warres without Armour, holding it sufficient, that *Ismael* will succour them: others, because they content themselves to die for *Ismael*, goe into battaile with naked breast, crying, *Schiack, Schiack*. i. God, God. And they forget the name of God, alway naming *Ismael*: they hold, That he shall not die, but liue cuer. And where other *Mosulmans* say, *Lia ylla yllala, Mahamet resullalla*, the Persians say, *L a ylla yllala, Ismael wellalla*; reputing him a God and a Prophet. I haue learned, that *Ismael* is not contented to be called or worshipped as God. Their custome is to weare red Bonnets, with a certaine thing like a girdle, large below, and straiter vpwards, made with twelue folds, a finger thicke, signifying the twelue Sacraments of their Sect, or those twelue brethren, nephewes of *Ali*. *Ismael* was of faire countenance, of reasonable stature; thicke and large in the shoulders, shauen all but the mustaches; left-handed, stronger then any of his Nobles, but giuen to Sodomie. At his second comming to Tauris, he caused to take twelue of the fairest boies in the Citie to serue his lust, and after gaue to each of his Nobles one for the like purpose, and before tooke ten of the best mens sonnes for the same intent.

Thus farre haue wee had commerce with this namelesse Persian Marchant in *Ramissu* his shoppe, who sometime attended on his Court and Campe. Others adde heereunto, That he sent Embassadors to all the Mahumetan Princes of the East, to receive that redde-Hat Ensigne, together with his Sect; as did his sonne *Tammai* after him, when *Nizzamulucco* onely accepted thereof. But it is the common opinion, that the greatest part of the Mahumetans in Soria and of Asia Minor are secretly of that Sect. *Ismael* after this warred, and wonne, vpon the Zagatai Tartars, and other adjacent Nations, that he left vnto his successors a very great Estate, reaching from the Caspian Sea to the Persian, and betweene the Lake Iorco and Tigris, the Riuer Abbian, and the Kingdome of Cambaya, more then twentie degrees from East to West; and eightene from North to South. Hee ordained a new Lyturgie, and forme of Praier, differing from the ancient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse in his name, saying, *Ismael* grant thee thy desire. Vpon his Coyne, on the ope side, was written, *La illabe illalahn Muhamedun resullabe*: And on the other, *Ismaill balse illalabe*, that is, *Ismael* the Vicar of God.

*Olorius de Reb. Emmon. lib. 10. I. Bot. Ben.*

*Krol. Turk. Hist.*

*Ismael called Chaliph.*

The

*Scrius Comm.  
in An. 1505.*

*Ant. Ienkinson.*

*Angiello, c. 13.*

*Ph. Camerar.  
Medic. Histor.  
Cent. 3. c. 4.*

*Michael Isselt,  
in An. 1576.  
"Busbeq. epist. 3.*

*Ant. Ienkinson.  
Hak. 10. 1. p. 349.*

*Lib. 3. cap. 8.*

*Minadoi, of the  
Warres be-  
tweene the  
Turkes and  
Persians, l. 1.*

*\* Others say,  
blinder: Mir-  
mond and Sir  
A. S.*

The Jewes, at the first, had this *Ismael* in such admiration, that they foolishly reckoned *Ismael* to be their promised *Messias*, gratulating themselves, in this conceit, throughout the most part of Europe, celebrating festiuall Solemnities, with mutuall Presents, in testimonie of their ioy; which yet was soone dashed, none hating the Jewes more then *Ismael*. He lieth buried at Ardoull, in a faire Meskit, with a sumptuous Sepulchre made by himselfe in his life time; where is a faire Stone-Hospitall erected by him for strangers, allowing to all travellers three daies reliefe for horse and man free. Ardoull is in latitude 38. degrees.

The life of *Ismael* had bene answerable to the bloudie presages in his ominous birth; for he came forth of his mothers wombe with both his hands shut, and full of bloud: for which cause his father would not haue brought him vp, but commended him to be slaine: but they which carried him away, moued with compassion, secretly nourished him three yeeres, and after presented him to his father, who then acknowledged and receiued him with loue and kindnesse: for this his bloudie and warlike spirit dwelt in a louely and amiable body, adorned with all the Ensignes of beauty. He died Anno 1524.

*Schiach Thesmet*, or *Shaugb Tamaz*, succeeded, and reigned about fiftie yeeres. He liued deuoutly, and yet (for their Law reconcleth both) very voluptuously, inheriting his fathers Throne, but not his valour, and spending the greatest part of his time amongst his women. So zealous he was of their superstition, that when *M. Ienkinson* came to his Court with the Queenes Letters to treat with him of Traffique and Commerce for our English Marchants, before his feet touched the ground, a pair of the Sophies owne Shooes or Basinackes (such as himselfe vsed to weare, when he was in the night to pray) were put vpon his feet, lest their holy ground should be polluted with Christian steps. And being admitted into his presence, and asked of his Religion, Whether he were a *Gower*, that is, an *Vnbeleueer*, or a *Muselman*, (so they called then of their owne profession) hauing answered, that he was a *Christian*, beleueing Christ to be the greatest Prophet: Oh thou vnbeleueer (said he) wee haue no need to haue friendship with the vnbeleueers; and so willed him to depart: which he did, and after him followed a man with a Basinet of Sand, sifting all the way that he had gone with in the said Pallace, euen from the Sophies sight vnto the Court-gate.

In his time *Solyman* (as in our Turkish Relations before is shewed) much endamaged the Persians, and tooke Babylonia, Tauris, and other parts of their dominions; yet did *Tamaz* recouer some part thereof againe, and draue *Solyman* out of Tauris (or Ecbarana, as *Minadoi* interpreteth) and, by a composition, caused him to reue the Fort of Chars, erected by the Turkes in his frontiers. Hee died the eleuenth of May, 1576. leauing behinde him eleven children: *Mahamet* the eldest, who had liued a while in Heri (sometime called *Aria*) and after in Siras (anciently named *Persopolis*): his second sonne was *Ismael*, whom for his fiercenesse his father had confined to the Castle Cahaca: the third, *Aidere*; the rest, *Mamut*, *Solimano*, *Musli*, *Emanguli*, *Alichau*, *Amet*, *Abrabim*, and *Ismael* the younger. Hee appointed his second sonne *Ismael* his successour, esteeming him more worthie then *Mahamet* *Cadabanda* (this surname was given him for his diseased eyes) as being giuen to a studious and quiet life, and contenting himselfe, that *Abas Mirize* (which now reigneth) was confirmed in the Citie of Heri, and honoured with the title of the Visier of the Countrey.

*Periaconcona*, the daughter of *Tamaz*, and elder then any of the brethren, being in Commission with other Counsellors of State to see her fathers Will executed, while the Posts ranne with aduertisements to *Ismael*, was attempted by *Aidere* with earnest solicitation for the Crowne: whose ambitious desire shee so farre satisfied, that shee caused him to be inuested in Regall apparrell, and settled in the great Gallerie, attending the acclamation of the people; being publickely installed, as though he were elected King. But meane while shee set sure guards of men, deuoted to *Ismael*, at the gates of the Palace; thus purposing to entertaine him (with dreams of dangerous honours) till *Ismael* arrived at Casbin. But whiles he (suspecting the deceit) sought to flee, he left his head behinde in the hands of *Sabamul* his viceroy, which



he cast, all-bloudie, in the midst of his conspiring partakers. *Ismael* soone after came, and receiued with publike applause the desired Soueraignty: and as he had before addicted himselfe to the studie of the Turkish Law: (enough, if it had been knowne, to haue barred his succession) so now, after the Turkish manner, he foundeth his Throne (a foundation too slipperie to stand) in bloud, causing the heads of his eight yonger brethren to be cut off, together with all such as were neere them in bloud or affinitie; and all the fauourites of the late slaine *Aidere*. Thus is *Casbin* dyed: in the bloud of her hopefull Gallants, and entertaines her beholders eyes with streames of bloud running from the slaine, which cause another streame of teares to issue from their liuing friends; who filling the ayre with mournfull complaints (which returning answer by echoes, seemed to sympathize their griefe) and in compassion of those dying boister, then gasping their facall breaths, imitating (with true affection, and not affected imitation) the same in deepe and broken sighes: viewing also their owne dangers in the present ruine of their neere and dearest some-time allies and acquaintance: tossed with this varietie of turbulent passions, conceiue, in this confusion of thoughts (that which is euely the daughter and mother also of confusion) *Trecherous Disloyaltie* to the author of these their sorrows. *Ismael* posting on to his owne destruction, had now forbidden the deuotions of *Aly* the Persian Prophet, and enioyned the Turkish Rites of *Abubar*, and other the followers of *Mahomet*, by imprisoning, rayling, pulling out the eyes, and killing *Aly* his obseruants, establishing his Decree, not sparing in this persecution, to torment the tender Ladies (some of them of his owne bloud) nor reuerencing age or profession, depriving euen the Califfe of *Casbin* (the eye of their blindness) of both his eyes, because hee would not see equitie in this noueltie; and purposing (as the Fame went) to go to *Bagdat*, there to receiue the Crowne from him whomsoever he should finde the successour of the great Califfe, in the midst of his cruelties he was (with like crueltie) murdered by *Periaconconna*. The Executioner of her fathers Will is thus made an Executioner of her fathers sonne, hauing brought in the conspirators, apparrelled in womens weeds, to strangle him among his Paramours. This was done the foure and twentieth of Nouember 1577. after he had reigned one year, seven moneths, and sixe dayes. *Mahomet Codabanda* thought it nowtime for him to looke to his right, which by meanes of *Mirize Salmas*, the chiefe of the Sultans, he obtained. This Sultan presented him with the head of that *Virago Periaconconna* upon the top of a Launce, with the disheuelled haire, gassly lookes, and bloudie impressions, yeelding an vncouth (though not vnderseuered) spectacle to the beholders: which (if like the Snake scalpe of *Medusa* it did not transforme them into stones, yet, as if it had bene the banner of *Megara*) seemed to display new quarrels, kindling inward hatreds, tumultuous seditions, and ciuill broyles, which exposed them to *Amurats* forces, who thought it fit time for him to fish with his Turkish Nets in this troubled Persian streame. Of these warres is already spoken. <sup>a</sup> Much losse did the Persians by this meanes sustaine, and much more had followed, had not *Emir Hamze*, *Mahomet* eldest sonne, with his valorous attempts, stopped the Turkish proceedings, and, like the Easterne Sunne, with his greater brightnesse disperfed those weaker beames of *The Moones Standards of proud Ottoman*.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is naturall, if we vnderstand it of the heauenly; and ordinary, if of the earthly and Turkish) but by extraordinary and vnnaturall procurement (as was thought) of his ambitious brother *Abas*, or of others suspected of his father, effected by a treacherous Eunuch that guarded him, which suddenly stricke him thorow the bodie and slew him: *Abas* his brother by solemne oath cleared himselfe of this odious imputation. And yet he is no lesse suspected of a more monstrous and vnnaturall treacherie against his owne father, who is thought <sup>b</sup> to bee poysoned by his meanes, that by these bloudie steppes hee might ascend to that Throne which now he enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that he is both beloued of his owne, and feared of his enemies: his subiects sweare and blesse in his name. <sup>c</sup> He hath recouered from the Turke both *Tauris*, and other Regions of *Servania* and *Georgia*, which the Turke had before taken from the Persians. Hee was reported also to haue taken

Turkish Parricide imitated in Persia.

*De Medusa & Megara, vide Poetas.*

<sup>a</sup> Lib. 3. cap. 8.  
<sup>1</sup> Siluest. in *Du Bartu* transl.  
<sup>b</sup> *Minadoi* l. 9. in his nine bookes, translated by M. Harswell, the Reader may see these wars at full.

*Relatione di Persia*, & in *Thestro Politico*. *Henricus Porcius*, *Laurentius Riscenburgicus* anonymus quidam de eodem bello scripsit.

<sup>c</sup> *Cortwright*, Anno 1603.

d *Ianson. Merc.*  
*Gallobelg.*

e *Got. A. Merc.*  
*G. 1613.*

f *Gasp. Balbi.*

g *Cartwright.*

h Media Gheilan, Massandran, or Hyrcania, Pardia, Aria Candahar, Heri, Corassan, Farfi, or Persia, with the Caramanian desert, and the Kingdome of Lar, and the Turcoman nation are subject to this King: and he hath also subdued and ruined the houses of some great men, which in his fathers dayes would doe what they list.  
i Sir *Anthony Sherley* saith it hath mud-walles.

Bagdat, but (it seemeth) not truly. *Iansonius*<sup>d</sup> in his Newes 1610. reporteth of divers victories obtained by him against the Turke (which caused publike Falls and applications to be appointed at Constantinople): and of the Persian Embassage, with rich Presents and holy Reliques to the Emperour at Prage. *Gotardus Arthus* likewise in his *Gallobelgicus* of the last Mart, relateth of *Abas* his Embassage to Constantinople about a Peace: but when his Embassadour returned with Articles, whereby the Persian was bound, vnder shew of gifts, to pay an annuall tribute to the Sultan, he therefore put him to death; putting out the eyes also, and curting of the hands of the Turkish Embassadour which was sent with him. Of Bagdat and old Babylon we have spoken elsewhere: let this be here added out of *Balbi*<sup>f</sup>, that travelling from Felugia to Bagdat, which hee reckoneth a daies journey and a halfe, one whole daies journey thereof, was by one side of the ruines of Babylon, which he left on the left hand.

As for Tauris, in the year 1514. *Selim* tooke it (as some say) on composition, which he brake, and carried thence three thousand of the best Artificers to Constantinople. *Anno* 1535. *Saliman* gaue it for a prey to his souldiers; *Anno* 1585. *Osman* spoiled it with vncouth and inhumane cruelties; whatsoever the insulting Conqueror, in the vtmost extent of lawlesse lust, could inflict, or the afflicted condition of the conquered could in the most dejected state of miserie sustaine, was there executed. *Abas* in recourie hereof vsed the Canon, an Instrument which before they had, to their owne losse, scorned. This Prince is (saith our *Author*) excellent both of composition of bodie, and disposition of minde, of indifferent stature, sterne countenance, piercing eyes, swart colour, his mustachees on the vpper lippe long, his beard cut close to the chinne. He delights in Hunting and Hawking, Running, Leaping, and trying of Masteries: He is an excellent Horse-man and Archer. In the morning he visiteth his stables of great Horses, and hauing there spent most of the fore-noone, he returns to his Pallace: About three of the clocke in the afternoone he goeth to the Maidan, which is the high street of Hispaan, the Citie of his residence, round about which are scaffolds for the people, to sit and behold the King and his Nobles at their Exercises of Shooting, Running, Playing at Tennis, &c. all on horse-backe. In this place very often, in his owne person, he heareth causes, and pronounceth sentence, executing Iustice severely.

Now that we may mention some of the chiefe Cities of Persia (vnder which name I heere comprehend, as vsually in this Historie, their<sup>h</sup> Dominion, not as it is measured by the Pens of Geographers, but by the Swords of their Princes.) In Sumachia *Master Cartwright* saith, They saw the ruines of a cruell spectacle, which was a Turret erected with Free-stone and Flints, in the midst whereof were placed the heads of all the Nobilitie and Gentry of the Countrey. A mile from this Towne was a Nunerie, wherein was buried the bodie of *Amaleke Canna*, the Kings daughter, who slew her selfe with a knife, for that her father would haue forced her to marrie a Tartarian Prince: the Virgins of the Countrey resort hither once a yeare to lament her death. Sechi is foure dayes journey thence, not farre from which is Eres, which, because they yeilded to the Turk, were by *Emir-Hamze* vtterly destroyed, man, woman, and child. Arafte is the chiefe Citie of Merchandize in all Seruania, especially for raw Silkes, Tauris hath out-liued many deaths, and is very rich by reason of continuall Trade, nourishing almost two hundred thousand people within her compasse; for walls, it hath<sup>i</sup> none. This was sometime the Seat-Royall, and after that, Casbin, which is situate in a fertile Plaine, foure dayes journey in length, wherein are two thousand Villages. The buildings are of Bricke dried in the Sunne, as in Persia is most vsuall: The At-Maidan, or chiefe streer, is foure-square, almost a mile in circuit. Neere to it is Ardouil, of chiefe note for beginning of the Sophian Superstition. Geilan is foure dayes journey from Casbin, and stands neere to the Caspian Sea. Neere to Bachu is a Fountaine of blacke oyle; which serueth all the Country to burne in their houses. Cassan is well feared, and rich in Merchandize, but subject to hear more then other parts of Persia. No person is there permitted to be idle. Hispaan is thought by some to be Hecatompolis: the walls are a dayes journey about on horse-backe; before the greatest, now the Royall Citie of the Persians. It hath a strong Fort, two Seraglio's, the walls whereof glister with red

and Marble and Parget of diverse colours, paved all with Mosaicque workes, all things also combining Majestic and Louelineſſe, Magnificence and Beautie. The inhabitants, as the ancient Persians (whose chiefe Citie is sometimes said to be) buy, sell, talk, and performe all their publicke and private affaires on horsebacke. The Gentlemen here grow on foot. Sierax is thought to be Perſopolis, a rich Citie of Trade; and there is the best armour made in all the East, of Iron and Steele, cunningly tempered with the juice of certaine herbes. The Government of this State in Warre and Peace; I leave to a Historian.

a Sanſonius del  
governo di reg.  
l. 6. Bolero, &c.

## AN APPENDIX TO TOUCHING THE PRESENT

*Persian King, out of Sir ANTHONY SHERLEY.*

Having thus followed the current of Authors in these Relations of Persia: there hath since our former Edition been published the Travells of Sir Anthony Sherley into these parts (with Sir Robert Sherley his brother) penned by himselfe: with some extracts whereof to furnish this Chapter (already tedious) as with a second service after a full stomacke, will (I hope) renew appetite, with the varietie (so farre fetched and so deare bought) howsoever before cloyed with fulnesse: To let passe therefore those wortheie Brethren (Worthies indeed in this kinde, beyond the reach and worth of my blurring praise, and eclipsing commendations) and to come to their Travell and observation. Having passed not without manifold dangers to Aleppo, and thence to Birs, and so downe Euphrates by the way they adventured to see the campe of the Arabie King, of the Arabie inhabiting the deserts of Mesopotamia, a poore King with ten or twelue thousand beggerly subjects, having intentes of blacke haire-cloath, will governe: They came to Bagdat, which is wholly on the other side of Tygris, a stone Suburb in the Peninsular: to which men passe by a bridge of boats, every night destined for feare of the Arabs, or stormers: whence through the bosome of an Italian Merchant, Sir William Speciero, they escaped (for they were not unsuspected) with a Caravan of Persian Pilgrims which came from Mecca. Thirtie daies they were on the way to the Confinis: and fiftene from thence to Casbin, where they stayed a moneth attending the Kings arrivall; being in the meane time well used, vpon conceit that the King would like well of their coming: the people otherwise are ill in themselves, and not good by example of their King, and strict obedience to him: For of the ancient Persians there are few, these being the posteritie of those which have beene here sent by the transplantations of Tamerlane and Ismael (not to mention any more ancient) out of other Countreies.

The King himselfe by our Authors relation, in his vertues and government, is, as if some Philosopher should discourse of what should be, rather then an Historian declare what is: as did Xenophon & sometimes in his *Cyrus*: Of those imputations of Parricide and ambition, not a word: His order of attaining the Crowne, is thus reported.

The Persian custome being that onely the elder brother ruleth, the rest are made blinde by burning basons, having otherwise all contentments fit for Princes children: when *Ismael* was dead without issue, his brother (so hee calleth him, contrarie to our former relations) *Xa-Cadabent*, was called blinde to the Kingdom. He had issue *Sultan Hamzire Mirza* the eldest, who succeeded him, and this present King called *Abas*. The eldest in his fathers life-time administr'd all things, which blindnes made the other unfit for: but *Abas* at twelue yeares of age, vnder the government of Tutors held the Province of Yafde, where the leare of the people made him suspected to his Father, who secretly resolved his death. *Abas* by his friends hearing it, fled to Corasan a Turke people on the East of Persia, both by their religion and dependance, Turkish, and of themselves otherwise vnquiet, and addicted to spoile. This King honored *Abas* as his sonne. His father soone after dying, *Sultan Hamzire* succeeded, who was sent to renew his truce with the Turke, by reason of the rebellion of the Turcomans, whom by force he subdued, beheaded their Princes, and for his securitie slew twentie thousand of the ablest amongst them for the warres. And then wholly bending his thoughts against the Turke, was by treason slaine by his Barbar. His Princes,

b This King was a Sanick of the Turke, whereas they on the West side of the River in an huge extent and infinit numbers, route, and rob all: the Turke keeping against them fiftene hundred Janiz. at Damasco, and twelue thousand at Cairo. Old Babylon is North from Bagdat about fve and twentie mile.

Jo Newbury.  
c Cowdine,  
Tariars, Turke-  
mans, &c.  
d Some haue foolishly beleued as Historie, those things which Xenophon writ as a Philosophicall Poem, &c.



authors of this fact, shared his State amongst them, every one making himselfe Lord of that Prouince which he gouerned: vntill their resolutions against *Abas*, whom also the Turke (which had his hand in the businesse) had vnderaken should be kept still in Corazan. *Abas* neuerthelesse so wrought, that the King of Corazan dismissed him, with three thousand horsemen, to winne possession of that State, which since had deuoured the Tartars, and is growne terrible to the Turke, being no lesse in Estimation then the Turke hath in Asia; and better both people, gouerned, and deuoted to their Soueraigne. But it was not easily achieved. In Sistan one of the neereft Prouinces, he was encountered with twentie thousand, his troups cut in peeces, himselfe forced to flee to the mountaines, where he liued three months vnknowne amongst the heremmen, stirring vp and downe with ten or twelue followers. Wearie of this life, he determined to shew himselfe in *Yasid*, his *quondam* Prouince, which so well succeeded, that numbers came flocking to him, and *Ferrat Can* also a great Prince (discontent with the present State, no part of which had faulne to him, hauing at that time no continuance in his gouernment, when the King was slaine) resorted to him with his brother and ten thousand followers. They were welcome, but he much more, as a great soldier and a wise Prince. With these forces hee ouerthrew his neereft enemies, which caused those of *Shyras*, *Alphann*, *Cassian*, assisted by the Kings of *Gheylan* and *Mazandran*, to gather mighty forces. In the meane time, the Turkes Armed at *Tauris*, and the Prince of *Hamadan*, hauing called in a strength of the *Cordines*, was marching towards *Casbin*. Thus beset with armies, he leaueth *Ferrat Can* with *Zulpher* his brother and five thousand men in *Casbin*; and himselfe with the rest of his power, marched towards the *Can* of *Hamadan*. Now did *Ferrat Can* (according to former agreement betweene the King and him) professe himselfe altered from the Kings part, and wretched to the Rebels, offering to ioyne his strength with theirs, and to mutine the Kings armie also, which was lodged in the mountaines, in shew to keepe the straits, in deed to expect the euent. Thus the *Cans* assembled at *Casbin*, and after long deliberation, concluded that it was needlesse and not safe to call in the Turkes forces, and dispatched a messenger and present to the *Bassa* of *Tauris*, to reserue his fauour till a more needfull. Hereof *Ferrat* sent word closely to the King, and of a banquet which should be at his house a few nights after, where the Principalls of the Armie should meet. Hither *Abas* bid himselfe a guest, posting thither with five thousand of his best horse, which he disposed in the mountaine, couered with *Ferrats* troupe, expecting an appointed signe: which being giuen late in the night when the whole company was heauie with wine and sleepe, the King was receiued into the house with three hundred men, where without any vprore he slew seuentie. And at the breake of the day the Kings people made as great shouts and noise, as if all the Armie had bene there: whereat the Alarme being giuen, all betooke them to their armes, repairing to *Ferrats* lodging to their Princes, whose heads laced vpon a string, were there presented to them out of a *Tarras*, vpon which the King presently shewed himselfe with *Ferrat Can*; *Zulpher* hauing his five thousand men readie in a troupe in the great place. All these things together so amazed them, that they thought the Kings pardon a high ferment, which he freely granted both them, and the succours sent thither by the Kings of *Gheylan* and *Mazandran*. The reports hereof made *Hamadans* Armie to vanish, and the King tooke order presently by new *Cans* for the gouernment of those parts. He bid his souldiers to *Hishphaan*, giuing out that the treasures of the Kingdome were there laid vp by the Rebels; a good policie to winne it, which with as much pretended indignation he raised, for failing of his seeming hopes. To satisfie his souldiers hee led them against the Kings of *Gheylan* and *Mazandran*, where the entrance by Nature difficult, thorow the vnpassable woods and hilles, were made easie by the assault of those to whom the charge of keeping the Straits was giuen, whose liues *Abas* had before spared at *Casbin*. The successe was; the two Kings were slaine, and the souldiers enriched with the spoile of a Countrey exceeding fertile, thus subdued to his Scepter. The people he remoued into other parts of his Dominion, sending the former inhabitants into *Gheylan* and *Mazandran*.

Not long after the brother of that King of *Corassan*, which had bene Tutor to



\* Theodorus  
Cantacruzen, ep.  
Craf.

Is. di Bar. Af.  
dec. 2. 1. 10. 4. 6.

their ſoul being that only of the ſeventie two Synedrall (ſo many ſorts of devils) which ſhall in the Perſian eſtimation have admittance into Paradife, all the reſt (and why not this ſort) ſending to hell.

From this diſſenſion betwixt the Perſians and Arabians, about the ſucceſſion of *Maſome* (it is *Maſome* his relation, in which the Perſians call themſelves *Sia*, which ſignifieth the union of one bodie, but the Arabians call them *Kuſſab*, that is, Vnionable) and then *ſolum Guine* proceeded after ſeveral ſorts amongst the *Muſlimtans*; and amongst the Perſians two, called *Camor* and *Almowet*, which follow ſtill the ſaying of the Prophets, but would have all proved to them by natural reaſon, not allowing either of *Maſome* any further. There is one ſect amongst them, called *Alchabibi*, which ſeeketh all things to *Chavir* and on the *Starre*, hoarſe Divine Providence; There are other called *Eſem*, which reſpect many things in the Alcoran, and follow the doctrine of *Zoro*, the Nephew of *Hocm*, ſecond ſonne of *Ali*; theſe inhabit on the ſhore of *Perſia*, *ſolum*, and in *Melinde*.

But to come to the common Perſians, and to obſerve out of *Burrian* the diſcrepancy opinion betwixt them and the Arabians; their Diſſenſion doth theſe differences in ſeventeen Conſiderations. The Perſians ſay, That God is the Author and worker of every good, and that euill cometh from the Devil: The Arabians ſay, That would bring in two Gods, one of good, the other of euill: the Perſians ſay, That God is one, and that the law and creation of men had a beginning: the Arabians anſwer, That all the wordes of the law are prayſes of the workes of God, and therefore eternal himſelf: the Perſians ſay, That the ſoules of the beſt in the other world enter in the preſence of God, becauſe he is a ſpirit of Divinity; only they ſhall ſee him grinning, weeping, and all other good things which he worketh in the creature: the Arabians anſwer, That they ſhall ſee him with their eyes, even as he is: the Perſians ſay, That when *Maſome* received the law, his ſoule was carried by the Angell *Gabriel* into the preſence of God: the Arabians affirme it of his bodie alſo: the Perſians ſay, That the children of *Ali*, or *Ali*, and *Fateme*, and their twelve Nephewes, have preeminence above all Prophets: the Arabians graunt it, above all other men, but not above the Prophets: the Perſians ſay, that it is ſufficient to pray thrice a day vnto God; both morning when the Sunne riſeth, which is called *Sab*; the ſecond (*Dur*) at noon; the third (*Magreb*) before Sunne ſet; becauſe theſe three containe all the partes of the day; the Arabians require twice beſides, according to their law, called *Haw* & *Ma*. The reſt of their ſeventeen Articles of difference, mine Author hath not expreſſed. Theſe are ſufficient, to ſhew that they not only differ about the ſucceſſors of *Maſome*, as *Minadoi* affirmeth, but about Dogmaticall points alſo in their ridiculous Theologic, and interpretation of their law.

Theſe differences have continued of old and long continuance; what hath in better times accrewed hereunto by the Sophian additions of *Guine* and his followers, is in part touched in the former Chapter. Let vs now take view thereof, as the ſame in the preſent hath infected Perſia and the neighbouring Regions.

There is reſident in *Casbin* their proſane Prieſt, called *Muſtaed-Dini*, that is to ſay, the chiefe of the law, who is as the *Muſta* among the Turkes; and in the other Cities are certaine peculiar heads obediēt to this chiefe Prieſt, who notwithstanding are not choſen or diſplaced at his pleaſure, but by the King himſelfe, who ſhould be a King, but a Prieſt, as *Maſome* and *Malome* were; from whom hee challengeth ſucceſſion. And we have ſhewed before that *Iſmael* was called *Haſſi*, or *Chaliſ*, that is, the Vice of God. Howbeit, for avoyding of greater trouble, hee granteeth that ſuore, and putteth quere that burthen from himſelfe vnto others; to whoſe iudgements he alſo ſubmitteth himſelfe, whenſoever there is any Conſultation or Treatie touching the lawe and religion. Under the *Muſtaed-Dini* are the *Califs* (ſoith *Minadoi*) and theſe are they that execute their duty Service in their Moſchies or Temples. The chiefe of theſe *Califs* is he that putteth the Horſe vpon the Kings head when he is firſt crowned; a ceremony now performed in *Casbin*; becauſe the Turkes forbode it to be performed in *Cas*, neere vnto *Babylon*, according to the ancient worſhip. Other Cities alſo have a *Muſtaed-Dini* and *Califs*, although inferiour to them of *Casbin*. There is

Deuill, quafi  
doo-euill: or  
Diuell, of  
An Accuſer of  
Cauiller.

Deuill, quafi  
doo-euill: or  
Diuell, of  
An Accuſer of  
Cauiller.

\* *Minadoi* lib. 2.  
The chiefe is  
now at Hiſ-  
paan. Cartw.



*Califes* seeme to be Vicars (so the word signifieth) of the *Most High God*. The difference betwene the Turke and Persian (as ordinarily it happeneth in case of Religion) is so hotely pursued on both sides betwixt them, that they neither will sell nor change, nor Merchandise, as some affirme: there can be no certaine Peace, or continuing Truce. And if one alters his Religion, and turns to the other side, he is not received, without a new Circumcision. *Baiazet* the great Turke burnt two hundred thousand in Constantinople, infected with this sect, together with the inhabitants, and to such a publicke Edict against it. *Ismael* is said, in like manner of the Turkes, to have caused a Spring to be nourished, which, in despite of the *Ottomans*, he infused *Baiazet*, *Ismael* returning from *Amasia*, was entertained in the house of one of this Sect, who therefore, after the departure of his Prince, purified his house with washings, perfumes, and other ceremonies; as if it had beene polluted with a Turkish guest: for which cause himselfe was slaine, and his house razed. But let vs take a further view of this sect in these Countries.

*Ismael* could be contained in selfe in the limits of the Persian Kingdome, but was found further, and received even in the heart of Turkie, and skirts of India. For amongst other the Disciples of *Ismael*, *Chafan Shekife* and *Schach Celi*, afterwards followed *Ismael*, fleeing the fure of the Persian King, who had slaine their Master, and persecuted his followers, came into Armenia *Minor*, and there took vp their dwelling at the great Mountaine *Ararat*, at the foote whereof the broken Rocks haue many darke Caves, the works of Art partly, partly of Nature; which place of the Inhabitants is called *Tak-ili*, whereof *Schach Celi* was after called *Tschellis*. Here these two living themselves wholly to a contemplative life, in a strict austeritie contemning themselves with such things as the earth voluntarily afforded, beganne to grow in knowledge, first of the Herds-men and Shepherds, after, of the Husband-men and Countrey people, admiring their new holinesse. Yea, *Baiazet* himselfe, their Emperour of the Turkes, moved with zeale of their deuotion, sent them yearly sixe or seuen thousand Aspers. Afterwards becomming Fortune-sellers, and prognosticating things to come, they were by the superstitious people drawne into Villages and Cities, where they preached *Hak*, according to *Ismaels* doctrine, enioyning their Disciples the redde Band on their Turbans; of which the Turkes rearme them *Gazel*, that is, Red-Heads; with which, in short time, the Cities and Townes were filled.

When they were thus multiplied, there met ten thousand of them at a Faite at *Tak-ili*, or *Atalia*, where they executed the chiefe Magistrate; and being perswaded by these new Masters, they swore neuer to forsake their Captains, or refuse any labour for their most holy Religion, vowing their soules & bodies in defence thereof. These Captains not having otherwise to maintaine their followers, gave them leave to forage the countrey adioyning, and to liue upon the spoyle of them that would not receive their new doctrine, which they in many troupes, and with many preyes accordingly performed. They entred into *Lycania*, and the people fled out of the countrey into *Lycaonia*. These two Prophets set vp Proclamations of blessings to all such as would receive their sect; and of destruction to the gain-sayer. *Ismael* also, to increase their strength, had sent them some troupes of horse-men. In the *Politicke Historie* which *Chafan* hath given vs, in the first booke of his *Thurogratia*, it is said, that two hundred thousand followed *Sach Celi*: in this waite *Baiazet* two nephewes, with the forces of the countrey, encountring them in battell, received the overthrow: *Coratun*, the sonne of *Baiazet*, with his Armie durst not assaile them. Thus marched they into *Bitunia*, where neere unto the River *Sangarius*, *Caragusa Bassa*, Viceroy of Asia, affronted them, having before commanded *Achmetes*, the eldest sonne of *Baiazet*, to leuit forces in his government of *Cappadocia* and *Pontus*, to shunther in at their backes. But *Tschellis*, after the losse of sixteen thousand men, and all his ensignes, chased him out of the field into *Curaie*, the seat of the Viceroy, where he besieged and tooke him with his wives and children; and after being pursued by *Alis Bassa*, with forces out of *Eur*-*ope*, he impaled this *Caragusa* in the way on a sharpe stake fastened in the ground. Here was he forced to fight, and his fellow *Chafan Shekife* slaine; but *Tschellis* recouering

*Phil. Camerar.*  
*L.F. Op. subcis;*  
*cent. 3. 5. 12.*

\* There be  
meanes to  
draw vp that  
skinne by Art,  
which may en-  
dure a new  
cutting.

*Ruel. T. H.*  
*Sarius Camerarius*  
*An. 1560.*

ring the battell almost lost, left *Aliu Bassa* alone in the place; the Turkes fleeing before him. *Jomtes Bassa* was sent against him, when having lost a great part of his strength, he had retired his weakened forces into *Antitaurus*; out of the Woods and Mountaines, often assailing the Turkes: whence at last he fled into Persia, whence he was sent strait inquisition to be made for these new Sectaries, doing such to death with exquisite torments, as had borne arms in the late rebellion, and burned the rebellious forehead with an hot iron: and after transported them, together with the fiercest kind of kinsmen of such as had bene exterminated, into Europe, where to be dispersed through *Macedonia*, *Epirus*, and *Peloponnesus*, for feare of a second revuolt of *Tachellus*. The remainder of *Tachellus* his power, as they fled into Persia, robbed a Caravan of Merchants; for which outrage, coming to *Tauris*, their Caprines were by *Ismaellus* command executed, and *Tachellus* himselfe burnt alive; but yet is this sect closely followed in *Asia*.

We have now seene the proceedings of this Sophian sect, both in Persia and *Turkie*, both here kept downe, and there established by force. To wearied on the lower parts of their body, were to these Red-heads scarcely picular. Touching *Habib*, they have diuers dresses: as that when they doubted of *Mahmets* successour, a little while since came into a Councell assembled to decide the controuersie, and declared that was *Mahmets* pleasure, that *Mortu Ali*, (or *Mortu Ali*) should be the man. He had a sword wherevith he killed as many as he stroke. At his death he tolde them that while *Camell* would come for his bodie, which accordingly came, and carried in dead body and the sword, and was therewith taken vp into heauen, if it were so, as they have long looked in Persia. For this cause the King kept a horse ready saddled and kept for him also a daughter of his to be his wife; but she died in the yeare one thousand five hundred seventy and thre. And they say further, that if he come not shortly, they shall be of our beleefe.

They have few bookes, and lesse learning. There is often great contention and animie in great Townes, which of *Mortu Ali* his sonnes was greatest: sometime there three thousand people being together by the eares about the same; as I have seen (saith *Master Ducket*) in *Shamaky*, and *Arduil*, and *Tauris*, where I have seene a man coming from fighting, and in a brauerie bringing in his hand foure or five men heads, carrying them by the haire of the crowne. For although they shawe their heads commonly twice a week, yet leaue they a tuft of haire vpon their heads about two foot long, whereof, when I enquired the cause, They answered, that thereby they may be the easilier carried vp into heauen when they are dead. In praying they turne to the South, because *Merca* lyeth that way from them. When they be on trauell in the way, many of them will as soone as the Sunne riseth, light from their horses, turning themselves to the South, and will lay their gowns before them, with their swords & beads, and so standing upright doe their holy things, many times in their prayers kneeling downe and kissing their beads, or somewhat else that lieth before them.

When they earnestly affirme a matter, they swear by God, *Mahmet*, and *Mortu Ali*, and sometime by all at once, saying, *Olla Mahmet Ali*, and sometime *Shangham*, *basshe*, that is, by the *Shanghas* head. *Abu* the yong Prince of Persia, charged with imputation of treason, after other Purgatory speeches, swaie by the Creator that spread out the ayre; that founded the earth vpon the deepes; that adorned the heauen with Starres; that powred abroad the water; that made the fire; and brist of nothing brought forth all things: by the head of *Ali*, and by the Religion of their Prophet *Mahmet*, that he was cleare. If any Christian will become a Bofarian, one of their superstition, they giue him many gifts: the Gouvernor of the Town appoints him a horse, and one to ride before him on another horse, bearing a sword in his hand, and the Bofarian bearing an arrow in his hand, rideth in the Citie cursing his father and mother. The sword signifieth death, if he reuolt againe. Before the *Shanghas* set med to fauour our Nation, the people abused them very much, and so hated them, that they would not touch them, reuiling them by the names of *Casars* and *Gamars*, that is, Infidels, or Misbelievers. Afterwards they would kisse their hands, and vse them gently and reuerently. Drunkards and riotous persons they hate; for which cause *Rushid*

*Ges. Duck. Hak. tom. 1.*

Some say it is for one of his Nephewes,

*Khol. Turk. Hist. pag. 964.*

*Arthur Edwards. Hak. tom. 1.*

*Rich. Cheimie.*

*Io. hys*

*Isaiah* caused the English, by his vicious living, to bee worse accounted of than the

Buddies. Their opinions and rites most what agree with the Turkish and Saracenicall. Their Priests are apparelled like other men: they vse euery morning and after-noon to goe up to the toppes of their Churches, and tell there a great tale of *Mabomet* and *Martin*. They haue also among them certaine holy men called *Sater*; accounted therefore holy, because they, or some of their ancestors, haue beene on pilgrimage at Mecca; these must be beleued for this Saint-ship, although they lie neuer so shamefully. These *Sater* vse to shauē their heads all ouer, sauing on the sides a little about the temples, which they leaue vnshauen, and vse to braide the same as women doe their haire, and weare it as long as it will grow. *Isaiah Barboro* at *Sanenachi* lodged in an Hospitall, wherein was a graue vnder a vault of stone, and neere vnto that a man with his beard and haire long; naked, sauing that a little before and behinde he was couered with a skinne, sitting on a peece of a matte on the ground: I (saith he) saluted him, and demanded what he did: he told me he watched his father: I asked who was his father; He, quoth he, that doth good to his neighbour: with this man in this sepulchre I haue liued thirtie yeeres: and will now accompany him after death; and being dead, be buried with him: I haue seene of the world sufficient, and now haue determined to abide there till death.

Duckett

Is. Bar. apud Ramus.

Another I found at *Tauris* on All-Soules day, in the which they also vse a commemoration of soules departed, neere to a Sepulchre in a Church-yard; hauing about him many birds, especially Ravens and Crows: I thought it had beene a dead corpse, but was told it was a liuing Saint, at whose call the birds resorted to him, and he gaue them meat.

Another I saw, when *Assambei* was in Armenia, marching into Persia against Signior *Isaia*, Lord of Persia and Zagatai, vnto the Citie of Herem; who drew his staffe in the dishes wherein they ate, and said certaine words and brake them all: the *Sultan* demanded what he had said: they which heard him, answered, that he said he should be victorious, and breake his enemies forces, as he had broken those dishes: whereupon he commanded him to be kept till his returne, and finding the enent according, he vsed him honorably. When the *Sultan* rode thorow the fields, he was set on a Mule and his hands bound before him, because hee was sometime accustomed to doe some dangerous folly: as his feet there attended on him many of their religious persons, called *Darnis*. These mad strickes he vsed according to the course of the Moone; sometimes in two or three daies not eating any thing, busied in such fooleries, that they were faine to binde him; He had great allowance for his expenses.

One of those holy men there was, which went naked like to the beasts, preaching their faith: and hauing obtained great reputation, hee caused himselfe to be immured in a wall fortie daies, there to abide without any sustenance: but when this time was expired, and some wondered, one more nose-wise then the rest, smelled the sent of flesh: the *Sultan* hearing it, committed him and his disciple to the *Cadilasher*, who by torments caused them to confesse the couinsage; for, thorow a hole which was made in the wall by a caue, he had broth conueied to him, and therefore they were both put to death: In the yeere 1478, *Cbozamirsch* an Armenian, being in his shop in *Tauris*, an Azi or Saint of theirs came to him, and willed him to deny his Christian faith: he answered him courteously, and praised him not to trouble him: but when he persisted, he offered him mony; the Saint would not haue the mony, but importuned his first sute: *Cbozamirsch* said he would not deny his Christian faith (whereupon the other plucked a sword out of a mans scabard which stood by, and with a wound which he gaue the Armenian in the head, killed him, and ranne away. But the Armenians some complaining to the *Sultan*, procured his apprehension at Meren, two daies journey from *Tauris*: and, being brought before him, hee with a knife killed him with his owne hands, and caused him to be cast on a dung-hill for the dogges to eat, saying, Is this the way to encrease the faith of *Mabomet*? But when some of the more zealous people went to one *Darniscaffun*, which was in guarding of the sepulchre of *Assambei* the former *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtained

ned



with the bodie to burie it: the *Sultan* hearing it, sent for him, and said to him, Darest thou countermand my commands? Away and kill him; which was suddenly dispatched. He further to be revenged of the people, committed the Towne to the sacke, which for the space of three or four houres was done. And then he forbade further spoile, and fined the Towne in a great summe of gold. Lastly, he caused the Armenians some to come before him, and with many kinde words comforted him. This long historie I have inserted, to shew the extremitie of blinde zeale, and religious fury in the sects and vocaries of these Persians, if justice should not withstand their rage.

Before is mentioned the commemoration of their dead; which is thus performed over their sepulchres. Thither resort great multitudes of men and women, old and young, which sit on heapes with their Priests, and with their candles lighted: the Priests either reade or pray in their language; and after cause to be brought somewhat to eat in the place: the place contained betweene foure and five miles: the pathes which leade thither are full of poore people, which begge almes. Some of whom offer to say some prayer for their benefactors. The sepulchres haue stones vpon them inscribed with the names of the buried parties: and some haue a Chappell of stone thereon.

At Merdin hee saw a naked man, which came and sat by him, and pulling forth a booke, read thereon, and after drew neere and asked him, whence hee was; he answered, a stranger: I also am a stranger, saith he, of this world, and so are we all; and therefore I haue left it, with purpose to goe thus vnto mine end; with many words besides touching meeknesse, and the deniall of the world. He said, I haue seene a great part thereof, and finde nothing therein that contents me; and therefore haue determined to abandon it altogether. To this Merdin a man cannot passe, but by a way made of stone, continuing a mile: at the head thereof is a gate and way to the Towne; and within the Towne is another hill with a like way of five hundred paces in height. There is an Hospitall for entertainment of all strangers, made by *Zangirboi*, the brother of *Usmaicassan*: and if they be of better fort, they are entertained with carpets spread for them, worth an hundred *ataas* a peece: and victuals for all comers.

We might heere take further view of their stately Temples, their great and populous Cities, and other things worthy obseruation, if that our Turkish History had not related the like also among them, especially touching the persons and places religious. For the rest I referre the Reader to other Authors. The wonders of Nature in these parts are: neere *Bachu*, a fountaine of oile continually running; and fetched into the farthest parts of Persia: and another neere *Shamaky*, of Tarie, whereof wee had good vse and prooffe in our ship. Heereabouts you shall haue in the fields, neere to any Village in the night, two or three hundred Foxes howling: Kine they haue like ours, and another sort great boned and leane, as hard-fauoured as those which *Pharaoh* dreamed of. In Persia groweth great abundance of Bombast cotton: this groweth on a certaine tree or briar, not past the height of a mans waste, with a slender stalke like to a briar or carnation Iuly-flower, with very many branches, bearing on every branch fruit or ood round, which when it commeth to the bignesse of a wall-nut, openeth and sheweth forth the cotton, which groweth still like a fleece of wooll, to the bignesse of a mans fist, and then being loose is gathered: the seeds are flat, and blacke, as bigge as pease, which they sow in their fields and plowed ground in great abundance. The present King *Abu* (more, as it seemeth, in policie, to secure himselfe of factions, and against the Turke, then conscience) is a great persecutor of that sect of *Mah*, which followeth the interpretation of *Usen* and *Omar*. This hee labours to extirpate and make odious: fasting in vse, once a yecre with great solemnitie to burne publickly (as maie heretikes) the images of *Usen* and *Omar*. Then doth hee cause his great men publickly, in forme of their institution, to goe with a flagon of wine, carried by a footman, and at every village, or where they see any assembly of people, to drinke: which himselfe also vseth, not for loue of the wine, but to scandalize the contrary religion. Yet are there of the greatest, exceeding precise Turkes, if they durst shew it.

In a letter of *John Ward*, written in Tauris, May 14. 1605. this King is blamed for making slaues of poore Armenians, and forcing many to Mahumetisme, pulling downe Churches, and vsing more rigour then the Turke.

Ios. Barb.

a Duckett.

Sir Ant. Sher.

I Ward to  
M. Haywood.

I had thought I had ended this Chapter and our Persian Expedition; but our good friends the Iesuites would needs entertaine your wearie eies, with reading an exploit of theirs, related by <sup>b</sup> one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (if their *honest* retaine not with a *won* *off*, and loyall with a lie-all) societie, was a French pamphlet by them dispersed (a little before the Powder treason) amongst their Catholike friends in England, reporting the miraculous conversion of the King of Persia by one *Campion* a Iesuite an Englishman, that had expelled a Deuill out of a possessed partie; and commanded the Deuill in his depature to giue a signe thereof, by striking downe the top of a steeple. Which being effected, the Kings conversion followed, together with many of the Nobilitie, to the Roman faith: libertie also being granted to preach it openly, and to build Churches and Monasteries thorowout the kingdome. This was beleeued in England, especially by a friend of our Authors, vnto whom that pamphlet was sent, who requested him to say Masse in thanksgiuing to God for so great a benefite. But in the end, that Iesuite who sent the Pamphlet, gaue out, that it was but a thing deuised by French Hugonets, to disgrace their societie. Gracious societie! that can sometime cure their lies with a distinction of *pie fraudes*,<sup>c</sup> sometime couer them with a robe of the new fashion, *Equivocation*: sometimes can expose their ballards at other mens doores, to shield themselves from shame with laying the blame on others; and haue a mint in their pragmaticall heads of such superfluous inuentions: what are they now disgraced, and that by Hugonets? Euen as truly as the Parliament-house should haue bene blowen vp by Puritans<sup>d</sup> (this also was the Ignatians deuice) or like to that newes of the late Queene, whose Ambassadors were at Rome for the Popes Absolution: or that of *Beza*'s recantation, and Geneuaes submission to the Pope. Blessed *Ignatius*, (let me also inuocate, or let him deigne to reade in that all-seeing glasse) this poore supplication) infuse some better spirit, or some cleaner and more wittie conuenance at least, into thy new progenie; lest the Protestants grosser wits sent, see, seele the palpableness, and impute the Iesuiticall courses to that Author which said, *he would goe out and be a lying spirit in the mouth of all Achabs Prophets*, which, <sup>h</sup> *when he speaketh a lie, speaketh of his owne, because he is a lier, and the father thereof*. Hitherto wee tooke *Ignatius* for their father, but now we finde a new, of whom they borrow Bankruptcy this, befeeming onely the Merchants of Babylon, disgracing humanitie, defacing dignitie, worthily *irauinged amongst the poore pollicies of the Hospitall of the desperate*. Since also, *Iansonius* in his *Mercurius Gallobelgicus* hath told vs newes of the Kings grant to build a Temple and Monasterie for Christians, himselfe, as he saith, much enclining to that religion: whereupon many haue bene baptized, and not a few through the power of holy-water, <sup>i</sup> haue bene cured. The King hath further sent to the Georgians to vnite them to the Romish Church: and the Armenians also by an embassage to Rome haue protested all obedience to that Sea, as they before had done in the Couent of *S. Augustine*, which is in the chiefe Citie of Persia. Hee setteth downe the copie of King *Abas* his letter to the Pope, wherein hee requesteth him to send a Prelate to gouerne at *Tres Ecclesia*, where the chiefe of the Armenian Christians vsed to reside. The like he writeth in another letter to the King of Spaine: which, if it be so, argueth rather his policie, to obtaine good will and helpe of the Christians against the Turke, then any loue to Christian religion.

<sup>b</sup> *Iohn Copley* his Doctrinall and Morall Obseruations concerning Religion. p. 85.

<sup>c</sup> *Deuout deccits: Ihesusum admissi visum teneatis amici?* Had euer any but a Iesuite dispensation to many Deuotion and Deceit, Godlinesse and Couenage together?

<sup>d</sup> Proceeding against the Traitors.

<sup>e</sup> *Relat. of Religion.*

<sup>f</sup> *Speculum Trinitatis.*

<sup>g</sup> *1. King 22. 23.*

<sup>h</sup> *Iob. 8. 44.*

*Apoc. 18. 15.*

<sup>i</sup> *Sir Ed. Sands* *Relat. of Religion in the West.*

*A. J. Merc. Gal. 1610.*

<sup>\*</sup> Who can cure these miracles of lying?  
*An. 1608.*

CHAP. X.

*Of the Scythians, Sarmatians, and Seres, and of their Religion.*



Vnder the name of Scythia, is contained a very great part of the world: It was diuided into *Scythia Europea*, and *Asiatica*. *Pliny*<sup>a</sup> saith, that this name reacheth vnto the Sarmatians and Germans, and to those farthest Nations, which were vnknowne to other men. And *Strabo* in his first booke saith, that all knowne regions towards the North were called Scythians or Nomades: and in his eleuenth booke he affirmeth, that

<sup>a</sup> *Plin. l. 4. c. 12.*

b *Scythia* *in*  
*in* *scythia*  
*Calius* *lib.* 18. 24.  
 c *Plin.* *lib.* 7. c. 56.  
 faith that *Scy-*  
*thes*, sonne of  
*Iupiter*, inuen-  
 ted the bow  
 and arrowes.  
 d *Cato* *Anny*  
*de orig.* & ap.  
*A. Riccobon.*  
 e *Pseudo-Bero-*  
*sus*, *lib.* 2. c. 3.  
 & 5.  
 f *Herod.* *lib.* 4.  
*Diod. Sic.* *lib.* 2.

g *Ortel.* *Thef.*

h *Olin.* *in* *Mela*,  
*Ortel.* *Thef.* *geo.*  
 i *Gerop.* *Becc-*  
*fel.*

k *Ptol.* *lib.* 3. c. 5.

l *Ptol.* *lib.* 6. c. 14.

m *Iustin.* *lib.* 2.

that the Greekes called all those Northerne Nations, Scythians, and Celto-Scythians. Those beyond the Adriatique and Pontike Seas, and the Riuer Ister or Danubius, were called Hyperborei, Sauromatz, and Arimaspi: those beyond the Caspian Sea, Sacæ and Massagetz. Some<sup>b</sup> will haue this name to be giuen them *and* *in* *scythia*, which significth to be angry: Others of their *Shooting*,<sup>c</sup> called still of some of those Nations, and in some other languages, *Schieten*, of which our word Shoot is deriued: *Mela* in his third booke and fifth chapter, calleth them all Sagz: and in the fragment which beareth the name of *Cato de Origimibus*, is mentioned *Scythia Saga*: this word *Saga*, *Berosus*<sup>e</sup> interpreteth a Priest: saying, that *Noah* left to the Scythian Armenians his rituall books, which only Priests, and that only among Priests, might reade, who were therefore called *Saga*, as *Noah* himselfe had beene. These peopled the countries from Armenia to the Bactrians, all which place was called *Scythia Saga*: ouer which *Sabotini* reigning in the time of *Iupiter Belus*, *Araxa* with his sonne *Scythia* possessed all from Armenia Westward, to Sarmatia in Europe. The Grecians fable *Hercules* to be the father of these Nations, begetting<sup>f</sup> *Scythes* on a monster, whose vpper halfe resembled a Woman, the nether part a Viper. It were an endlesse and boundlesse worke, to seeke and set out the true and proper beginnings and bounds of this so large a Tract of the world, called Scythia: the particular Nations of them would be but harsh to recite out of *Pliny*, *Mela*, *Sirabo*, and others: the multitude whereof he that will may finde in *Ortelius* his *Theſaurus* collected together. The Sarmatz, or Sauromatz, are sometime made one peculiar people of the Scythians: and sometimes the names are confounded, Sarmatia also being diuided into *Europæa* and *Asiatica*, whereof the one is interpreted by<sup>h</sup> *Oliuerus*, *Polonia*, by *Ortelius*, *Russia*, and the other *Tartaria*.

*Geropius*<sup>i</sup> in his *Becceselana* admiring his owne language, coniectureth that while *Nimrod* and his company fell to *Babel*, or after our pronounciation, Babble at *Babel*, others, namely, the Cymbrians, or posteritie of *Gomer*, staid still in *Margiana*, a country fruitfull of Vines; whither hee imagineth *Noah* descended out of the Arke, and there abode after the Floud. These hee supposeth, being not at *Babel*, retained their old and first vniuersall language. But *Margiana* growing too little for their multiplied numbers, they were forced to send out Colonies. And thus the Saxons, Teutolages, Sauromatz, Getes or Gothes, the Danes, Galles, and other Scythian Nations, the true posteritie of *Gomer*, and keepers of the first language, as he by Dutch Etymologies gathereth, peopled both Scythia and Sarmatia in Asia, and Europe together with all Germanie, France, England, Norway, Denmarke, and some parts of Asia Minor. He that will be further informed of his Reasons, let him reade his *Saxonica Gotodanica*, and other Treatises of his *Becceselanian* Antiquities.

<sup>k</sup> *Ptolemy* distinguisheth Scythia from Sarmatia: he confineth Sarmatia Europeæ with the Sarmation Ocean, and the land vnkowne on the North: with *Vistula* on the West: the Easterne border is *Tanais*: from whence vnto the *Hircanian* sea Eastward, is Sarmatia Asiatica, on the North abutting on the vnkowne parts of the earth, on the South with the *Euxine* sea, and a line drawne right from thence to the *Caspian* sea. Scythia is by<sup>l</sup> him placed to the East of Sarmatia, diuided by the hill *Imaus*, extending vnto the region called *Serica*, hauing on the North vnkowne places; on the South, the *Sacz*, *Sogdiana*, *Margiana* and *India*. But our purpose is to take them heere in their more generall sense, vnderstanding all the North parts of Asia, now *Tartaria Asiatica*, (for of Europe, sauing wherein the European Scythians agree with the Asian, we are not now to speake:) And of these, first to consider their ancient Scythian rites, and in the next place their later Tartarian appellation and religion.

<sup>m</sup> *Iustin*<sup>m</sup> out of *Trogus* relateth the arguments vsed of the Egyptians and Scythians, each seeking to challenge to themselves, to be the ancientest of Nations: in which quarrell the Scythians preuailed. Their manners and customes he thus reporteth. They haue no limitation of lands, nor tillage, nor house, but alwaies wander thorow places not inhabited, feeding their heards and flockes. They carry their wiues and children with them on carts, which also being couered with hides, they vse for houses. No offence is more hainous amongst them then theft: gold and siluer they as much contemne, as others desire. Milke and hony is their food; their cloathes, skins of beasts,

for



for the use of wooll they know not. They have thrée times sought the Empire of Asia, never conquered of others. They chased *Darius* the Persian King out of their coast: they slew *Cyrus* with all his armie: they overthrew *Zopyron* a Captaine of *Alexander* the Great with all his forces. They onely heard of, neuer felt the Roman armes, and themselves founded the Parthian Empire.

That which credulous and fabulous antiquitie hath reported, of the monstrous peoples inhabiting the Northerly and ynnowne parts of Scythia, is not heere to be received, the countries being at this time discovered, and knowne to have no such men, as either by nature are balde and flat nosed, with huge chins; or have but one eye, where there are also Gryphons keepers of their treasures, or men with Goats feet: or other monsters of men, which *Pliny*, *Herodotus* and others, have rather mentioned then believed; *Masdenil* and *Munster* following them in like relations. Next to these both in place and credit, we may reckon the Hyperboreans, of whom the Delians report that they sent to *Delos* virgins with sacrifice to *Lucina*, bound vp in wheat straw: through so many Nations inhabiting betweene. Of the *Istedones* is reported, that when one dieth, his kindred bring thither beasts, which they kill, and cut, and dresse, and eat together with the flesh of the dead man, whose skull also they keepe an idle, vsing it as an idoll, to which they performe yearly ceremonies: these exequies doth the sonne there performe to his dead father. Generally of the Scythian religion thus. Of the gods, they worship first *Vesta*, whom they call in their language *Tahiti*: next of all *Iupiter*, in their speech *Papaus*, and the Earth supposing her to be the wife of *Iupiter*, and call her *Apia*. In the next place they worship *Apollo* and *Venus*, by the names of *Oetofyrus*, and *Artimpasa*, and *Mars* and *Hercules*. Some of them sacrifice also to *Neptune*, or *Thamima-salus*. Images; Altars and Temples, they thinke ought not to be made, except to *Mars*. Their manner of sacrificing is generally this: The sacrifice is presented with the forehead bound, the Sacrificer, at his backe hauing laid aside his holy vestment, woundeth the same, and while it falleth, calls vpon that god to whom he sacrificeth; and then putteth a halter about the necke, and strangeth it, without kindling any fire, or vowing, or other ceremonie, and slayeth it; the flesh plucked from the bones, he casteth into a great Caldron, the bones he vseth for fewell to seeth the same (for wood the Countrey doth not yeeld.) And if they haue not any such vessell, they put all the flesh with water into the paunch, and so the beast doth seeth it selfe. After it is boyled, he which sacrificeth offereth the libaments, or offerings of the flesh and inwards: their sacrifices are, besides other beasts, especially of horses.

Their Temples to *Mars* they builde on this manner. They heape together bundles of twigges three furlongs in length and breadth, and aboue on them is made a square plaine, three sides the top of are vpright, the fourth is made slope, and bendingwise thereby to get vp: thither they bring every yeare an hundred and fiftie waines of twigges to supplie the waste of them. Vnderneath this worke is erected an old iron sword, and this is their Image of *Mars*, to which they offer yearly sacrifices, both of other cattell and of horses: and more to this blade then to other gods. Of their captiues they offer one of an hundred, but after another manner. For after they haue offered wine on their heads, they kill them by a certaine vessell, and after lifting them vpon their heape or Temple, they embrew the Sword-god with the blood. This they do aboue; beneath in the Temple they cut off all the right shoulders of the slaine men, and hurle them vp in the aire together with the hands; wherefoeuer the hand shall fall, there lieth, and the dead bodie apart. When they haue performed all their solemnities they depart. Swine are so odious to them, that they will haue none of them within their Countrey.

There are among them Diuiners, whose rites are these. They bring grease bundles of willow twigges, which they lay on the ground, and vntie, and laying them asunder one by one, diuine. Some of them practise diuination with the leaues of the Teil-tree, which they fold and vnfold in their hands. The King, when at any time he falleth sick, sendeth for three choyce men of those Diuiners; who for the most part name some name vnto him, which hath forsworne himselfe, hauing sworne by the Kings Throne, an oath vsed of the Scythians: presently the man is brought forth, who, if he denieth what

n *Plin* lib. 7.  
*Solinus* cap. 20.  
 o *Herod.* lib. 4.  
*Pius* secundus in  
*historia Asiae*,  
 confuteth this  
 tale. *Vide* *Ale-*  
*lan.* lib. 2. cap. 1.  
*Cum* not. *Het.*  
*Barb.* &c.

Scythian Tem-  
 ples.

Scythian Di-  
 uination.

their art hath accused him of, the King sendeth for twice the number of Diuiners: and if they by new practise of their art finde him guiltie, his head is cut off, and the first Diuiners share his goods: but if they shall absolue him, more Diuiners are sent for; and the most of them doe absolue him, then those three first are thus done to death. They lade a waine with twiggess, and binding the Diuiners hand and foot, and stopping their mouthes, cast them into the waines, and set all on fire, burning oxen, waine, and men together, vnlesse some of the oxen by the burning of their harnesse escape. This punishment inflict they on their false Prophets. They make their leagues with other Nations in this sort. They powre wine into a great bowle, mixing therewith the blood of them which ioynae in league, cutting some part of the bodie with a knife or sword, and then dip in that bowle or mazer a sword, arrowes, an axe, a dart, and after curse themselves with many words, last of all drinking the wine. *Nicephorus* *Gregorius* recounteth the Scythian Customes and Expeditions, and their contempt of gold and ignorance of the vse of it. These on the one side, and the Christians on the other, forced the Turkes, which were also a kind of Scythians, to settle themselves as they could, in the parts of Mesopotamia, Chaldaea, & Assyria, where they left their own, and learned the rites and customes of the Malabarans. Their Kings are buried amongst the *Gorbi*, with many ceremonies carrying the dead bodie through all the Countries ouer which hee reigned, which cut and shauie themselves; and with him is buried his best beloued Paramour, his Cup-bearer, Cooke, Master of his horse, Waiter, Messenger, Horses, and the first fruits of all other things, and also golden Cups: and then cast on earth, making a very great hill.

When the yeare is gone about, they take fiftie of his principall attendants, which are not slaues, but free-borne Scythians, and strangle them with so many horses of the best, and fasten the dead men on the dead horses with much solemnitie. But to relate all the particulars hereof, and their burials also of priuate men (whose dead bodies are carried about fortie dayes, from one friend to another, entertained euery where with feasts, &c.) would be too tedious. He that would haue a sight of these things, let him resort to *Thomaso Porcacchi* his *Fnerali Antichi*, where these things are not only discoursed in words, but described in artificiall pictures.

The Scythians so farre hate forren Rites and Religions, that *Anacbaris*, a Scythian Philosopher, hauing trauelled through a great part of the world, and vowed to the mother of the gods, if he returned home in safetie, that he would sacrifice to her with such Rites as he had seene obserued in *Cyzicus*: in the performance of his vow, was slain by King *Saulius*.

*Seyles* also being King of the Scythians, when he brought in forren Rites, and obserued the madde *Bacchanal* solemnities, which he had seene among the Greekes, lost both his kingdome and life. They cut off the noses of men, and imprinted picture in the flesh of women, whom they ouercame: and generally their customes are very bloody: what man soeuer the Scythian first taketh, he drinketh his blood; he offereth to the King all the heads of the men he hath slaine in battell: otherwise he may not share in the spoile: the skinnies of their crownes slayed off, they hang at their bridles: their skinnies they vse to flay for napkins and other vses, and some, for cloathing. Once a yeare the chiefe men haue a solemnitie amongst them, in which they powre wine into a Mazar, of which none may drinke, which hath not slaine an enemy.

These customes were generall to the Scythians in Europe and Asia (for which cause *Scythiarum facinora patrare*, grew into a proverbe of immane crueltie, and their Land was iustly called a Barbarous): others were more speciall and peculiar to particular Nations Scythian.

Of the Barbarous & crueltie of the Scythians, the sea confining was called *Enneus*, by the contrary, as the furies were called *Enneides*, saith *Ammianus*, because they sacrificed strangers to *Diana*, whom they worshipped vnder the name of *Orslocha*, and hanged vp their heads on the walls of their Temples. The Ile *Lenax*, neere to *Tauris*, was dedicated to *Achilles*, where none of his deuout worshippers durst abide in the night-time; for none might spend the night on shore without danger of his life. *Arrianus* in his *Perplus* (or *sailing about*) of the *Euxine* sea, speaketh of this Island, and the deuotions therein performed to *Achilles* and *Patroclus*: that certaine birds keepe the Temple,

\* Nic. Greg.  
bist. Rom. lib. 2.

p Ph. Camerari.  
Med. bist. Cent.  
1. 58. yet the  
Turkes (their  
of-spring) hold  
diuers Religi-  
ons,  
q Athenaeus lib.  
12. cap 2.  
r Herodot. lib 4.  
s Plin. lib. 7. c. 2.

t Polyb. bist. l. 9.  
u Barbari nec  
Scythie tellus,  
&c. Tibul. lib. 3.  
x A. Ar. l. 22.

Temple, watering and sweeping the same with their wings, & the Goats which feed in the Ile there present themselves for sacrifice, when the price is first paid at the Altar to the contentment of that Deitie, or Diuelt, whose illusion (if not others collusion) it must needs bee: But because this Iland adioyneth to Europe, I must forbear these things till another time. He also describeth the Nations, both in Asia and Europe, which abutt round about that sea. *Jornandes* bringeth these Scythians bordering from Scythia (so he calleth that Peninsula, which others name, Basilia, Scandia, Scandinavia, &c. Wherein are the Kingdomes of Sweden, Gothland and Norway) and attributeth to the Goths those warres, which the Egyptians and Persians are said to haue made against the Scythians. Neere to Mæotis King *Filimer* planted himselfe and his followers; in Dacia, Thracia and Mæsia, *Zamolxes* who was also a great Philosopher. These and the rest were not only a terror to the skirts of Asia, but to the heart of Africa and Europe, in proceesse of time sacking Rome, and shaking that Roman Monarchie almost to the ground. *Simocatta* in his Maurician History giueth the preeminence of Martial valour, amongst the many many Scythian Nations to the Abares. *Chaganus* the Scythian King, sent Embassadors to *Mauricius*, with an Epistle, wherein he stileth himselfe Gouvernor of seuen Nations, and Lord of the seuen Climats of the world. He conquered the Abdelæ or Nephthalites, the Abares (some of which fled to Tangast to the Turkes) and the Ogor-Nation which dwell by the Riuer Til (or Volga) whose ancient Princes were called *Var*, and *Chummi*. He conquered also the Prince of Colch, in which warre he slew three hundred thousand people, their carcaffes lying scattered foure dayes journey. He subdued also the Turkes at the hill Icar, which is foure hundred miles distant from the golden mountaine: so they call a mountaine in the East, because of the fertility and store of cattell therein: which alwayes the greatest Chagan amongst the Turkes possesseth. For Chagan is not a proper name, but a Princely title, which in those partes and the Countreies adioyning is still continued: the Tartars calling their Princes *Chan* (which some, perhaps falsly, write *Chen*) and the Persians and Turkes distinguishing that title. These Turkes vanted themselves neuer subiect to Earth-quakes or Pestilence. They call their Priest: *Taisan*, that is, the sonne of God. Their religion I haue before mentioned. They haue a custome that the males neuer weare gold. This Citie was diuided by a streame; which sometimes separated two disagreeing Nations, no lesse distinguished by their diuoynd minds and differing habites, the one wearing blacke, the other red. This Citie, they say, was built by *Alexander*, when he had overcome the Sogdians and Bactrians. The Kings wiues shining with Iewels, are carried in golden chariots, each drawne with one Bull, the bridles embossed with gold. The Prince (as is said elsewhere) spent the nights with seuen hundred women. Fame attributeth another Citie, not farre hence, to *Alexander*, called Chubdan, The Prince thereof being dead, his wiues in blacke, with shauen heads, continually mourne, and may neuer forsake the Sepulchre. These haue many Elephants, and traffique with the Indians which dwell Northwards, and make Silke. Thus much I thought worth the adding out of *Simocatta*, for better knowledge both of the Turkish and of the Tartarian Historie, as well as of the Scythian.

The *Maffagæ*, famous for the overthrow of *Cyrus*, esteeme the Sonne alone for God, and offer vnto him a horse. They haue one wife to each man, and yet every one with all his neighbours wife openly, hanging meane while his quier on the waine wheel: The best death, and most happy amongst them, is when they are become old, to be cut in pieces, and to be eaten together with sheepees flesh: hee is naturally, they beleeue, in the earth, as dying a base and beastly death. Their weapons are of brasse, their furniture of gold, of both which they haue much store; little of iron and silver. The Bactrians, when they were old or worne with sicknesse, cast their parents to dogs, which they kept for this purpose, and called *Buriall dogs*. The Bactrian women are pompous, riding in great state, and lie with their seruants, and with strangers. They haue among them Brachmanes; *Zoroastres* the Bactrian is accounted first author of the Magi, and of liberall Artes: hee liued twentie yeares in a wilderness which cleue: but others account this another *Zoroastres*.

The *Saca* sometimes made neerer, sometimes further inuasions: they possessed Ba-

a *Ior. de reb. Gothicis. Scania officina gentium, Vagina nationum. vid. W. Læ. de Migrat. Gent. lib. 3.*

b *Simocatt. hist. Maur. lib. 7. c. 7. Cedren. compend.*

c *An ex his Sogdiorum Natione Tartarica*

d *Vid. Ior. Pann. Annot. in Simoc.*

Sup. lib. 3. c. 8.

Nicéph. ex Simocatt.

e *Strab. lib. 11.*

f *Ior. Regum. g. Calist. lib. 11. cap. 31.*

h *Elisch. de præpar. Ruem. l. 6. cap. 3.*



etia, and a great part of Armenia; which after of them was called *Sacafena*, and proceeded vnto Cappadocia, where, in the midst of their feasting, being in the night surpris'd by the Persians, and slaine, they left their name *Saca* or *Sacca*, to a yearly festiuitie among the Persians, in memorie of this victorie. Of the *Saca*, some hold them Saxons to be descended. *Dionysius* in his Greeke verses giueth them the highest praise for shooting of all other.

The *Amazons*, of whom is before related, are said to be descended of the Scythians, who vnder the conduct of *Plinus* and *Sarpyrhus*, settled themselves by the River *Thermodon*, and possessed the field of *Themiscyra*: But when they continued to spoile the adioyning countries, they were by secret conspiracie of those people destroyed. Their wives became warriours both in defence and offence, and did great adventures: their two Queenes, *Mithesia* and *Lampedo*: after, *Obera* and *Anisop* the daughters of *Mithesia*, in the time of *Hercules* designed: then *Penthesilea*, who in the Trojan warres was slaine. Yet the reliques of that Nation continued vntill *Minibia* or *Thabstia* in *Alexanders* time; and by degrees were out altogether. One of their Queenes instituted the sacrifice to *Mars* and *Diana*, called *Tauropolium*, saith *Diodorus*, who addeth that they liued not without men, but that they put the men to domestike duties; and exercised the women in the field. Yet doth he no lesse then *Strabo* raise doubts of these *Amazonian*, or *Vaimanibian* Nation: and no lesse of the *Hyperboreans*, which he thus relateth out of *Hecataeus*, that they dwell in an Iland in the Ocean neere vnto the Pole; in which *Larona* was borne, and *Apollo* was most of all worshipped: and that the Islanders generally are *Apollons* Priests, euery day chanting Hymns in his praise: they haue also a huge Grove, and a round Temple dedicated to *Apollo* in whom their Citie is sacred. These and other things fable they of the *Hyperboreans*, in which *Solinus* addeth many other, of the clemencie of the ayre, of the innocencie of the men, of their freedom from sickness, and voluntarie seeking for death in the winter of hayes (after they haue made merry, casting themselves from a certaine rocke into the sea) all these pleasures concurring notwithstanding; things contrary both to nature and Nature, except with *Goropius* we trusted some parts, at least, of this History in an Allegory. He ver historically interpreteth, that they which placed the *Hyperboreans* beyond the *Arimaspi*, these beyond the *Ixedones*, and those also beyond the Scythians, and these againe beyond the *Cimmerians* intended the *Europæan* Scythians, on the banks about *Adaxia*, the *Liuonians* and *Muscouites*; the *Ixedones* to be in *Siberia*, and all along those frozen or Icie seas, as he proueth by Etimologie of the word North-east, and Eastwards from thence the continent of Asia he placeth the *Arimaspi*, and in the cunene of *America Mexicana* he seareth the *Hyperboreans*: They which list may haue recourse to his learned discoueries of this argument. *Ptolemy* of some Scythians, which hanged their dead on trees (as the *Colchi* of old, and some *Tartarians* are still reported to doe) esteeming it a disgrace to be buried in the earth. The *Taurici* buried with their Kings some of their best friends. The *Derbices* buried with the flesh of their kinsmen which were seuentie yeares old: the women at what age they strangled, and after buried. The *Caspians* straitly imprisoned such as were past that age, and there furnished them wine say they laid them amongst the woods and obserued what became of them; esteeming them (as is said before of the *Perfians*) highly honored, and next to a canonizing, whom the birds care with their talons in the next degree of happinesse, whom dogges or wilde beasts preyed on: but beyond all these and disaduentures, which could finde neither the one nor the other to come vnto them such enemie friends. The *Tibareni* crucified those old men which they haue forsquid. The *Hercules* being sicke or old were placed by their kindred on a pile of wood, and there by another, which was not of that kinne, slaine with a dagger, who being descended, the pile was fired. His wife was forced to hang herself, or else to abide perpetuall infamie. But I am loath to burie you in these heathen Rites.

The Scythians punished no fault more severely then theft. They would make themselves drunken with the smoake of beashes burnt in the fire. They sware by the King throne, by their sword, and by the winds. When they had sacked Athens, and piled a heap

i Gorop. Beceff.

k Tuffin lib. 2.  
Bernandes de  
reb. Ger.

l Gorop. thinks,  
and I with him  
that these A-  
mazons were  
but the wiues  
which exerci-  
sed armes, and  
followed war-  
fare with their  
husbands.  
m Diodor. Sic.  
lib. 2. cap. 11.  
n The Ama-  
zons are still  
one Nation,  
further then  
the relaters or  
their Authors  
haue traueled.  
In two  
places of Asia,  
two of Africa,  
two of Ameri-  
ca; the Ama-  
zons haue bin,  
till that men  
came there  
and found  
none.

o Sol. 2.  
p Gorop. Bec.  
lib. 9. pag. 1032.  
q Porc. Fumer.  
Antichi.

r Ed. Var. hist.  
lib. 4. cap. 1.  
calls them Ber-  
bices: where he  
saith also that  
the Sardoan  
custome was  
to kill their  
old men with  
clubs. Et lib. 3.  
cap. 34. That  
the Ceii being  
old, at a so-  
lemne Feast or  
sacrifice, en-  
ded their age  
with a draught  
of Hemlocke.  
s Alex. ab. Alex.  
lib. 3. cap. 11.  
t Zonar. An.  
tom. 2.

of books so the fire, which others had compiled with studious paines; one of the com-  
 pany dissuaded burning of them, lest that the Greekes neglecting the *Adversus*, would  
 burne Martialis. They doubled their numbers at foure, as we doe at ten; through  
 their diligence in numbering. We might proceed further in these colde Scythian narrations, if the deepe snowes,  
 long winters, beastly men, and men-kind beasts, men eaters, and other monstrous ad-  
 ventures in the way, did not make it both perplexed and dangerous. Leaving there-  
 fore these hard and vocough nations: the first civill countrey Eastward is the *Seres*,  
 the quietest and mildest of men; fleeing the commerce and traffique with other Nati-  
 ons, butting yet with such Nations as resort to them; not valuing wares by words,  
 but by their eyes. Among them is reported to be neither theefe nor whore, nor mur-  
 derer, nor bailes, nor pestilence, nor such like plagues. A woman a fierie conception, or  
 in her parturition, is not desired. None eateth nor leane flesh; none knoweth sacrifices,  
 but every one is iudge to himselfe of that which is right. They tell, that they live two  
 hundred years, that the Common-wealth is governed by a Councell of five thousand,  
 every one of whom findeth an Elephant to the Common-wealth. They have this name  
 called the chiefe Citie, by *Ptolemy* placed in 177.19. and 38.36. This Region lie  
 within on the West with Scythia *extra Danubium*; on the East with *Terra incognita*; and  
 likewise on the North (here some place the promontary *Tabin*, where the Eastern O-  
 cean) on the South with part of India *extra Gangem*. Our silkes have the name of this  
 Region, where it is made of a most fine wooll, growing on the leaves of trees: *Dianf*,  
 kind of flowers of the earth: *Tam multiplici opere*, saith *Pliny*, *tam longinquo orbe peti-  
 tur*, in publicis muneribus gratulatur. This *Serica*, *Cassiodorus* calleth *Cassio* and so doe  
 most of our new writers. *Orosius* numbrell from the Serike Ocean to the Caspian sea,  
 two and forty Nations of Hircanians and Scythians, and from thence Westward to the  
 River *Tanais* thirtie foure. The Region betwixt Albania and the Caspian, he attrib-  
 uteth to the *Arpaxons*. This *Seres* are supposed to inhabit the countrey now called *Cas-  
 shia*, which name *Niger* deriveth from a Scythian Nation, called *Chata*. They had a  
 law against Idolatrie, and worship of Images. They had no Temples.

## CHAP. XI.

Of the Tartarians, and of diuers Nations which they subdued; with  
 their Pristime Rites.

**T**He names of Scythia and Sarmatia, are now together with those Nati-  
 ons swallowed vp and drowned in that Tartarian deluge, which about  
 foure hundred yeares since, with a sudden torrent ouerwhelmed the  
 greatest part of Asia, that we speake not of Europe, the heart whereof,  
 quaked & trembled with feare of this tempest. Froth Rome did Pope  
 Innocent the fourth send Embassadors, by entreaties to prevent their  
 coming, when as they had already ouer-runne (besides those countries which still beare  
 their name) *Russia*, *Polonia*, *Slesia*, *Moravia*, *Hungaria*, even as farre as *Austria*. So forte  
 was the huge vnwealdy Empire of *Alexander*, or of the Romans, short of the Tartarian  
 prouinces, that the expedition of some one of the subiects of this Empire, hath pierced as  
 farre into the West, as euer *Alexander* into the East, and that happily among more re-  
 solute courages, then the Persians or Indians, effeminated with wealth & peace, could  
 stand. And *Tamerlane* alone some ages after (if we credit that historie of his life, trans-  
 lated out of the Arabike) subdued and obtained more (besides his owne inheritance)  
 more all that which the Romans had achieved in thirte eights hundred yeares and vp-  
 wards, wherein their Empire was growing to the full: but of him afterwards.

The name *Tartar* is proper to a river in Mongul, from whence it was deriued to the  
 people inhabiting neere the same, which after gaue both name and lawes to so great a  
 part of the world. For thus writeth *Tommas de Plano Carpini*, which was sent Embassa-  
 dour to the Tartarian Court, from Pope Innocent, An. 1246. There is a countrey in the

M m 3

East

\* *Vindicta trad.*  
*dist. 2.*  
*h. Soli. cap. 59.*  
*Plin. l. 1. yet Di-*  
*onys. callat ibem*  
*Seria & Pa-*  
*ca. Enon.*  
*l. 10. Boet. lib. 1.*  
*cap. 9.*  
*Strabo. lib. 15.*  
*k. Ptol. l. 6. s. 16.*

*l. 1. Casp. Ortel.*  
*Thef.*  
*m. Oros. l. 1. s. 2.*

*n. Dom. Niger.*  
*Asia. cap. 3.*

*a. Vincent. Bel-*  
*luac. spec. hist.*  
*lib. 30.*

*b. Bathu.*

*c. Alhacen. Arab.*  
*of the life of*  
*Tamerlane.*

*d. Jo. de Plano*  
*Carpini. apud*  
*Hak. Jon. 1.*

e Totarus vocant id est, exules. Mercat.

f Chingis secund. Vincentium in Spur. hist. Cingis, Haitono. See Ind. Reg. Lampadius in mellific. &c. Niceph. Greg. hist. Rom. lib. 2. calls him Zingisban.

g G. Botero Ben. in Ortel. Theat.

i Opmier. Chro. in An. M. 3413.

k Cap 42. apud Ram. (The Latin copie of M. Paul. is very vnperfect) G. Mercat. tab. Vn.

l Yncam subdued.

East part of the world called *Mongol*: which had sometimes foure sorts of inhabitants: *Teka-Mongol*, that is, the great Mongols; *Saumongol*, that is, water-Mongols; these called themselves *Tartars*, of a river which runneth thow the their countrey, named *Tartarus*: the third *Merkat*, the fourth *Metrit*. These all were alike in person and language, but diuided amongst themselves into severall Prouinces; and vnto severall Princes in the land of *Teka-Mongol*, was *Cingis*, who began to be a mightie hunter before the Land for he learned to steale men. He raunged into other countreies, taking as many captiues as he could, and ioyned them vnto himselfe. Also he allured the men of his countrey vnto him, who followed him as their Ring-leader to doe mischief. Then began he to warre vpon the Sumongols or Tartars, and slew their Captaine, and after many conflicts subdued them to himselfe, and brought them all into bondage. Afterward he vsed their helpe against the *Merkats*, whom also hee vanquished in battell. Proceeding from thence, he fought against the *Metrits*; and vanquished them also. The *Naimans* hearing that *Cingis* was thus exalted, greatly disdayned therat; for they had a great and mightie Emperour, vnto whom all the foresaid Nations payed tribute. Whose sonnes (when he was dead) succeeded him in his Empire. Howbeit, being young and foolish, they knew not how to gouerne the people; but were diuided, and fell in variance amongst themselves. These invaded *Cingis* his countrey, putting the inhabitants to the sword, but were after ouerthrowing by the Mongols, and euer the same made captiues.

Some fetch the Tartarian pedigree from the ten Tribes of Israel, which *Salmansar* carried captiues; and in their Maps place hordes of Danites, Nephthalites, &c. in the furthest Northerly and Easterly bounds of Asia; which yet are a great part of the world, not onely from Media (whither those people were conueyed) but from any part of the Assyrian Empire. (The King of Tabor, or Tybur, in these partes, is said to haue come into France, to *Francis* the French King, about the yeare 1340. and was slaine at Mantua by *Charles* the Emperour burned, for secret sollicitation of him and other Christian Princes to Iudaisme.) And *Opmierus* reporteth of that their iourney passing thorow Euphrates, miraculously staying his streame (to wonder at the vanitie of Waters) when they went into a region called *Asarich*, which was a yeare and a halfe well there to keepe their law; where neuer before had beene any habitation.

*M. Paulus* k who with his father and vnkle liued many yeares in the Court of the great *Chan*, about three hundred yeares since, saith, that they dwelled at first (if such wandring may be so called) in the North, where they had no Lord ouer them, but paid tribute to a great Signor (there called *Yncam*, and here in these countreies *Presbyter John*) to whom they paid the tenth of their beasts. But this *Yncam*, or *Presbyter John* seeing their numbers euery where multiplying, deuised to disperse them through the world: which the Tartars perceiuing, with ioynt consent forsooke their former habitation, and departed thence far off into the North, denying further tribute vnto *Yncam*.

After they had there continued a certaine time, they chose to their King about the yeare 1162. one which was called *Cingis Khan*, who ruled them with such modesty and iustice, that they loued and feared him as a god: his fame reducing all the other Tartars in other parts vnder his obedience. He thus strengthened, weary of those desires, commanded them to arme themselves with bowes, and other weapons, and began to invade and conquer Cities and Prouinces to his subiection, the principall inhabitants whereof he caried with him, kindly entertayning them, leauing such discrete Gouernours in the same, that the people were secured in their persons and goods. When he had thus subdued about nine Prouinces, he sent his Embassador to *Yncam*, to demand his daughter in marriage: which *Yncam* with much indignation and many threatenings denying, *Cingis* assembling his forces, marched against him, and by the way enquired of his Astrologers and Diuiners touching his successe. They taking a greene reed, cleaue it asunder, placing the parts thereof a good distance one from another, and writ vpon the one the name of *Yncam*, and *Cingis* on the other; telling the King, that whilst they were reading their conjuring charmes, these reeds would fight together, and the victorie should remaine with him whose reede got the better: which accordingly came to passe in the fight of the Army: *Cingis* his reed ouercomming the other, as after *Cingis* himselfe



himselfe did *Kinon*, whom he slew in the field, and possessed his daughter and state, wherein he continued sixe yeares conquering Cities and Kingdomes; and at last was wounded at a Castle called *Tbaigin*, in the knee, whereof he died, and was buried in *Mount Altay*.

The next Emperour (after his account) was *Cin Can*; the third, *Bayhin Can*; the fourth, *Alan*, the brother of *Mangu*; *Esu Can*, the fifth; *Mengu Can* the sixth; the seventh *Cublai Can*, who not onely inherited what the former had conquered; but in the fourth yeare of his raigne subdued in a manner the rest of (those partes of) the world. The word *Can* signifieth Emperour. Wheresoever these Emperours die, they are buried in *Altay* aforesaid; they which carry him killing all they meete within the way bidding them goe to the other world to serue their Emperour. For this end they also buy the best horses, to serue their dead Lord in another world. When *Mangu Can* was buried, there were more then ten thousand men slain by the souldiers which conveyed him. In this History of *M. Paul*, obserue that this catalogue of Emperours is founded for *M. de Rubrugui* in *Bathyrtime*, was at the Court of *Mengu Can*, to whom *Bathyr* was subiect. Occasion is left out, and *Esu* put in. The cause of this error seemeth to be the giving of this name *Can* to the chiefe Dukes, as *Bathyr*, &c. and the want of exact written Chronicles in those times amongst them.

For further light into this History, I thinke it not amisse to set downe what *Hauithon* or *Anthony* the Armenian hath written of the Tartarian beginnings. This our Authour royally descended in Armenia, where he liued about three hundred yeares since, and at the request of Pope *Clement* the fifth, writ the history of the Tartars, from *Cingis* or *Cangius* till *Mengo Can*, taken out of the Tartarian histories: the rest he partly saw with his eyes, and partly learned of his vncl, an eye-witnesse of the same, who had attended on *Hauithon* the Armenian King, in the great *Chan* Court. The countrey where the Tartars first dwelt (saith *Hauithon*) is beyond the mount *Belgian*, where they liued like beasts, hauing neither letters, nor faith, nor habitation, nor souldiourie, nor reputation among their neighbor-nations. There were of them diuers nations, called by one common name *Mogli*, which were diuided into seuen principall Tribes, whose names were *Tartar*, *Tangut*, *Cumat*, *Talar*, *Sonieh*, *Monghi*, *Tebet*. These al being subiects to their neighbors, a poore olde man being a Smith (who as they beleue, was ingendered of the Sun-beames) saw in his sleepe an armed man on a white horse, which said vnto him, O *Cangius*, The will of the immortal God is, that thou be the Gouvernor of the Tartarians, and Ruler of the seuen Nations, to free them from their bondage and tribute. This his vision, when he reported to others, they would not beleue him, vntill that the night following, the chief men amongst themselves saw the same man, with command from the immortal God, to yeeld obedience vnto *Cangius*. This they performed with all reuerence, and spread in the midst of them a black felt, with a seat thereon, on which the seuen Princes or chiefe men placed *Cangius*, calling him *Can*, that is, Emperour, and kneeled before him. This happily was then the most sumptuous \* Throne their State could afford, but continued in the royall inuestiture of their succeeding Soveraignes, their exceeding riches and conquests notwithstanding: at two of which solemnities (saith our Author) I my selfe haue beene present. *Cangius* thus inthronized on his felt, commanded them many things: first to beleue the immortal God; and from thence forwards, the Tartars beganne to call vpon the name of the immortal God, seeking for his ayde in all their enterprises: secondly, he commanded to make a generall view of all such as were able to beare armes, appointing Captaines ouer troops, ouer thousands, and ouer ten thousands, which made a full regiment. Hee commanded also those seuen principall heads of their Tribes, to betraue themselves of their dignities; and for further tryall of their obedience, each of them to bring thither his eldest sonne, and to cut off his head, each with his owne hand: which they refused not to doe, in reuerence to that Diuine ordinance, whereby hee was made their Soveraigne. *Cangius* hauing thus made tryall of their fidelitie, subdued many nations: and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars, depaying his recovery after they saw him fall, and might easily haue been slaine, had not his enemies through ignorance neglected him, to pursue the rest: which *Cangius*

m The Tartars  
Legend of  
*Cangius*, *Hait*,  
*Armen*.

\* A felt the  
Tartarian  
throne in their  
Coronation.

per-

\* The Owle  
observed.

perceiving conieied himselfe into a thicket of shrubs; and when his enemies returned to despoyle the dead, an Owle came and sat on the shrub, vnder which *Cangius* was hidden, which caused them not to suspect any to lurk there, so they departed. He the next night fled to his people; who seeing him, and hearing the order of his escape, gaue thanks to the immortall God, who by meanes of that bird had preserved him. They also had (after this) that \* fowle in such reuerence, that it is accounted a happy thing to weare one of her feathers on their heads. *Cangius* afterwards assauleing his enemies brought vnder, both them, and all the countries on that side of Belgian. The time of these things *Haithon* could not learne, notwithstanding his much inquierie which he imputeth to their want of letters at that time.

These countries thus conquered, the armed man appeared to him the second time, and commanded him in the name of the immortall God to passe the Mountaine Belgian, and goe toward the West, where he should conquer Kingdomes, Seignories and Landes. And that thou mayest be assured that this is the will of God, arise and go with thy people towards the mountaine, to that part which ioyneth on the Sea: There thou shalt dismount, and turne thee toward the East, and kneeling downe nine times, shake worshipp the immortall God, and hee which is Almighty shall shew thee the way by which thou mayest commodiously passe. *Cangius* presently commands his people with their wiues, and families to accompany him in this enterprife; and when they were come to the Sea, forgat not with his followers to performe those nine worshippes; and staying there that night in his prayers, the next day he saw that the Sea had gone nine foote backe from the Mountaine; and left a spacious way, by which they with all their substance passed Westward. Hence it is that the Tartars ascribe some happinesse to the number of nine: and he that will offer a present to any Tartarian Signor, must offer nine \* things, which custome they vse in their tributes vnto this day, as *Mr. Ienkinson* found by experience to his cost. *Cangius* after many aduentures, and many lawes which of him were called *Iasack Cangis Can*, hauing first perswaded his twelue sonnes (wherin I thinke his nephews were also reckoned) to concord, bidding each of them to bring him an arrow, which together, none of them; asunder, the least of them might easily breake; he died.

\* The number  
of nine.

This Historie of *Cingis* or *Cangius* I haue thus fully related, for knowledge both of the beginnings of their State and Religion: and if these Visions seeme fabulous, yet might *Cingis* in his subtiltie deale with them, as *Mahomet* with his Arabians, or *Numa* with the Romanes; the one making *Gabriel*, the other *Ageria*, Authours of their policies: and what he in part pretended, might by Fame and Time be augmented. Although I see not, but that this Historie of *Cingis* may as well be credited, as that of *Alexander* in *Iosephus*, to whom appeared one in the habite of the Iewish High Priest, commanding him to vndertake that enterprife, with promise of assistance; for which cause, he whom the world worshipped as a King, and as a God, did worship, himselfe prostrate before *Iaddus* the High Priest. And the same Author also saith, that the Pamphylian Sea diuided it selfe to giue way vnto his Macedonian souldiers, hauing no other way to destroy the Empire of the Persians.

k *Antiq. lib. 21.*  
l *Ios. Antiq. lib.*  
m *in fine.*

m *Io. de Plano*  
*Carpini.*

To returne to our Frier with whom we beganne; he reporteth<sup>m</sup> that *Cingis*, after his victorie against the *Naimani*, warred vpon the *Kythayans*, but were ouerthrowne, and all the Nobles, except seuen, slaine. Hauing breathed himselfe a while at home, he invaded the *Huyri*, a Christian people of the Nestorian Sect, whome they ouercame, and receiued of their letters, of which before they were ignorant. After them; hee subdued the *Saroyur*, *Karanites*, and *Hudirar*. This done, hee waged warre against the *Kythayans* or *Cathayans*, whose Emperour hee shut vp into his chiefe Citie, where *Cingis* besieged him, till that victuall fayling in his Campe, he commaunded that they should eate every tenth man of the Armie. They of the Citie fought valiantly with Engines, Darts, Arrowes: and when Stones wanted, they threw Siluer, especially moken Siluer. But by vndermining the Tartars made way from the Armie into the midst of the Citie, where they issued vp, and opened the gates by force, and slew the Citizens. This is the first time that the Emperour of the *Kathayans* being vanquished, *Cingis Chan* obtained the Empire. The mens

Kayuy

Kytay\* are Pagans, having a speciall kinde of writing by themselves, and, as it is reported, the Scriptures of the Old and New Testament. They have also recorded in histories the lives of their forefathers, and they have Eremites, and certaine houses made after the maner of our Churches, which in those daies they greatly resorted vnto. They say, that they haue diuers Saints also, and they worship one God. They adore and reuerence Christ Iesus our Lord, and beleeue the Article of eternall life, but are not baptized. They doe also honorably esteeme and reuerence our Scriptures. They loue Christians, and bestow much almes, and are a very courteous and gentle people. They haue no beards, and they agree partly with the Mongals in the disposition of their countenance. There are not better Artificers in the world. Their Countrey is exceeding rich in Corne, Wine, Gold, Silke, and other commodities. Of their writing, Forer Bacon, from the Relations of *W. Rubruck*, which liued in his time, and *Rubruck* himselfe (as in the Manuscript thereof appeareth) testifie that it was done with pencils and in characters: as the *Chinese* and *Iapones* still vse. The *Suyes* write from the top to the bottome of the page, and from the left hand to the right: the men of *Tartary* as we doe: those of *Tangut* from the right hand to the left, but multiply their lines upwards. The *Cathayans* (saith *Rubruck*) are little men, and speake thorow the nose. They are good artificers, the son succeeding in the fathers trade. Their Physicians deale with hearbes, but not with vynes. There were amongst them Nestorians, who had a Bishop residing in Segni; Their bookes were in Syriack: themselves ignorant of that tongue. They were drunkards, vsurers, and some of them had many wives. They washed their lower parts when they entered their Churches: they feast and eat flesh on Fridaies, as the Saracens. Their Bishop visits them scarce once in 50. yeeres. And then all their males, even infants also, are ordered Priests. The Idolaters amongst them are more wilde, some of which weare yellow broad cowles: some are Eremites, and leade an heretick life in woods and hills. *Cathay* had not then any vynes, but they made drinke of life, wherewith they also tooke a kinde of aper, which would drinke themselves drunken with that pleasant liquor: out of whose neckes they tooke the blood wherewith they died purple.

After the conquest of Cathay, *Cyngis* sent his sonne, *Thosut Can* (for so they termed him also) against the people of Comania, whom hee vanquished. Another sonne he sent against the Indians, who subdued *India Minor*. These Indians are the blacke *Saracens*\*, which are also called *Aethiopijs*. Thence he marched to fight against Christians, dwelling in *India Maior*, whose King was commonly called *Presbyter Iohn*, who by a stratageme repelled them out of his dominion. In travelling homewards, the said Armie of the Mongals came vnto the Land of *Bairthabert*, the inhabitants whereof are Pagans, and conquered the people in battaile. This people haue a strange custome: When any mans father dieth, he assemblith all his kindred and they eat him. They haue no beards, but with an iron instrument plucke out the haire, if any grow. *Cyngis* himselfe went vnto the Land of *Kergis*, which they then conquered not. And in his returne home his people suffered extreme famine: and by chance finding the fresh skilles of a beast; they cast a way the dunn, sod it, and brought it before *Cyngis*, and did eat thereof. Hereupon *Cyngis* enquired, That neither the blood, nor the entrilles, nor any other part of a beast, which might be eaten, should be cast away: saue onely the dunn. He was afterward slaine by a thunder clap, leauing behinde him foure sons; the first *Occoday*, the second *Thosut Can*, the third *Thiaday*, the name of the fourth is not knowne.

*Cyngis* being dead, *Occoday* was chosen Emperor. He sent Duke *Batby* his nephew, the sonne of *Thosut Can*, against the Countrey of *Athysaldan*, and the people called *Zistmyn*, who were Saracens, but spake the Language of Comania, whom he subdued. Thence they marched against *Orna*, a Port Towne on the Riuier *Don*, where were many *Gozarians*, *Alanians*, *Russians*, and *Saracens*, which he drowned with the Riuier running thorow the Citie, turning it out of the chanell. Thence they passed into *Russia*, and made foule hauocke there, destroying *Kiou*, the chiefe Citie. They proceeded against the *Hungarians* and *Polonians*, and in their returne invaded the *Mordua*, being Pagans, and conquered them in battaile. Then they marched against the people called

\* Kytayans, and their Religion.

\* Blacke Saracens.

*Occoday* 2. *Tart. Imp.*



called *Byleri*, or *Bulgaria magna*, and utterly wasted the Countrey. From hence they proceeded towards the North against the people called *Bassarci*, or *Hungaria magna*, and having conquered them, subdued also the *Parossitz* and *Samogetz*, thence proceeding vnto the Ocean Sea.

The *Kergis*.

At the same time *Ocoday* sent *Cyrpodan* against *Kergis*, who subdued them in battaile. These are Pagans, hauing no beards at all. They haue a custome, when any of their fathers die, in token of lamentation, to draw (as it were) a Leather thong ouerthwart their faces, from one eare to the other. Hence hee marched with his forces Southward against the Armenians, which they conquered, with part of Georgia, receiuing tribute of the other part; and from thence into the Dominions of the mighty Soldan, called *Dentum*, whom they vanquished in fight. And to be short, they went on further, sacking and conquering euen vnto the Soldan of Aleppo, whose Countrey they subdued. They marched against the Caliph of Baldach, and exacted at his hands the daily tribute of foure hundred Byzantines, besides Baldakines, and other gifts. Thus farre of their Conquests out of Frier *Iohn* aforesaid, who was in person with *Dethy*, or *Baydo*, and at the Court of *Gnime* the Emperour.

n *Haithon Armen.*

*Haithon* calleth *Baydo* the second sonne of *Ocoday*, or *Heecota Can*, affirming, That he sent his three sonnes; *Iosbi* into the West, as farre as Tygris; *Baydo* towards the North; and *Chagaday* towards the South. Hee sent also one *Baydo* (whether the same, or another) with thirte thousand horse, against the Soldan of the Turkes, whose Realme he subdued in the yeere 1244. He addeth, That *Baydo* hauing conquered *Cumania*, (which he confineth on the East with the *Corassians*, on the West with the *Euxine*, on the North with *Cassia*, haply *Casan*, on the South with the River *Etil*) he subdued *Russia*, *Gazaria*, *Bulgaria*, and so passing into *Austria*, following the stream of his victories, in the passage of a great streame was there drowned. His heires succeeded him in the places which he had conquered; which Seignorie *Tschay* possessed in *Haithon* time. This Historie of *Baydo* his death is not likely: For *Yves* of Narbonne, in an Epistle to the Archbishop of Burdeaux, recorded by *Matth. Paris* in the yeere 1243. saith, That in the same present Summer they had departed out of Hungary, and laid siege to *Neustat*, wherein this *Yves* then was: and in the yeere 1246. Frier *Iohn* was with the said *Baydo*, who also rehearseth that Hungarian Expedition, and his returne vnto those parts about *Volga*, or *Etil*. Likewise *William de Rubruquis*, a *Minorite*, was sent to *Baanu* (so hee calleth him) from *Lewes* the French King, in Ann. 1253.

p *Mat. à Michou. de Sarmat. lib. 1.*

And to this agreeth *Matthias à Michon* in his *Sarmatian Historie*, who writeth, That in the yeere 1241. the Tartars, vnder *Batou*, came into *Russia*, and destroyed *Koua*, a Citie before stately and beautifull, hauing in it three hundred Churches and more, very faire, of which some remaine to this day among the shrubs and briers, receptacles for wilde beasts. It was the Seat of the Metropolitan, who had vnder him many Bishops thorow *Moldauia*, *Valachia*, *Russia*, and *Muscovia*. He sent *Pita* into *Polonia*, who destroyed the Countrey, and on *Ashwednesday* turned *Craecouia* into ashes, abandoned before both of the Prince and People; and after ouerthrew Duke *Henric*, and other Noblemen, with the forces of the Countrey assembled against them, together with *Pompo*, the great Master of the Dutch Order in *Prussia*: in which battaile a certaine Tartarian Standard-bearer, carrying in a great Standard the Greeke letter *X*, and on the top of the staffe a blacke and terrible Image, with a long beard, began with inchantment strongly to shake the head of the Image: whereupon a smoake and cloud of intolerable stinke was presently dispersed ouer the *Polonians*, and they became heartlesse and vnable to fight. Duke *Henric*, and Duke *Baleslau*, and *Pompo*, with the flower of their Nobilitie, was heere slaine, and the Countrey miserably spoiled: From hence they went into *Morauia*, where they put all to fire and sword more then a moneth together: and thence to Hungary to *Batby*, who entred Hungary with 50000 souldiers; where first ouerthrowing those forces which King *Bela* had sent to prohibit them passage, they after chased the King himselfe, with the power of his kingdom opposing himselfe against them, out of the field, who fled into *Austria*, and after into *Sclauonia*, leauing his Countrey a pray to the Tartars: who making spoile on that side

\* Tartarian Sorcerie.

of Danubius, the next Winter passed over the River, then frozen, and filled all with blood and slaughter. *Baiby* sent *Cadan* to pursue the King into Sclavonia, still fleeing before him, who wasted Bosnia, Servia, and Bulgaria. And after two yeeres sackage in Hungarie, they passed by the sennes of Mazotis into Tartaria, and haply had returned to make fresh spoiles in Europe, if the Embassage of Pope *Innocent* had not diverted their purpose: or rather, that *Occoday* their great *Chan* being about that time poisoned, they were to expect a new Commission from his successeur, which was *Cuine*; who when he was installed, even in the presence of *Frier John*, the Popes Legat, erected a Banner against all Kingdomes of the Christians, except they would be subiect to him: for their intent was to subdue all the world, as *Cyngis Chan* had ordained; and the superscription of his Seale was, *God in Heauen, and Cuine Chan vpon Earth, the strength of God, the Seale of the Emperour of all men*. He kept his Court vsually in the land of the *Naymans*, the plaines whereof were extended like to the sea, without descending of any hill. The cold most eager and sharpe till March, little winde, nor snow, except in the end of Aprill. At *Caracarum Rubruquis* met with an English man borne in Hungaria, which was expert in many languages: his name was *Basilus*. Heere he found two Moschees and one Church.

q. 10. de Plano 6.

W. Rubrug. M.S.

But *Cuine* in short time after died, and left the Empire to *Mangu Can*; to whom *Agan*, the Armenian King went voluntarily in person, about the yeere 1257. and receiving gracious entertainment, made vnto him seuen petitions: first, That he and his people should become Christians: secondly, That there should bee perpetuall peace betweene the Tartars and Christians: thirdly, That in all Countries conquered by the Tartars, the Churches and Clergie-men of the Christians should be free from servitude and tribute: fourthly, That he would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That he would destroy the Caliph of Baldack: sixthly, That himselfe might haue aid, as need should require, in his defence, of such Tartars as were neere vnto Armenia: seventhly, That such parts of Armenia as the Saracens now possessed, and the Tartars should recouer from them, might returne to the Crowne of Armenia. *Mangu-can* answered, after deliberation with his Nobles, to the first, That himselfe would be a Christian, and perswade other his subiects, but force none thereunto: and to the rest in order, that his requests in all should be fulfilled, and to that end he would send his brother *Hasan* into those parts, as is before already shewed. Thus was *Mangu* baptized by a Bishop, then Chauncellor of Armenia, and all his household, and many Nobles of both sexes. But before Ierusalem could be recovered, *Mangu* died, and *Cobila*, or *Cublai Can* succeeded, in whose time *M. Paulus* was an eye-witnesse of the Tartarian proceedings, who affirmeth, That this *Cublai* exceeded in power, not his predeceessours onely, but all the Kingdomes of Christians and Saracens, although they were ioined in one. Before hee obtained the Soueraintie, he shewed himselfe a valiant souldier: but after hee was Emperour, hee neuer fought field but once against *Naiam* his vncle, who was able, out of the Provinces wherein hee governed, to bring together foure hundred thousand Horse, to whom *Caidu* should haue added a hundred thousand Horse more. These both conspired against their Master and Lord *Cublai*: but before their forces were ioined, *Caidu* stopping the passages, that none might passe to carrie newes, suddenly assembled, within ten daies iourney of Cambalu, three hundred and threescore thousand horse, and a hundred thousand footmen. With this power riding day and night, hee came suddenly on his enemies, and hauing first consulted with his Diuiners, after their manner, gaue the on-set, and tooke *Naiam* prisoner, whom he strangled betwixt two Outposts, lest the Earth should drinke, or the Sunne should see the blood of that imperiall familie. *Naiam* had bene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracens to scoffe at the Christians: but *Cublai* vnderstanding heereof, called them all before him, and said, That the Crosse would not helpe such wicked men as *Naiam*, who was a Traitor to his Lord; say yee me therefore, that the God of the Christians is vniust, to forsake his followers; for hee is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kingdomes of Sien, Bengala, Mangi, &c.

Cuine 3. Imp.

Mangu 4.

r. Haisbonus de Tart.

Cublai 5. Imp.

[ M. Paul. 1. 2.

Ann. 1286.

After

\* M.P. l. l. c. 5.  
Tamor 6.

After \* *Cublai Can* succeeded *Tamor Can*, sonne to *Cingis*, the eldest sonne of *Cublai*: in whose time, *Haitbon* (which then liued) saith, That there were besides, the great Tartarian Princes, but subiect to the great *Can*: *Chapar*, which ruled in *Turkestan*, who was able to bring into the Field foure hundred thousand horsemen armed: *Hochtay*, in the Kingdome of *Cumania*, who was able to arme six hundred thousand horsemen to the warres, but not so resolute as the former, *Carbanda*, the third, ruled in *Tauris*, able to assemble an Armie of three hundred thousand horse, well provided. And all these liued in the Westerne bounds of the Tartarian Empire, euery way inferior in wealth and numbers to the Southerly and Easterly parts thereof.

*Tarik Mirkand* a Persian, in his Catalogue of the Cans or Tartarian Emperours, calleth *Cublai*, by a transposition of the syllables, *Ulai*. For thus doth he recite their names with the yeeres of their coronations. *Chingays* in the yeere of the hegire 600. *Otkay Khaon* 626. *Goyuk Khaon* 643. *Manchu Khaon* 644. *Ulai Khaon* 657. *Haykay Khaon* 663. *Hamed Khan* or *Nicudar Oglan* 680. *Argon Khan* 683. *Ganiar Khan* 690. *Budukhan* 693. *Gazunkhan* 694. *Ahyapukhan* 703. *Salter Khan* 716. These from *Cubla* or *Ulai* seeme to be the Cans or Viceroyes of those parts, and not the great Cans themselves. For *Haykay* seemeth the same which *Polo* calles *Hochtay* in the kingdome of *Cumania*. And *Mirkand* speaketh of them as commanding in *Persia*: after whom in the 789. of the heg. he mentioneth *Teymurlang* (the varietie of language easily varieth the proper names) in 807. *Murad Carrok*, 850. *Ologhbek*, and so proceedeth with the gouernours of *Persia*, whence *Paramont* or deputed: whence small light accrueeth to the Tartarian Historie. I haue seene the transcript of a letter sent by *K. Edward* the Second, written 1307. the first yeere of his reigne, Octob. 16. to *Disolgius* King of the Tartars, against *Mahomet* and in behalfe of *William Liddensis Episcopus* and others to preach to his people. But these Tartars it seemeth were of the neerer Mahumetans, and not the great *Can* of *Cathay*.

## CHAPTER XII.

A Continuation of the Tartarian Historie, and the question discussed, whether Cathay and China be the same.



Since *Tamor Can*, we haue not so continued a Historie of their Empire and Emperours as before, and yet we haue had succeeding testimonies a long time of their State and Magnificence, but neither so diligent obseruers, nor so exact Writers as the former: besides that, their Histories seeme in some things more fabulous. Of this later sort are *Odoricus*, a Frier, which liued three yeeres in the Emperours Court, and trauelled as farre as *Quinsay*, who died in the yeere 1331. *Sir Iohn Mandeuile* a Countryman spent many yeeres in those Countries a few yeeres after *Odoricus*, and writ the Historie of his Trauels in the reigne of *Edward* the third of England; *Edmund Can* being then Emperour of the Tartars: in which, if many things seeme not worthy credit, yet are they such as *Odoricus*, or some others, nor of the worst Authors, had before committed to writing, and haply by others after his time, in those daies when printing wanted, soisted into his booke. Once, hee setteth downe the distances and passages of Countries so exactly, as I thinke hee could not then haue learned but by his owne Trauels. After his time *Nicobolo di Conti*, a Venetian, trauelled thorough *India* and *Cathay*, after fife and twentie yeeres returning home: and going to *Emperour* the fourth, then Pope, to be absolved, because hee had denied the Christian Faith to saue his life, his enioined penance was, truly to relate to *Poggini* the Popes Secretary his long peregrination: This was in the yeere 1444. About the same time *Iosaphat Barbaro*, a Venetian, in the yeere 1436. had learned of a Tartarian Embassadour (which had bene at *Cambalu*, and returning by *Tana*, was entertained of the said *Iosaphat*) some particulars touching the great *Cham* and *Cathay*, some part whereof hee heard after

a *Odoricus ap. Hak.*  
b *Sir Iohn Mandeuile.*

c *Nic. di Conti. ap. Ramus.*

d *Ios. Barbaro.*



after confirmed by the mouth of *Uzun-cassan*, the mightie Persian King, in the yeare 1494: So that from the yeare 1246. thus farre we haue a continyed succession of the Cathayan Historie, besides that which an Arabian<sup>a</sup> hath written in his Historie of *Tamurlane*, now extant in English.

I am the more curious in naming these Authors, lest any should thinke that which is written of this people to be fabulous (all these, in a manner, concurring in the most substantiall things) or should confound, as diuers<sup>b</sup> lately haue done, the Countries and affaires of China and Cathay. The cause of both these errours is, because that in these last hundred yeares and more, in which more of the World then euer before hath bene discovered, yet nothing of moment is found out of this Countrey or People. Whereunto may be answered, That since, diuers of the great Tartarian Lords, before subjects to the great *Cham*, hauing made themselves absolute Lords of their seuerall States, the way hath not bene so open to passe, being otherwise of it selfe exceeding-ly both long, difficult, and dangerous: and the adioyning Princes recouering themselves from Tartarian seruitude, will neither suffer their owne to goe out, nor others freely to enter their Dominions; as the Muscouite, the King of China, and others. *M. de Lencinson*, which went as farre thither-ward as Bogharre, could not passe further for warres in those parts. Neither haue any gone thither by sea. And yet even in this time we haue not altogether wanted witnesses. *Ludovicus Vertomannus*, an hundred yeares since, in Bengala met with diuers Christians, who affirmed, that there were in their Countrey diuers Signiors, Christians, subiect to the great *Cham*. These were white men, of a Citie called Sarnau. In *M. Hakluyts* painefull labours we may reade of diuers passages out of Russia and Persia by Carauans into Cathay. *Ramusius* also, in his Annotations<sup>c</sup> before *M. Paulus*, telleth of one *Chaggai Memet*, a Persian Merchant, who had bene at Campion and Succuir in Catay (*Damircan* then raigning) and had acquainted him with diuers particulars thereof.

Also in the Epistle of *Emmanuel Carualis*, a Iesuit, dated at Malaca in Ianuarie, 1599, is contained the transcript of *Ieronus Xanerius* his letter from Lahor, the Citie Royall of the great Mogor, dated August 1598. Wherein the Iesuit relateth, That whiles he was in conference with the Prince, there entred into the Pallace an old man of *Mahometts* Religion, threescore yeares of age, who affirmed to the Prince, That he had come from Xatai by the way of Mecca. Presently some which knew him, affirmed, That he had distributed in almes an hundred thousand peeces of gold at Mecca. The Prince asking if it were so, he affirmed, that he did it because he was old, and could not long live, nor carry those things away with him. Being demanded of the State of Xatai, he answered, That he had there liued thirteene yeares in the Citie Royall, Xambalu, the King whereof was very mightie, and had in his Empire a thousand and fiftie Cities, some of them very populous. He said, he had often seene the King, with whom no man speaketh but by a supplication, nor is answered but by an Eunuch. Being asked how he had access thither, he answered, That he sustained the person as well of the Embassador of the King of Caygar, as of a Merchant: and being detained in the first City by the Magistrate, he shewed his Commission, and post was presently sent to the King, who returned in a moneth, riding ninie or an hundred miles a day, with change of Horses, bringing him letters of admission. No man was troublesome to him in the way. They punish theeuers severely (which also is obserued of the Cathayans in *Iosapha Barbari*, and in *Marcus Paulus* afore said.) The people he affirmed were white, comely, long-bearded, and very personable. In Religion hee said they were *Issauites*, (or Christians, professors of Iesus) and some among them *Mussauites*, or Iewes, and many *Mahometans*, who hoped to draw the King, being a Christian, to their Sect. The Iesuit addeth, That he further conferred with him another day about their Religion, who told him that they had many Churches, and some very great; many Images, both painted and carued, especially of the Crucifixe, which they religiously worship. Euery Church hath his Priest much reuerenced. The Priests liued single, and kept Schooles, wherein they instructed the youth, which should after take Orders: they had also one among the Priests supereminent, and were all maintained at the Kings costs, as were the Churches also both built and repaired. They wore blacke clothes, and on Holy

<sup>a</sup> *Albacen Arabi*.

<sup>b</sup> *Ludovicus Reg. Litera Japonica. Contingit in Theop. Polit. part. 4. &c.*

<sup>c</sup> *Hakluyt. i. pag. 303.*

<sup>d</sup> *L. Vertoman.*

<sup>e</sup> *Tom. i. pag. 336. & seq.*

<sup>f</sup> *Ramusius.*

<sup>g</sup> *Emmanuel Carual. Epist. vide eadem ap. Pierre du Larrie, liure 4 de l'histoire des Indes Orient. cap. 16.*

This agreeth  
with *Veromans*  
report.

1 *Jacob Pantogio*  
g<sup>a</sup>.

in *Bened. Goes*.

in *Marc. Paulus*  
lib. 2. cap. 7.  
o *Galeotto Pe-*  
*vera* relationes  
Chin.

\* If *Panquin*  
were *Cambalu*,  
the inhabi-  
tants would so  
terme it, as the  
Cathayans did.

p 2<sup>a</sup> *Jac. Anton.*  
*Anno 1603.*

dayes, red; with Caps much like the Iesuites, but greater. He added, That he had often seene the King go to Church: That there were many of both Sexes, which in Cloysters liued a Monasticall life, some obseruing also a single life in their owne houses. He reported, That the Countrey was rich, and had in it many Mines of Siluer: the King had foure hundred Elephants, which they said were brought from Malaca. And from Pegu also he said, that Merchants resorted thither, which voyage was halfe a yeare (it becometh thorow the sea betweene China and Japan.) *Xauierius* addeth, That while he was at Caximir, he heard of many Christians in Rebat, a Kingdome ioyning to Xasai, who had Churches, Priests, and Bishops, to whom he had written three wayes in the Portugall and the Persian Tongues.

The greatest obiection against this Historie, that distinguisheth Cathay from China, is the report of *Jacob Pantogio* <sup>1</sup>, a Iesuit, in a letter dated from Panquin, the Seat Royall of China, in March 1602. in which he blameth a double error of our Mappers, both for making China larger then it is, and for adioyning to the same this questionable Kingdome of Cathay, whereas (saith he) China, or Sina, is Cathay, and this Panquin, where now we liue, is Cambalu. This he proueth by the incredible riches which hee here saw, agreeing to that which is commonly reported of Cathay, and by the testimony of certaine Moores and Mahometans, whom he found in Panquin, which yearly, every fift yeare, resort hither vnder shew of an Embassage, and paying of Tributes, indeed for gaine, by way of traffique: (their tribute meane-while obtaining sufficient retribution out of the Kings Coffers, who sustaineth them and theirs, all the time of their abode in China, at his owne costs, besides other gifts.) Of these Merchants, which resorted hither out of Persia and the Countrey of the Mogores, the Iesuits by enquirie learned, that this countrey of China was called Cathay, and had no other name in Persia, and among the Mogores, nor did they know any other Countrey so called. And asking further, how they called the Citie Panquin, they answered, Cambalu: whereupon the Iesuit concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607, is reported, That <sup>2</sup> *Benedictus Goes* (seuen fixe yeares since the Iesuites by the way of Mogor to finde out Cathay.) remained in the borders of China, in the Prouince of Xanti, from whence he writ, *Anno 1606*. That hee could finde no other Catay then the Kingdome of China. This report furthereth *Pantogio*'s opinion.

But if it be not sufficient to oppose the former report of *Xauier* to these of *Pantogio* and *Goes*, and the different qualities of the Chinians and Cathayans (as in their proper places shall follow) both in things priuate and publike; Diuine and Humane; I answer, That the name Cambalu is by *Marcus Paulus* and others interpreted The Citie of the Prince, or Cam. And *Perera* <sup>3</sup> interpreteth Pachin, or Paquin, where the King of China alwayes resideth, to signifie the Towne of the Kingdome, as hee was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing Languages, as a common name to be applied to any Citie. <sup>4</sup> *Royal*. This *Perera* was himselfe a long time prisoner there, and accounted it a wonder one Citie to meete with a few Moores, who were detained in China hauing come thither twentie yeares before, and were permitted the vse of their Religion; of which they could say almost nothing; but *Mahomet* was a Moore, and their father was a Moore, and I am a Moore, with some other words of their Alcoran; wherewithall and in abstinence from Swines flesh, they liue (saith hee) till the Diuell take them. And yet the report of *Xauier* telleth vs, That the Moores are many and mightie in Cathay; of Iewes I remember not the mention of them in any Chinian relation: of Christians, which (he saith) is the Religion in Cathay, there are not to my knowledge, except some late gleanings of the Iesuits, any reported to be at all in China, but at *Xosifi*, at Xucheo, which also were aliens, as appeareth by their complexion, long beards, and the vse of Bells.

And whereas in China theues and malefactors are seldome executed (and none hath power to execute any without speciall Commission from the King) but either they die by stripes, hunger, or imprisonment, except some few once in a yeare. *Marcus Paulus* and *Iosafa Barbaro*, from the relation of eye-witnesses, affirme, That in Cambalu





course directly East, or inclining to the South, must have been taken, if China had beene Catai. Neither is it likely that their journey would have beene so much lested by Frosts and Snowes. The same may be gathered out of the discourses following in *Marcus Paulus*, where he abuteth the Countries in succeeding linkes to Cathay, from the East, to the Northwards, and from the North-east declining Westward reckoning from thence. And whereas *Pantogia* raiseth the most Northerly part of China but to two and fortie degrees at the most, wherein, as to an eye-witnesse we yeeld him credit: How can it stand with reason, how can it bee likely that in those temperate climates, the world can yeeld but a few Nations; and those base Moores, and Ethiopians, when as a good part of Spaine, halfe Italy, Greece, all France, Germany, and Hungarie (to omit other wealthy parts of the world) are subiect to the same parallels? And indeed herein *Pantogia* hath well helped vs, whereas our moderne Mappes have called no small scruple to a diligent obseruer, in placing Cathay, a Countrey reported to be so fertile and ciuill in so Northerly a climate, very indiscreetly raising *Cambalu* to the height of sixtie degrees, and paralleling Cathay with Norway: which cannot stand with other things thereof reported, howsoeuer the Tartars themselves were happy of a more Northerly climate then this mentioned. Others goe not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two dayes journey of the Sea. It seemeth that now this great Tartarian Prince hath no strength at Sea, and therefore is the lesse knowne. And herein participate other great and mightie Princes, *Prestor Iohn* (so called) of Ethiopia in Africa, and the *Sepbi*, and great *Mogor*, in Asia; ranked iustly amongst the greatest Emperours of the world: who hauing some part of their Dominion adioyning to the Sea, make little or no vse thereof. *Abulfeda* a Syrian Prince, who wrote an exact Geographie in Arabike, about three hundred yeares since, placeth *Cambalu* in 144. 8. Long. and 25. 25. Latit. it may happily bee 45. degrees in Latitude, one Figure being falsified, or else inuerted for 51. And as this Latitude disagreeeth from that of Paquin, so the Longitude a great deal more.

b Ab. Ismael cited by Ramus, vol. 2.

c M.P.l. 2. 55.

d Marc. Paulus lib. 2, cap. 60.

Thus much haue I thought good to dispute touching that difficult and hard question of Cathay and China: which though it will be tedious to some, yet to the curious may seeme short enough; although somewhat else may be obserued to this purpose the particulars of China, and Cathay following: this confirming my opinion further, that *Chaggi Momet*, *Mar. Polo*, *Mandevill*, *Odericus*, *Nicolas de Conti*, and others, who witnesseth, speake of China or *Mangi*, and of Cathay, as diuers Countries.

And *Farsur* King of *Mangi* possessed his Countries, now knowne by the name of *China*, in peace till *An.* 1269. being counted a richer Countrey then *Cathay* itself, which was conquered before; if we vnderstand it properly; and *Cambalu* seemeth to be the Citie wherein *Gingis* the first *Cham* besieged and tooke the Cathayan Emperour. *Paulus* also mentioneth among the greatest Cities of *Mangi*, *Pangbin*, and *Nanpin*, which sound to be the same with *Paquin* and *Nanquin*; reporting further that *Mogor* alone had in it a thousand and two hundred great, rich, and illustrious Cities: (as much as is reported of whole *China*, and more) and that after *Gubli* *Can* had conquered that State, he diuided it into nine tributarie Kingdomes, gouerned by so many Vice-royes vnder him, (which possibly the *Chinois* recovering diuided into fiftie; as now they reckon them, except we thinke that expelling the Tartars they added some parts of Cathay also to their Kingdome) And these Cities he fortified with Garisons, not of the Naturall inhabitants, but of Cathay. And these things are reported by him who long liued in these parts; *Et non interfuit solum sed etiam presens, et quinquaginta magna fuit*; possessing the place of Governour vnder the *Cap* three yeares: (according to the Tartarian custome) in *Yung*, one of the chiefe Cities of *Mangi*, hauing vnder it seuen and twentie other Cities: and the whole Province of *Mangi* he placeth South-East from *Cathay*. And wherefore doth the King of *China* alwayes abhorre *Paquin*, in the Northerly part of his Kingdome, but as all which write hereof be firme, because of the Tartars which from those parts conquered the Kingdome; which if they were so base a people, as *Pantogia* affirmeth; could not bee so dreadful to the *Chinois*, that their King for their sakes should there make his residence in the skin

shires and borders of the Kingdome. *Albacen* a learned Arabian wrote the History of *Tamerlane's* life, wherein he telleth of the great *Chan* of *Cambalu*, and the King of *China*: as diuers Princes of diuers Countries, one of which accrewed to *Tamerlane's* by marriage of the *Chan's* onely Daughter, and the other by conquest. What needed such a wall (which I my selfe haue scene drawne in a Mappe of *China* of a verie large forme, and made in *China* it selfe with *Chinian* characters, hanging in *Master Hakluts* chamber at *Westminster*) made by the *Chinois*, if the *Tartars* were not mightie neighbours, especially themselves being so mightie and populous?

For my part I cannot but thinke that in so great a tract as is situate to the North of *China*, there is now, as there haue beene of old, many Cities, and a *Tartarian* or *Cathayan* Kingdome, although it remaine yet vnknowne. And who knew that there was such a Kingdome as *China* an hundred yeares agoe? Or who hath failed that way to finde this, since? And how long was it before it was knowne in our world that there was such a Prince in the world, as the great *Negus*, aboue mentioned, in *Aethiopia*; especially hee hauing no shippes for warre or Merchandize, nor many (if any) good hauens by Sea to make himselfe knowne: and within land Namethat as it were imprisoned him, barring vp the passages with Mountaines and deserts: which seemeth now to bee the case of the *Cathayan*; furthered by the jealousy of many great Princes, not to admit any Forreiner in, or license any of theirs to passe out, for feare of innouation. *Sed plenum alea est*, saith *Scaliger*, *de ys all- quid habere qua nobis per caliginem dumtaxat nota sunt*. It is hard to determine in these mistie mysteries. Even as in Nature it falleth out that the Sunne shineth there many houres before it riseth to vs, so in Historie it may happen that there may shine a *Tartarian* Sunne in *Cathay*, when as a darke night in this longinquitie of distance hideth him from our eyes. Let euerie Reader iudge as pleaseth him: I am afraid between *Cathay* and *China* I shall get a cheeke for staying longer then becommeth a *Pilgrim*. Let vs now therefore minde our *Pilgrimage*, and take view of the *Tartarian* Religion: with thanks so the Iesuites for their paines, but loath to follow them in nouelties except wee be forced: the rather, because none are so ready to blame men therein as their *Societie*; which though they be new sprung vp, yet are *Veteratores*, (so *Dalger* fully calleth them) pretenders of Antiquitie, but *nihil illis antiquius quam antiquari antiquitatem*. I am indeed for their nouelties that we forsake them. *Id verum quod prius*. Truth and Antiquitie haue kissed each other. But let vs leaue the Iesuites, which in more necessarie matters haue left the true Antiquitie, and come to our *Tartarian* take.

a *Albacen* his Historie of *Tamerlane*, translated by *Iean du Bec*.

b *Scal. de reb. Sinarum. Can. Jfag. lib. 3.*

c *Scal. Elench. N. S.*  
d *Steph. verba paululum mutata, in lib. de Lips. Lat.*

CHAP. XIII.

Of the Religion of the Tartars, and Cathayans.

**I**Oannes de Plano Carpini thus writeth of their Religion. They beleue that there is one God, the Maker of all things visible and inuisible, the Author of good things and punishments, yet doe they not worship him with prayers, prayses, or any certaine rites. They haue also Idolls of Felt, in the fashion of a man, and the same they set on both sides of their Tent-doores, and vnder them they put a thing of Felt fashioned like a Dugge. These they account the keepers of their Cattell, Authors of their Milke and yong flore. Others they make of Silke, and doe them much honour. Some place them in a faire Chariot covered, before the dore of their station: and who soeuer stealeth any thing out of that Chariot is slaine without all pittie. Their Captains haue one alway in the middest of their Tent. To these Idolls they offer the first fruits of their Milke: and the first morsels of their meat, and first draught of their drinke, at meales. And when they kill a beast, they offer the heart to their Idoll, leauing it before him till the morning, and then they take and eate it. They make an Idoll also to their

e *Io. de Pl. Car. c. 3. ap. Hak. 10. 11.*

their Chiefe Emperour, and offer thereunto with great solemnities, as well other creatures as horses, which none after dare ride on till death. They breake not a bone of the beasts which they kill for meate, but burne them with fire. They bend themselves to this Idoll toward the South, as to a God. They worship the Sunne, Light, and Fire; Water also, and the Earth, offering thereunto the first of their meats and drinke, and in the morning before they eate or drinke. They haue no set rites prescribed by Law, nor doe they compell any to deny their religion simple; although in some of their customes they are very rigorous. Thus they martyred *Michael* Duke of Russia, because he refused to doe reuerence to the Image of *Cingü Can*, which had bene their first Emperour; and compelled the younger brother of *Andrew* Duke of Saruogle in Russia, to marrie his said brothers wife according to their custome, after that they had slaine her former Husband.

Their sinnes.

They haue certaine traditions, according to which they reckon these things following to be sinnes. To thrust a knife into the fire or any way touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neere to the fire. For they thinke that they should so cut away the head of the fire. They account it sinne also to leane on the whip wherewith they beate their horses (for they ride with spurs.) Also to touch arrowes with a whip, to take or kill yong Birds, to strike an horse with the raine of their bridle, and to breake one bone against another. Like wife to powre out meat, milke, or any kinde of drinke, vpon the ground: or to nule water within their Tabernacle, which whosoever doth willingly, is slaine: but otherwise he must pay a great summe of money to the Inchanter to be purified: who entereth the Tabernacle, with all things therein, to passe betweene two fires. Besides, if any hath a morsell given him which he is not able to swallow, and for that cause swallow it out of his mouth, there is an hole made vnder his Tabernacle, by which he is drawen forth, and slaine without all compassion. Likewise whosoever treads vpon the threshold of any of the Dukes Tabernacles, he is put to death. Thus are these *Gnas* punished, when as hostile inuasions, murder, and such other *Camels*, are easily amongst them swallowed. They thinke that after death they shall liue in another world, and there multiply their castell, eate, drinke, and doe other actions of life. As a new Moone, or a full Moone, they begin all new enterprises. They call her the great Emperour, and bow their knees and pray thereto. The Sunne they say is the Moones mother, because she hath thence her light.

Their Sorceries.

They are giuen to Diuinations, Auguries, Sooth-sayings, Witchcrafts, Incantments: and when they receiue answer from the Diuell, they attribute the same to God, whom they call *Itoga*, and the Comanians call him *Chan*, that is, Emperour, whom they maruellously feare and reuerence, offering to him many Oblations, and the first fruits of their meate and drinke. According to his answer they dispose all things. They beleue that all things are purged by fire: therefore when any Embassadors, Princes, or other Personages whatsoever, come vnto them, they and their gifts must passe betweene two fires to be purified, lest peraduenture they haue practised some Witchcraft, or haue brought some poyson or other mischief with them. And if fire fall from heauen vpon men or beasts, which there often hapneth; or if they thinke themselves any way defiled or vnclane, they thus are purified by their Inchanters. If any be sicke, a speare is set vp in his Tent with blacke Felt welted about it, and from thenceforth, no stranger entereth therein. For none of them which are present at his death, may enter the hord of any Duke or Emperour, till a New-Moone. When he is dead, if he be a chiefe man, he is buried in the field where pleaseth him. And he is buried with his Tent, sitting in the middest thereof, with a Table set before him, and a platter

Their sickness and Funeralls.

full of meate, and a Cuppe of Mares-milke. There is also buried with him \* a Mare and Colt, a Horse with bridle and saddle: and they eate another Horse, whose bones the women burne for the soule of the dead, stuffing his hide with straw, setting it also on two or foure poles, that hee may haue in the other world a Tabernacle and other things fitting for his vse. They burie his gold and siluer with him: the Chariot or Cart in which he is carried forth is broken, his Tent is destroyed, neither is it lawfull to name his name, till the third generation. They obserue also other funerall Rites,

\* *Vinl. 304. 86.*



too long to rehearse. They lament their dead thirtie dayes, more or lesse. Their Parents, and those of their family are thus cleansed: They make two fires, and pitch neere thereunto two Speares; with a line from the top of the one to the other, fastening on the same line some peeces of Buckram, vnder which, and betwixt the fires, passe the men, beasts, and Tents. There stand also two women: one on this side, the other on that, casting water, and repeating certaine charmes: if any thing fall, or be broken, the inchausters haue it. And if any be slaine of Thunder, the men in the Tent must thus be cleansed, and all things in the Tent, being otherwise reputed vncleane, and not to be touched. No men are more obedient to their Lords then the Tartars. They seldome contend in wordes, neuer in deedes. They are reasonably courteous one to another: their women are chaste; adulterie is seldome heard of, and theft is rare, both punished by death. Drunkennesse common, but without bralls among themselves, or discredit among others. They are proude, greedie, deceitfull. They eate Dogs, Wolves, Foxes, Horses; and in necessitie, mans flesh, Mice, and other filthy, and that in as filthy a manner, without Gloathes, and Napkins (their Bootes and the Grasse can serue to wipe their greasie handes) they haue no Bread, Hearbes, Wine, Meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their food to be lost: and therefore they will not bestow a bone on a Dogge, till they haue eaten the marrow.

Their conditions,

*You Narbunensis* in an Epistle recited by *Mat. Paris Anno 1243.* reporteth the confession of an Englishman, which was taken with other Tartars by the Christians. He saith, that they called by the Name of Gods the ancient founders and fathers of their Tribes, and at severall times did solemnize feasts vnto them; many of them being particular, and but foure onely genrall. They thinke that all things are created for themselves alone. They be hardie and strong in the breast, leane and pale-faced, rough & hus-shouldered, hauing flat and short noses, long and sharpe chins; their upper jawes low and declining, their teeth long and thin, their eye-browes extending from their foreheade downe to their noses, those eyes inconstant and blacke, their thighes thicke, and legges short, yet equall to vs in stature. They are excellent Archers. Vanquished, they aske no favour; and vanquishing, they shew no compassion. They all persist as one man in their purpose of subduing the whole world.

*b Mat. Paris*

Their proude swelling titles appeare in the copie of those Letters of Duke Baiorthnoy and *Chin Can*, expressed by *Vincetius*. One of them beginneth thus: By the presence of the living God, Cingischam some of the sweet and worshipfull God saith, that God is high above all, the immortall God, and upon Earth Cingischam only Lorde, &c. These Letters of the Emperour, the Tartars called the Letters of God: and so beginneth Duke Baiorthnoy to the Pope, who had sent Frier *Ascelline*, with *Alexander*, *Albericus*, and *Simon*, thither in Embassage. The word of Baiorthnoy, sent by the diuine disposition of Chans, Know this O Pope, &c.

*c Vincent Bel. Spec. Hist. l. vii. c. 51. & 52.*

Frier *Iohn*, saith he, styles himselfe, *The power of God, and Emperour of all men*; and hath in his Seale ingrauen words of like effect, as is already shewed. *Mandemill* hath the same report.

*d Io. de P. C. c. 37. Sir Io. Mand. f. W. de Rubr.*

*Will. de Rubruquis* saith, that they haue diuided Scythia amongst them, from Danubius to the Sunne rising every Capitaine knowing the bounds of his pastures which they feede, in the Winter descending Southwards, ascending in the Summer Northwards. Their houses are moueable, remoued on great Carts which containe twentie foot betweene the wheeles; their houses on each side ouer-reaching sixe foot, drawne by aboute twentie Oxen. When they take them downe, they turne the doore alwaies to the South. Over the Masters head is an Image of Felt, called the *Masters brother*; and another over the head of the good wife or Mistres, called her *brother*, fastened to the wall; and betwixt both of them is a little leane one, which is the keeper of the whole house. She hath also at her beds feete a Kidskin, filled with wooll, and a little Image looking towards the Maidens and Women. Next to the doore on the womens side (which is the East, as the mans side is on the West) there is an Image with a Cowes Veller for the women, whose office it is to milke the Kine; on the other side another with

with a Mares Ydder for the men. When they make merrie, they sprinkle their drinke vpon these Images in order, beginning at the Masters. Then goeth a seruant out of the house with a cup full of drinke, sprinkling thrice toward the South, and bowing the knee at euery time: and this is done for the honour of the *Fire*. Then performeth he the like superstition toward the East, for the honour of the *Ayre*: next to the West for the honour of the *Water*: and lastly, to the North, in the behalfe of the *Dead*. When the Master holdeth a cup in his hand to drinke, before he tasteth thereof he poureth his part vpon the ground: if hee drinke sitting on horse-backe, he first poureth part thereof on the Mane of the Horse. After the seruant aforesaid hath discharged his cups to the foure quarters of the world, he returneth to the house: and two other seruants stand readie with two cups, and two Basons, to carrie drinke vnto their Master, and that Wife, which lay with him the last night, sitting together on a bedde. Their Sooth-sayers or Inchanters are their Priests. To this may be added but of the Manuscript aboue mentioned, their Diuination by three bones, through which (being first burned blacke) the diuinor looks; and if the sight passeth straight and right, it is a good token; but if it be inwardly crooked or broken, hee then vpon this will preface ceaseth from his enterprise. (Master *Jenkinson* travelled with certaine Tartars, which diuined by the blade-bones of sheepe, sodde and then burnt to powder, which being mingled with the blood of the sheepe, they writ therewith certaine characters, with diuers wordes and ceremonies; and thence diuined of their success, which they found true to their cost). They vse diuination also by foure swords. *Mang* desired a conference betwixt the Christians, Saracens, and Idolaters, to see which of them could make best proof of his Religion. The Mosl Tartars professed to believe one onely God, the Author of life and death: but as the hand, which is one, hath diuers fingers, so thought he and they, that this one God was pleased with diuers wayes of deuotion. Their Priests were diuiners: they were many, but had one Capitaine or chiefe Bishop, who alwayes placed his house or Tent before that of the Great Can about a stones cast distant. He had charge of the Waine, which carried the Idols: the other Priests had their places appointed them. Some of them were Astrologers, specially that High-Priest, which foretold the eclipses of the Moone. All the people prouided them their meat, that they might not goe out of their Tent. When an Eclipse happens they sound their Organs and Timbrells, and make a great noyse: and when it is past they make great feasting, drinking, and mirth. They foretell holy dayes, and those which are vnluckie for enterprises. No warres are begunne or made without their word. They cause all presents which are sent to the Can to passe through the fire: they purifie the household of the dead by the like rite, which before may not be touched. On the ninth day of May they assemble all the white Mares, and hallow them: at which the Christians must be present with their Censers. They then cast on the ground new \* *Cosmos*, and make a great feast. They foretell the destinies of Infants newly borne: and when one is sicke, they diuine by charmes whether the disease be naturall, or proceed of sorcerie. They are them selues Witches, Slaundersers, Inuoluers of the Diuell: this they doe in the night, setting flesh in the middes of the house, and boyled, vsing charmes, Timbrells, and falling into mad fits are bound. Then comes the Diuell and giues them answers. Thus touch *Rubruquis*.

*Rubruq. pars alt.*  
*M.S.*

\* Churned  
Mares-milke.

g L. 1. 2. 46.

L. 1. 2. 26.

*Ad. Paulus* thus reporteth of their Religion: They say that there is a God on high in heauen, of whom lifting vp their hands, and smiting their teeth three times together, euery day with Censer and Incense they desire health, and vnderstanding. They place a Table aloft, in the wall of their house, in the which is written a name, that representeth this God. They haue another, which they call *Natigay* (or *Itogay*) of felt or other stoffe in euery house. They make him a Wife and Children, and set his Wife on the left hand, and his Children before him, which seeme to doe him reuerence. Thus they call the God of earthly things, which keepeth their children, beasts, and come: and when they eat they annoint his mouth with the fat, and the mouthes of his wife and children, and then cast out the brood out of the doore vnto other spirits. And when their God hath had his part, they take theirs. Of this *Natigay*, they with like ceremonies

ties of lifting up their hands, and smiting of their teeth, desire temperature of the ayre, fruits of the earth, children, and such like. Their wiues are exceeding chaste and obseruant: and though they be many, yet can *Rachel* and *Leah*, yea, ten or twentie of them, agree with a marvellous vaioy, intent vnto their houshold, and other businesse, whereby they are gainfull, and not chargeable to their Husbands. When they marrie, the Husband couenanteith with the father of the Mayde; who hauing giuen him power to take her wherefoeuer he shall finde her, he seeketh her among some of her friends, where she hath then of purpose hidden her selfe, and by a kinde of force carrieth her away. They marrie with any, except their owne Mother and Sister. Their Widdowes seldome marrie, because of their seruice to their former Husbands in an other world; except the sonne marrie his fathers wiues, or the brother his brothers, because they can there in the next world, bee content to resigne them to their former Husbands againe. The women buy, sell, and provide all necessities into the house, the men intending nothing but their Armes, Hunting and Hawking. If one hath buried a Male-child, and another a Female, the parents contract a marriage betwixt thole two, and painting in papers, Seruantes, Horses, Clothes, and Houshold, and making writings for the confirmation of the Dowry, burne these things in the fire, by the smoke wherof they (in their smokie conceits) imagine all these things to be caried and confirmed to their children in the other world: and the parents of the two dead parties claime kindred each of other: as if they indeede had married their children while they liued.

In *Xandu* did *Cublai Can* build a stately Pallace, encompassing fixteene miles of plaine ground with a wall, wherein are fertile Meddowes, pleasant Springs, delightfull Seemings, and all sorts of beasts of chase and game, and in the midst thereof a sumptuous house of pleasure, which may be removed from place to place. Here he doth abide in the moneths of Iune, Iuly, and August, on the eight and twentieth day wherof, he departeth thence to another place to do sacrifice on this manner: He hath a Heard or Doue of Horses and Mares, about ten thousand, as white as snow; of the milke wherof none may taste, except he be of the blood of *Cingis Can*. Yea, the Tartars doe these beasts great reuerence, nor dare any crosse their way, or goe before them. According to the direction of his Astrologers or Magicians, he on the eight and twentieth of August aforesaid, spendeth and poureth forth with his owne handes the milke of these Mares in the ayre, and on the earth; to giue drinke to the spirits and Idols which they worship, that they may preserue the men, women, beasts, birds, corne, and other things growing on the earth.

These Astrologers, or Necromancers, are in their Art marvellous. When the skie is cloudie and threatneth raine; they will ascend the rooffe of the Pallace of the *Grand Can*, and cause the raine and tempests to fall round about, without touching the said Pallace. These which thus doe are called *Tebeth*, and *Chejmir*, two sorts of Idolaters, which delude the people with opinions of their sanctitie, imputing these workes to their dissembled holinesse: and for this cause they goe in filthy and beastly manner, not caring who seeth them; with dirt on their faces; neuer washing nor combing themselves. And if any be condemned to death, they take, dresse, and eate him: which they doe not if any die naturally. They are also called *Bachsi*, that is, of such a Religious Order; as if one should say a Frier-Preacher, or Minor, and are exceedingly expert in their diuellish Art. They cause that the Bottles in the Hall of the great *Can* doe fill the Balls of their owne accord; which also without mans helpe, passe tenne paces through the ayre, into the handes of the said *Can*; and when he hath drunke, in like sort returne to their place. These *Bachsi* sometimes resort vnto the officers, and threaten plagues or other misfortune from their Idols, which to preuent they desire so many Muttons with blacke heads, and so many pounds of Incense, and *Lignum Aloe* to performe their due sacrifices. Which they accordingly receiue and offer on their Feast-day, sprinkling Broth before their Idols. There be of these, great Monasteries, which seeme like a small Citie, in some whereof are two thousand Monkes, which shew their heads and beards, and wear a religious habite, and hallow their Idols

L. 2. c. 18.

i W de Rub.  
in this sort.Their Sects  
and Orders.Tebeth and  
Chejmir.

Bachsi.

seats



Sensim.

feasts with great solemnitie of Hymnes and lights. Some of these may bee married. Other there are, called *Sensim*, an order which obserueth great abstinence and strictnesse of life, in all their life eating nothing but Branne, which they put in hot water, and let it stand till all the white of the meale be taken away, and then eat it being thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their Idols, and will not marrie in any case. They are shaven, and weare hempen-garments of black or bright yellow, and although they were filthy, yet would they not alter the colour. They sleepe on great mats, and liue the austere life in the world.

Of their Astrologers in Cambalu were not fewer then five thousand; Christian, Carayans, and Saracens, maintained with foode and rayment at the great *Chan* charge. These, by their Astrolabe foretell of the change of weather, mortalitie, warres, diseases, &c. And if any enterprise any great worke, hee resorteth vnto them, and telling the houre of his natiuitie, by their Art is informed of the successe. They hold the soule to be immortall, and according to euery mans merits in his life, to passe into a more noble creature, till it be deified; or ignoble, as to a peasant, and then to a Dogge, and so by degrees to the vilest. They shew much reuerence to their parents, to whom if any be vngratefull in their necessitie, there is an office and officers appointed to vie and punish the offence. In the Emperours hall none dare spit, but for that purpose carrieth a little vessell to spit in: nor dare any there make any noyse or lowd talking. The Tartars were at first very vncharitable to the poore, and would curse them, saying, That if God had loued them, he would haue provided for them: but after the Idolatrous *Bachsi* had commended Almes for a good worke, there was great provision made for them, and euery day at least twentie thousand dishes of Rice, Mill, and Pe-nike, by certaine Officers distributed amongst them. And for this liberalitie they adore him as a God.

Vincent. Bel.  
Spec. histor. lib.  
30. ca. 70.

ca. 75.

*Cingis* amongst his first Lawes enacted (as saith *Vincutinus*) the punishment of death to be inflicted vpon offenders in those three vices, which before time had been most rife amongst them, namely, lying, adulterie, and theft: of which yet towards other men that were not Tartars they made no conscience.

They are great Vsurers, taking tenne in the hundred for a moneth, besides vsu vsu vsu in so much, that a souldier in Georgia, which had borrowed five hundred pichen of coyne called *yperpera*, retayning the same five yeares, was constrained to repay twentie thousand. And a Tartarian Ladie for seven yeares vsu of fiftie sheepe, demanded seven thousand *yperpera*. They are so couetous, that though they abound in carrell, they will scarce allow any to their owne expence, while iols sound and good, but if it die, or be sicke, They are addicted to sodomie or buggerie: They eat sometimes for necessitie mans flesh, sometimes to delight themselves, and sometimes to terrifie others, reckoning it a great glory to haue slaine many, and that by varietie of crueltie. Their heads they shauo from eare to eare, in manner of a horse-shoote: wearing long lockes at their eares and neckes. There be some of the Tartars, which when they see their fathers grow olde and diseased, they giue them fatted meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes in pretious jewell, sprinkling their meates with that powder. But if any thinke not this enough (which I am afraid the most will deeme too much) let him resort to the huge reports of *Vincutinus* in his three last Bookes, an Author, I confesse, otherwise fabulous, and monkish, but herein to be beleueed, as receiuing his Reports from the eyewitnesses.

Ca. 76.  
Ca. 77.

ca. 26.

CHAP.

## CHAP. XIII.

*Of the festiuall solemnities, and of the magnificence of the Grand Can.*

**W**EE haue already spoken of the solemn sacrifice obserued on the eight and twentieth day of August: we read in our Author *Marcius Paulus*, an eye-witnes of these his relations, of other the *Grand Can*s grand solemnities. Of which, two are principall; one on his birth-day; which in *Cublai Can*s time was the eight and twentieth of September. On which himselfe was royally clothed in cloth of gold, and twenty thousand of his Barons and souldiers were all apparellled in one colour, and like (excepting the price to himselfe, every one hauing a girdle wrought of Gold and Siluer, and a paire of shoes, some of their garments richly set with pearles and jewels, which they weare on the thirteene solemnities, according to the thirteene Moones of the yeare. On this day all the Tartars, and seuerall Princes subiect, present him with rich gifts; and all sects of Religions pray vnto their gods for his health, and long life.

But their chiefe feast is on the first day of their yeare, which they beginne in February, celebrated by the *Grand Can*, and all the Countries subiect to him: in which they are all arrayed in white, a colour in their estimation portending good lucke. And then he is presented with many clothes and horses of white colour, and other rich presents, in the same religiously obseruing the number of nine; as nine times nine horses, if they be able, and so of pieces of gold, cloth, and the rest. Then also the Elephants (which are about five thousand) are brought forth in sumptuous furniture: and Camels covered with silke. And in the morning they present themselves in the Hall as many as can stand without in their due order. First, those of the Imperiall progenie; next, the Kings, Dukes, and others, in their due place. Then cometh forth a great man or Prelate, which cryeth out with a lowd voyce; Bow downe your selues, and worship: which they presently doe, with their faces to the earth. This Prelate addeth, God saue and preserve our Lord, long to liue with ioy and gladnesse. They all answer; God grant it. The Prelate againe; God increase his Dominion, and preserve in peace all his subiects, and prosper all things in all his Countries. Whereunto they answer as before. Thus doe they worship foure times. After this, the said Prelate goeth to an Altar there, richly adorned; on which is a red Table, with the name of the *Great Can* written in it, and a Censer with Incense, which he incenseth in stead of them all, with great reuerence performed vnto the Table. This done, they returne to their places, and present their gifts; and after are feasted.

When *Cublai* had ouerthrowne *Naiam* his vncl (as before is said) vnderstanding that the Christians obserued their yearely solemnitie of Easter, he caused them all to come vnto him, and to bring the Booke of the foure Gospels, which he incensed often with great Ceremonies, deuoutly kissing it, and caused his Barons to doe the like. And thus he obserueth alway in the principall feasts of the Christians; as *Christmasse* and *Easter*. The like he did in the chiefe feasts of the Saracens, Iewes, and Idolaters. The cause (he said) was because of those foure Prophets, to which all the world doth renounce: *Iesus* of the Christians, *Mahomet* of the Saracens, *Moses* of the Iewes, and *Sogomembar Can* the first Idoll of the Pagans; and I (saith he) doe honour to them all, and pray him which is the greatest in Heaven, and truest, to helpe me. Yet he had best opinion of the Christian faith, because it contained nothing but goodnesse: and would not suffer the Christians to carrie before them the Crosse, on which so great a man as Christ was crucified. He also sent *Nicolo* and *Maffio*, the father and vncl of *Marcius Paulus* our Author, in Embassage to the Pope, to send him a hundred wise men, which might conuince the Idolaters, that boasted of those their magickall wonders, whereas the Christians that were there, were but simple men, not able to answer them; which if it had bene effected, hee and his Barons would haue bene baptized. *Thomas à Iesui*, a Iesuite in his second booke of *Procuring the conuersion of all Nations*, reporteth, that *Clement* the first ordained *Iohn à Monte Coruino*, a Minorite, Archbishop

a *Marcius Paulus*.

of Cambalu, and nine other of the same Order he consecrated Bishops, and tooke order for the successour of the Archbishop, when he died. Whether these went or no, is vncertaine. Great pitie it is, that the Iesuites, men of so refined wits, and such mightie miracle-mongers, (our world must witness the one, and the East and West the other) were but of yesterdaies hatching, and that *Ignatius* had not broken his legge before those times. These had beene (if they then had beene) the onely men to haue remoued those objected scandals of the simplicitie of Christians, and to haue confronted these Magicall Montebanks, as the Can here required. But these were referred to times more satall to the Pope, to helpe at a dead list, by peruertings heere and conuertings there, to hold vp the supposed sanctitie of the triple diademe. But looke we to our Tartars.

b *Odoricus*  
Vinc. & Io.  
Bueni.

b *Odoricus* saith, that in his time the Can celebrated, besides the former, the feasts of his circumcision, marriage, and coronation. But before the conquest of Cathay they obserued not any day at all with festiuall solemnities.

*Cublai Can* was of meane stature, of countenance white, red, and beautifull. He had foure wiues, which kept seuerall Courts, the least of which contained at least ten thousand persons. He had many concubines; every second yeere hauing a new chaine of the fairest maidens in the prouince of Vngut, most fertile (belike) of that commodie: which passe a second election at the Court, and the fairest and fittest of them committed to Ladies, to prooue and to instruct them. Their parents hold it a great grace so to haue bestowed their children: and if any of them proue not, they impute to their disastrous planet. They hold it for a great beautie, to haue their noses flab betweene the eies.

The Grand  
Cans pallace.

In December, Ianuary, and February, he abideth at Cambalu, in the North End part of the prouince of Cathay, in a Pallace neere to the Citie builded on this manner. There is a circuit walled in, foure square, each square containing eight miles, having about them a deepe ditch, and in the middle a gate. A mile inwards is another wall, which hath six miles in each square; and in the South side three gates, and as many in the North. Betwixt those walles are souldiers. In euery corner of this wall, and in the midst, is a stately pallace, eight in all, wherein are kept his munitions. There is a third wall within this, containing foure miles square, each square taking vp one mile, having six gates and eight pallaces, as the former, in which are kept the *Grand Cans* provisions. And betwene these two walles are many faire trees, and meadows sowed with many beasts. Within this is the *Grand Cans* Pallace, the greatest thereof was lene, confining with the wall abovesaid, on the North and South. The name and forme thereof is of such cost and Arr, with such appurtenances of pleasure and state, as were too long heere to recite. Hee for a superstitious feare suggested by his Astrologers, of a rebellion which sometime should be raised against him in Cambalu, built a new Citie neere therunto called *Taidu* 24. miles in compasse, and yet not able to receiue the Inhabitants of the old Citie, whence hee remoued such as might moue suspicion, hither. This Citie was built by line, in foure squares, each where of contained six miles, and three gates, so streight, that vpon the wall of one gate one might see the gate right against it. In the midst of the Citie is a great Bell, which is rung in the night, to warne men to keepe within doores. The great *Can* hath twelue thousand horsemen vnder foure Captains to his gard. He keepeth leopards, wolues, and lions to hunt with, and with them to take wild asses, beares, harts, &c. and one sort of eagles able to catch wolues. The two masters of his hunting game had ten thousand men vnder each of them, the one part clothed in red, the other in skie. colour: and when the Emperor hunteth, one of these Captaines goeth with his men and dogs on the right hand, the other on the left, compassing a great quantitie of ground, that not a beast can escape them. From October to March, they are bound daily to send in a thousand head of beasts and birds. He hath also when hee trauelleth, ten thousand falconers diuided in diuers companies himselfe abiding in a chamber caried vp on foure Elephants, whence he may see the game, hauing also his tents pitched for his solace neere thereby. None may catch hawke or hunting-dog out of his dominion, nor may hawke or hunt neere the Court by many daies iournies, nor at all, in their times of breeding, from March to October.

c *Odoricus* calleth it *Caido*.

*Odoricus* reckoneth a greater number.

But



But he that list to be more fully informed heerein, let him reade *M. Pantus* and others \* which haue written of this Argument. It is Religion to vs further to suspend our discourse of Religion.

\* *Vincen. l. 1. 101.*  
31. 10. *Borm.*  
*Munster Magi-*  
*mus. G. B. B. &c.*

## CHAP. XV.

*Of the alteration of Religion among the Tartars: and of the diuers sorts, sects, and nations of them now remaining.*

**A**fter so long narration of the Religion of the auncient Tartars, and of the Cathayans, wheretheir Emperours fixed their abode: it followeth to consider of the times following, wherein they haue beene diuided both in Policie and Faith. *Maginus* \* diuideth them into fise principall sortes; which may likewise be subdiuided into many inferior branches or *Hords*. The first of these hee calleth *Tartaria minor*, or the lesse, which is in Europe betwixt *Borisphenes* and *Tanais*, comprehending *Taurica Cher-sonesus*, inhabited by the *Precopite* Tartars, or as *Broniovius* <sup>b</sup> rearmeth them, *Perecopenses* of *Perecopia* a Towne and Castle in *Taurica*: they are called also *Offonenfes* and *Crimis*, of two Townes bearing those names. These are now subiect to the Turke both in State and Religion, hauing some Townes and Mahumetane Temples, and Monasteries and Turkish Garrisons, and a few Temples and persons Christian, of the Armenian, Grecian, and Westerne profession. They liue in their homely Cottages in the winter, but in the summer wander in their Carts as the other Tartars, then whom they are somewhat more ciuill. They pay three hundred Christians yearely to the Turke for tribute: of whom their *Can*, since the time of *Zelim*, receiueeth a banner, and his approbation to the Empire, giuing his children or brethren in hostage. They esteeme also an heire apparant to their Empire, whom they call *Galga*: and if the *Can* will preferre his sonne to that dignitie, he killeth all his brethren, as the Turkes also deale with theirs.

a *Mag Geog.*  
*Precop. Desert.*  
*Zagathai, Carai*  
*& Morgat.*

b *Mart. Bronio.*  
*Tartaria.*

It should seeme that they deriue their pedegree from *Cingis*, descended (if I may coniecture, where certaine historie faileth) of some of the sonnes of *Bathy*, the great Conquerour in those partes of the world: *Lothton Can* was the first which ruled in *Taurica*: long since *Barby*'s time. They \* vse the Chaldean and Arabian letters: they haue their *Cadies* to administer Religion and Iustice, as haue the Turkes.

\* *de his Tar. vid.*  
*L Chalcond.*

They count the Don or riuier *Tanais* holy, in respect of the commodities which it yeldeth them. These <sup>d</sup> Tartars passing through the confines of *Polonia* and *Podolia*, to helpe the Turkes in the warres of Hungary, the wayes being secured and defended with the Garrisons, they vsed a new stratagem to make way, by drining a multitude of *Bels* before them, which contrary to their expectation, affrighted with the Ordnance, reioyled vpon their driuers, treading them downe, and scattering them. The *Chan*, when *St. Bathor* King of Poland was dead, sent his Embassadors to be elected their King: affirming, that their *Pope* should be his, their *Luther* his also: and for dainties, Horse-flesh would content him. His suite was reiected with laughter. *Williams Brusa* a Scot from the relation of *Anthony Spinola*, descended of that familie in *Genoa*, and then Ambassador from *Casghere* the *Crim* Tartar into *Polonia*, affirmeth diuers things of the Tartarians, as namely of threescore and ten diuers Kingdoms of them, the names whereof are scarce knowne to any Tartar: differing in language and manners, but all agreeing in the Tartarean appellation, warring, wandring, hard and spare dyet: all sometimes subiect to the Great *Can*, now inferiour in power (as the *Crimis* say, which know nothing of him but by tradition) to the *Crim* or *Precopite*.

lib. 3.  
A. *Guag. de*  
*Sarmat. Sigism.*  
*ab Herberst. Pet.*  
*Bertius in tab.*  
*Chytreaus, Antio.*  
*Geufraus de im-*  
*perys ex 4. sec.*  
*Mahum. &c.*  
d *Ph. Camerac.*  
*in Med. Hist.*  
*Cent. cap. 98.*  
*Guil. Bruffius de*  
*Tar.*

These *Precopites* abhorre drunkennesse, punish adultery with death: steale not from their countrey-men, nor conceale any thing which they finde, walke not with weapons, haue few lawes, the Interpreters of which are their Priests, which they greatly reuerence, as they doe also those of the Christians: if any thing

be not expressed by Law, they referre it to that generall head, whereon hang the Law and the Prophets, *to doe as men would bee done to.* The *Sar* or Emperour (sitteth himselfe in iudgement, with the *Galga*, and *Soldans* (so they call the Princes children) and the Chancellor, with other Senators, whose sentences being first deliuered, he determineth, and present execution followeth. All mettals are the *Sars* prerogative (except Gold which is the Turkes peculiar) he hath also the tenths of the spoiles, and of euery Captiue a Chekine, and if he be of great estate, three. He receiueth 5500. Duc-kets a yeere from the Turke, for which hee is bound to warre vpon none but the Muscouite without his leaue. Hee brings into the field 150000. horsemen, (leaving at home but one man in a house) and when the Circassians and Astracans adioyne their forces, two hundred thousand. It is paine of death not to come. They bring with them three moneths victuall, which are dried Flesh, Cheefe, Garlick, roots, and a spare Horse for food, besides a better for seruice. Their haire tied to long poles, are their banners; only the Prince receiueth from the Turke one of Silke. Both Horse and Men are exceeding skilfull in swimming. In passing ouer large streames, they set their Saddles and Baggage on Reedes or Rushes which they tie to their Horse-tayles, themselves holding them by the manes, and guiding them: sometimes they sit themselves on those Rushes, and sometimes they kill and slaie some of their Horses, and turning the inside outward, timbering them with the ribbes of the Horse, and sowing them with the haire, make Boates for transportation. They take off the wheelles of their Carts, and setting them on Rushes as aforesayd, transport them. The spoile is diuided in common, and euery mans losse thence made good: to conceale any thing is death, whether pillaged from the enemy, or found of their owne people.

*D. Fletcher Desc.  
of Russia. 19.*

In the yeere one thousand five hundred seuentie one, they came to Muscou and first the Suburbs, which being of wood, burned with such rage, that in foure houres space it consumed the greatest part of the Citie, being thirtie myles or more in compass. The rusfulness of this fight was seconded with a more dismall euent, the people burning in their houses, and streets, and whiles they sought to flye out of the Citie, they wedged themselves with multitude so fast in the gate (which was furthest from the enemy) and the streetes adioyning, as that three rankes walked one vpon the others heads, the vppermost treading downe those that were lower: so that there perished that time, as was said, by the fire and the presse, the number of eight hundred thousand people or more. The Tartar sent the *Russe* a knife, (as vpbraiding him this loss and his desperate case) therewith to stab himselfe. The cause of this quarrell is, the Tartars title to *Cazau*, *Astracan*, and *Mosco* it selfe, which the *Moscouite* was wont to acknowledge with this homage yeerely in the Castle of *Mosko*, to giue the *Cau* *Crim* Horse Oates out of his Gap, himselfe on foot, the *Crim* abiding on his Horse. This homage *Basilus* changed into a Tribute of Fures, which also by his sonne *Iulius* was denied. Hereupon once or twice euery yeere, sometime about Whitsontide, but oftner in haruest, he inuadeth the Countrey: eyther in greater numbers, if the *Cau* himselfe come, or otherwise in fewer, with lighter border-skirmishes. Their common practise is to make diuers Armies, and drawing the *Russe* to one place, to inuade another: They are all Horse-men, carrying nothing but a Bow, a Sheafe of Arrowes, and a Falcon Sword: they are expert Riders, and shoote as readily backward as forward. The *Morseys* or Nobles haue Armour like the Turkes, the Common-people none other then their apparrell, *viz.* a blacke sheepes skinne with the wooll side outward in the day time, and inward in the night, with a Cap of the same.

God helpe vs.

They haue a rule that Iustice is to be practised but towards their owne: and therefore will promise any thing when they beseege a Citie, but being once possessed of the place, performe all manner of hostilitie. When their number is small, they make greater shew with counterfeited shapes of men set on horsebacke. In giuing onlet, they make a great shout, crying together \* *Olla billa, Olla billa*; they will die rather then yeeld, contrary to the Turkes custome. The cheife bootie they seeke for is store of Captiues, specially yong boyes & girls: for which purpose they haue bads intending nothing else.

elfe, and baskets like Bakers Panyers, to carrie them tenderly. If they tire or ficken on the way, they dash them against the ground or some tree, and so leaue them dead. The Russe borders being vsed to their inuasions, keepe few other cattell but swine, which their Religion abhorreth to touch.

They differ herein from the Turkish Religion, that they haue certaine idoll puppets made of silke or like stuffe, of the fashion of a man, which they fasten to the doore of their walking houses, to be as *Iannuses* or keepers of their house. And these Idolls are made not by all, but by certaine religious women, which they haue among them for that and like vses. They haue besides, the Image of their King of an huge bignesse, which they erect at euery Stage, when the armie marcheth: to which euery one must bow as he passeth by, both Tartar and stranger. They are much giuen to Witchcraft and ominous coniectures. In marriage they onely abstaine from the mother, sister, and daughter: neyther doe they account that woman a wife, which hath not honoured them with the name of a father, and then beginneth he to take a dowrie of her friends of Horse, Sheep, Kine, &c. If she be barren after a certaine time, he turneth her home againe.

*Their Images.*

Vnder the Emperour they haue certaine Dukes or Morseys, which rule oter hoords of ten, twentie, or fortie thousand, which are bound to serue the Emperour with a certaine number of men double-horsed. They preferre horse-flesh before other meats, esteeming it stronger nourishment: this notwithstanding, they vsed to send thirtie or fortie thousand horse yearely to Musko, to exchange for other commodities. Their herds of kine, and flocks of blacke sheepe; they keepe rather for the milke then the flesh, though they sometime eate it. They drinke milke or warme bloud, and for the most part curde them both together: as they trauele they sometime let their horse bloud, and drinke it from his bodie. Townes they plant none nor standing villages, but haue walking houses built vpon wheeles, like a Shepheards Cottage; which they moue in the Spring from the South to the North, and with Winter returne Southwards; when they come to their Stage or standing place, planting their houses in a rake, making the forme of a towne and streets. Golde and siluer they neglect, as they doe also tillage, which freeth their countrey from inuasions.

For person and complexion, they haue broad and flat visages, of a tanned colour into yellow and blacke, fierce and cruell looks, thin haired vpon the vpper lip and pit of the chin, light and nimble bodied with short legges, practising themselues to ride and shoot from their child-hood, their parents not suffering their children to eate till they haue shot within a certain scantling of the mark. Their speech is sudden and loude, as it were out of a deepe hollow throat, their singing like a Cowes lowing. In the description of these *Crimis* I haue bene thus long, because they are now the chiefe knowne Nation of the wandering Tartars, and the rest differ little from them, except in greater barbarisme.

Master *George Barkley*, a friend of mine, a Merchant in London, hauing trauelled Liaonia, Russia, Lithuania, and Poland, went from Cracouia with a Tartar Duke, (which had come thither to the Parliament to sue for his two daughters, taken by the Polacks) and stayed with him in his hord (which consisted of about a 1000. households of a kindred) six moneths. These Tartars sowed a three square graine, called *Totarka*; they liued in great ease and pleasure, euery day hunting, that for worldly pleasure he neuer any where enioyed such a life with such loue and liking of his Tartar-hord, as if he had bene his sonne. These vsed to make sudden inrodes vpon the Polacks: the gentlemen of Poland, not dining without their peeces and soldourly-seruingmen ready to giue them entertainment. If the Christians make head against them, they know not where to find them. Resolute they are, and will ride with their bowes in the face of a Peece.

*G. Barkley.*

The second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desert huge tract of Countrey betweene Tanais, the Caspian Sea, and the Lake Kiray: sometime knowne by the name of *Sarmatia Asiatia*. It containeth many Tribes: of which the Principall are, *Zauolhensis*, called *Bulgar Tartars*, of *Volga*: betweene which Riuer and *Iaich* they haue their abode. This they called the great *Hord*, and



e Amb. Ienkin-  
son.

f Regum tur-  
res, Panperum  
laverna.

g Minimo con-  
senta Natura.

h Ortelius.

the Emperour thereof *Vlucau*, in the year 1506, subdued by the *Crim-Tartars* before mentioned: and after that by *Basilus* the Muscouite, to whose large stile *Bulgaria* is added, taking that name of *Volga*, as it were *Volgaria*, or of *Bulgar*, a Towne upon that River. *Cazan* and *Astracan*, Hords of these *Zaval Tartars*, have beene subiect also many yeares to the said Great Duke, who caused the Prince of *Casan* (being taken prisoner when he was young) to be baptizd. Neare vnto *Cazan* is *Vachen*, the people whereof are Gentiles; and the *Cberemizes* halfe Gentiles, halfe Tartars, and *Mangat*, or *Nagay*, Mahumetan Tartars, which in the year one thousand five hundred fiftie and eight, were thorow ciuill warres, famine, and pestilence, destroyed to the number of aboute a hundred thousand. These *Nagayans* haue their diuers hords subiect to their severall Dukes, whom they call *Murzes*, hauing no vse of money, come, or Arts. They, in the time of their distresse, would for one loafe of bread, worth six pence, haue solde sonne or daughter to Master *Ienkinson* if hee would haue bought a thousand, although otherwhiles they deride the Christians, as liuing on the toppes of weedes (so they call our corne.) This our Author and countrey-man trauelled downe the riuer *Volga* to *Astracan*, which riuer, after it hath runne about two thousand English miles, hath threescore and ten mouthes or falls into the *Caspian Sea*. Through the *Sea* he passed to *Manguslaue* another part of the desert *Tartaria*. The Prince wherof *Timor Soltas* he found and saluted in a little round house, not hauing Towne or Castell, made of Reedes, couered without with Felt, within with Carpets, accompanied with the great Metropolitane of their Countrey, esteemed of amongst that field-people, as the Bishop of Rome is in most partes of Europe. And had hee not presented himselfe to him with the great Dukes Letters, hee had beene spoyled of all that he had.

They passed thence with a Carauan of Merchants twentie dayes, not finding water, but as they drew out of olde deepe Wells, brackish and salt: and passed sometimes two or three dayes without the same. After that, they came to a Gulfe of the *Caspian Sea* againe, where the water is fresh and sweet. Nor so the people; for the Customes of the King of *Turkeman* tolles of euery five and twentie, one; and seven ninths for the said King and his brethren. Into this gulfe the River *Oxus* did sometimes fall, but is now intercepted by the River *Ardeck*, which runneth toward the North: and (as were) loath to view so colde a Climate and barbarous Inhabitants, after he hath runne with a swift race a thousand miles (as it wete) in flight, he hideth himselfe vnder ground for the space of five hundred miles, and then looking vp, and seeing little amendment, drowneth himselfe in the Lake of *Kithay*.

Thence they had three dayes journey to *Sellizure*, where finding *Azim*, *Cam* whom he presented a ninth, he receined there the like festiuall entertainment as before with *Timor*, that is, the flesh of a wilde Horse, and Mares milke without bread. He and his brethren ruled all from the *Caspian Sea* to *Vrgence*, and had continuall wars with the Persians; which space is called *Turkeman*: for the other Hords of that huge Tartarian desert, the *Kirgessen*, *Melgomazan*, *Scibanski*, *Thumen* (which still is said to remaine vnder the obedience of the *Grand Can*) *Bascheridi*, *Heselisi*, haue names of harsher people in those most harsh and horrid deserts, will hasten my pen and your eares, to some more pleasing subiect. The *Thumen* and their neighbours are great lechanters, and by their Arte (they say) raise tempests and ouerthrowe their enemies. The *Kirgessen* obserue these stinking holies: their Priest mixeth blood, milke, and Cow-dung together with earth, and putting them in a vessell, therewith climeth a tree, and after his deuout exhortation to the people, he besprinketh them with this sacred mixture which they account diuine. When any of them die, they hang him on a tree in stead of buriall.

The Tartars in *Turkeman* vse to catch wilde horses with hawkes tamed to that purpose, which seising on the necke of the horse, with his beating, and the horses chafing, tireth him, and maketh him an easie prey to his Master, who alwayes rideth with his Bow, Arrowes, and Sword. They eat their meate, and say their prayers sitting on the ground crosse-legged, spending the time very idly. As Master *Ienkinson* with his company trauelled from hence towards *Boghar*, they were assailed with fortie thieues

of whom they had intelligence somewhat before, and therefore certaine holy men (for so they account such as haue beene at Mecca) caused the Carauan to stay while they made their prayers and diuinations touching their successe. They tooke certaine sheepe and killed them, and tooke the blade-bones of the same, which they first sodde, and then burne, mingling the blood of the said sheepe with this poulder of their bones, with which blood they wrote certaine Characters, vsing many other ceremonies & words, and thereby diuined that they should meete with enemies, which after much trouble they should overcome: which accordingly proued true. Of the faithfulness of these holy men hee had good prooffe, both here and elsewhere, they refusing not to expose themselves to danger, and (faithlessly faithfull) to forswear themselves rather then betray him and the Christians to their theuish Countreymen. For these robbers would haue dismissed the *Bussarmans*, so they call their Catholikes, if they would haue delivered the *Caphars*, that is, infidels, as they esteeme the Christians, vnto their power. One of their holy men (which the enemies had surprized) by no torments would confesse any thing to the prejudice of his fellowes. But at last they were forced to agree, and giue the theues twentie ninth, that is, twentie times nine severall things, and a Camell to carry the same away. This Countrey of Turkeman or Turcheman is the first habitation of the Turkes, and the people were called by that name, both in *Flaubon*'s time, and in the time of *Mauritius*, as in the Turkish Historie you haue heard. *Pliny* nameth the Turkes nearer *Maotis*: but whether in deuouring the people with their swords, as they did the pastures with their cattell, they came from hence, or thence from thence, or that *Pliny* might easily wander in so wandering a subiect; all agreed, that from hence they went first into Persia, and in succeeding ages haue made many fertile countries, like their Turcomania, where Master *Ienkinson* saith groweth no grasse, but heath whereon the cattle feed: The Ottoman-horse blasting with his breath the ground he treads on, (according to their owne Prouerbe) there neuer groweth grasse more. The Turkeman Nation is (saith *Flaubon*) for the most part Mahometan, and many of them without Law at all. They vse the Arabike Letters.

*Simocatta & Niceph. Cal. l. 11. cap. 30.*

These Deserts and Theues haue almost made vs forget our diuision, according to which we should haue told you, that from the Caspian Sea hither you must (according to *Maginus*) call the Tartars generally *Zagathayans*: so called of *Zagathay*, the great *Cans* brother, sometime their Prince. Which name <sup>b</sup> comprehendeth also diuers other Nations more ciuill then the former, possessing the Countries sometime knowen by the names of *Bactriana*, *Sogdiana*, *Margiana*, now *Iesfelbau*, that is, Greene head, of the colour of their Turbants: differing from the Persians, whom they call for like cause, Redde heads. These haue cruell warres continually with the Persians, whom they call *Caphars* (as they doe the Christians,) for their supposed heresie, of which in the Persian relation hath beene shewed, and for that they will not cut the haire of their vpper lips, for which they are accounted of the Tartars great sinners. In <sup>c</sup> *Bojhar* is the seate of their Metropolitane, who is there more obeyed then the King, and hath sometime deposed the King, and placed an other at his pleasure. There is a little Riuer running through the Citie, whose water breedeth in them that drinke thereof (especially strangers) a worme of an ell long, which lyeth in the legge betwixt the flesh and the skinne, and is plucked out about the anckle, with great Arte of Surgeons well practised herein. And if it breake in plucking out, the partie <sup>d</sup> dyeth. They plucke out an inch in a day, which is rolled vp, and so proceed till shee be all out. And yet will not the Metropolitane suffer any drinke but water or Mares milke, hauing orders to make searce and punish such as transgresse, with great seueritie. *Zagatai* liued the space of one hundred twentie and one yeares before *Marcus Paulus*, and was (as hee saith) a Christian, but his sonne followed him in his Kingdome, not in his Religion.

<sup>a</sup> *M. Paulus l. 1. b G. Boter.*

<sup>c</sup> *Ant. Ienking.*

<sup>d</sup> *Michonius Lib. 1. Cap. 8.*

Here in this Countrey is Samarcand the Citie of Great *Tamerlaine* (of some called *Temir Cuthlu*, that is, as *Mathias* a *Michon* <sup>d</sup> interpreteth it, *Happy Sword*) whose armie containd twelue hundred thousand: whose conquests exceed (if Histories exceed nor) all the Great *Alexanders*, *Pompeys*, *Casars*, or any other Worthies of

a *Tesuit. Epist.*  
*Rel. Mogor.*  
 b *Leunclav. Per-*  
*rond. Ionius, &c.*  
 c *Cic. Orat. pro*  
*Arch.*

*Bruff also*  
*tells of his*  
*lamenes, with*  
*other things*  
*of his schoo-*  
*ling in Cara-*  
*mania, where*  
*his fellow*  
*schollers, chose*  
*him their King*  
*& other things*  
*not seeming*  
*credible.*

d Some say  
 30000.

e *Lib. 1. Cap. 7.*

the World. And one of the greatest Monarchs now of the Earth, The *Great Mogor* is said to <sup>a</sup> descend of him.

Of him are many Histories written by some <sup>b</sup> that have liued since his time, and could not well know his proceedings, it being generally deplored, that this *Arabic* wanted a *Homer* <sup>c</sup>, which *Alexander* applauded in him, but wanted for himselfe; only one *Albacen* (an Arabian which then liued) hath written largely thereof and that (as he saith) by *Tamerlans* commaund, which *Iean du Bec*, Abbot of Mortimer, in his voyage into the East Countrie, met with, and had it interpreted to him by an Arabian, and we vpon his credit: which if any thinke to bee insufficient, I leaue it to his choice and censure. That Authour sayth, that *Tamerlan* descended of the Tartarian Emperours, and *Og* his father was Lord of Sachetay, who gaue to his sonne *Tamolan* (which name signifieth *Heauenty graue* in their Tongue) his Kingdome, while hee yet liued, appointing two wise Counsellors, *Odmar*, and *Aly*, to assist him. Hee was well instructed in the Arabian learning, and a louer of Learned men. Nature had set in his eyes such rayes of Maiestie and beautie, that men could scarce endure to looke on them. He wore long haire, contrary to the Tartarian custome, pretending, that his mother came of the race of *Sampson*. He was strong, and had a faire legge: where *Leunclavius* sayth he was called *Tamurleng*, of his lamenesse. His first Warre was against the Muscouite, whom hee overcame: The second against the King of China, with like successe (I mention not his battailes in ciuill warres: ) The third against *Baijazet* the Turke (whom he captiued) passing thither by the way of Persia; where *Guines* Authour of the Sophian Sect, a great Astrologer, and accounted a holy man, encouraged him with prophecies of his good successe. This Warre he made against *Baijazet* in behalfe of the Greeke Emperour, and others, whom the Turke oppressed. He went priuately to Constantinople, and had sight of the Citie, with all kindnesse from the Emperour. He inuaded Syria and *Egypt*, ouerthrew the Soldan, and wonne *Cairo*; destroyed *Damascus*, visited and honoured *Ierusalem*, and the holy Sepulchre, and granted great Priuiledges thereunto. The Princes of Lybia and Barbarie, by their Embassages in *Egypt*, acknowledged his Soueraignetie: In his returne by Persia hee was encountred by *Guines*, who brought with him an infinite number of sundrie kinde of beasts, which he made tame, and by which he taught men. As soone as he saw *Tamerlan*, he made his Prayers towards the Heauens for his health, and for the Religion of the Prophet, excommunicating the *Ottomans*, as enemies to the faithfull beleaguers. *Tamerlan* gaue him fiftene or sixtene thousand of his <sup>d</sup> prisoners, which hee instructed in his opinion: and after conquered Persia, and so returned to Samarcand, where hee had vowed to erect a Church and Hospitall, with all sumptuous Magnificence: thence he went to Mount *Althay*, to burie his vnkle and father in law, the great *Chao*, in whose State he succeeded. Hee enriched Samarcand with the spoyles gotten in his Warres, and called the Temple which he there built, the Temple of *Salomon*, wherein he hanged vp Trophies and Monuments of his victories, and caused all his battailes therein to be ingrauen, thereby (said he) to acknowledge the Goodnesse of God. His Religion was not pure Mahumetisme, for he thought God was delighted with variety of worships: yet hee hated Polytheisme and Idols, onely *one God* hee acknowledged, and that with much deuotion, after his manner. Thus he beat downe all the Idols in China, but honoured the Christians, with great admiration at the strict life of some Votaries. When *Aly* his Counsellor was dead, hee built a stately Tombe for him at Samarcand, and caused prayers to bee said three dayes for his soule. Being neere his end, he blessed his two sonnes, laying his hand on the head of *Sautochio* the elder, and pressing it downe, but lifting vp the chinne of *Letrochio* the younger, as it were pressing vnto him the Empire, although the elder were proclaimed. But this Empire was too great, and too suddenly erected to continue.

These three sorts of Tartars which we haue hitherto mentioned, are all, for the most part, Mahumetans. There are some yet (as *Michonius* <sup>e</sup> affirmeth) neere the Caspian Sea, which are not Mahumetans, nor shaueth their haire of their heads after the Tartarian manner; and therefore they call them *Calmach* or Pagans.

The fourth are those which in greatnesse are first, namely the Cathayans, called *Calma*



*rabai* (that is, black-heads) of their Turbants, as the former, *Iesabai*. But of their Religion, further then that which hath beene before expressed, we can say little. And it seemeth by the relations mentioned in the former Chapters that they are Gentiles or Christians, and not of *Mahomet's* error. *Chaggi Memet*, a Persian Merchant, related (as in part is said before) to *Ramusius*, that he had beene at *Campion*, *Damir Can* then reigning, and that into *Camul*, the Westerly part of *Tanguth*, they were Idolaters and Ethnikes: from thence Westwards, Musulmans, or Saracens. In the Epistle of *Carnalini* the Iesuite; it is reported by a Mahumetane Merchant, that they were Christians, happily because of Images which the Idolaters, and Pseudo-Christians doe equally worship.

f *Chag. Memet.*g *Carnal. Epist.*

The fifth and last forme of our Tartars are those which abide in those places, whence the Tartars first issued to ouerwhelme all Asia with their Armies: of which is related at large in the eleventh Chapter: of which, for want of probable intelligence, I can say little more. Our Mappes place there the Hords of the Danites, Nephthalites, Ciremiffians, Turbites, and other, which some deriue from the dispersion (as is said) of the tenne Tribes. Here is *Tabor* also, whose King was by *Charles* the fifth Emperour in the yeare 1540. (as before is said) burned at *Mantua*, for soliciting to *Judaisme*.

Pope *Innocent*, King *Lewis* of France (by meanes of *Will. de Rubruquis*) and the King of Armenia, solicited (as you haue partly heard) both the great *Can*, and his chiefe Princes, to become Christians: and it is likely that the Tartars might, if diligence had beene vsed, and some Superstitions had not darkned the Christian profession, haue thereunto beene perswaded, which many also of them were, as appeareth in *Haitbon*, *Mat Westmanast*, and *Vincentius*.

But the Saracens which had before polluted those Countries where the Mahumetan Tartars now abide, by that sutableness of their Law to their lawlesse lusts of Rapine and Poligamie, preuailed (as *Michonius* reporteth) with *Bathi* and those other Tartars, to embrace *Mahomet*, and refuse Christ. They say, *Eissa Rochella*, that is, *Iesus* is the Spirit of the Lord; *Mahomet Rossolai*, that is, *Mahomet* is the Iustice of God. They obey (saith he) the Pentateuch of *Moses*, are circumcised, obserue the leuell Ceremonies: they haue no Bels, but euery day cry, *Labi illo ilaloh*, which signifieth, that there is but one God. They professe themselves *Ismaelites*, the Christians they call *Dzintzis*, that is, Pagans; and *Gaur*, Infidels. They obserue three Feasts: the first *Kairam*, to which they prepare themselves, with their thirtie dayes Lent, and in that Feast offer Rammes, Birdes, &c. The second they celebrate for *All Soules*, for which they fast a moneth, visit the graues, and doe workes of mercie. The third they keep for themselves and their owne saluation, and fast twelue dayes.

h *Lib. 3. Cap. 5.*

i See the Saracen Historie.

*Iosafa Barbaro* (a Venetian, which liued amongst the Tartars about the yeere 1437.) saith, That they embraced not the faith of *Mahomet* generally, but as euerie man liked, vntill about that time, in the dayes of *Hedighi*, a Captaine vnder *Sidabamuth Can*, who first compelled them thereunto, being before free vnto their Idolatries, if they pleased. And of the other Tartars neere the *Zagathayans*, he saith, That many of them were Idolaters, and carried Idols in the Carts: yea, some of them vsed to worship whatsoever Beast they first met with, after they went abroad in the morning: This *D. Fletcher* reporteth of the Morduit Tartars, adding that they vse to sweare by it all that day, whether it be Horse, Dogge, or whatsoever else. And when his friend dieth, hee killeth his best Horse, and flaying off the skinne, carrieth it on high vpon a long Pole before the corpse to the place of buriall.

k *L. 1. apud Ram.*

The *Moxy*, at a certaine time in the yeare, take a Horse, which they set in the field, with his foure legges tyed to foure posts, and his head to another post, fastened in the ground. This done, one of them standing in a conuenient distance, shooteth him to the heart. Afterwards they flea him, and obseruing certaine ceremonies about the flesh, eat the same. The skin they fill with chaffe: and in each of his legges thrust a straight stick, that he may stand vpright, as if he were aliue. Lastly, they goe to a great Tree, and loppe therefrom as many boughes as they thinke good, and make a Roome or Sollar in that tree, where they set this horse on his feet, & worship him, offering vnto him

him Foxes, and diuerſe Beaſts which beare rich Furies; of which offerings the Trees hang full.

Maſter Ienkinſon mentioneth a Nation liuing among the Tartars, called *Kings*, which are alſo Gentiles, as are alſo the *Kirgeſſen* (of whom wee haue ſpoken) and the *Colmacks*, which worſhip the Sunne, as they doe alſo a redde Cloth, faſtened to the toppe of a Pole; and eate Serpents, Wormes, and other filth. Neere to which he placeth (in his Mappe of Ruſſia) certaine Statues, or Pillars of Stone, which ſometimes were *Hords* of Men and Beaſts feeding, transformed by diuine power (if it be not humane error) into this ſtonie ſubſtance, retayning their priſtine ſhape. Theſe Nations are eyther Tartars, or, in manner of life, like vnto them, and may therefore paſſe vnder that generall appellation. And this may ſuffice touching the Tartarian Nation & Religion; which in the Weſt and South parts of their abode is Mahumetane, in the more Northerly and Eaſterly, partly Heatheniſh, partly Iewiſh, or Moorish, or mixed, or as may beſt aduantage them, and moſt pleaſe them, wandring in opinion in like ſort, as in their habitation. D. Flateber reckons theſe things as general to all the Hords of Tartars. Firſt, to obey their Magiſtrates whatſoeuer they command about the publike ſeruice. Secondly, Except for the publike behoofe, euery man to be free and out of controlment. Thirdly, No priuate man to poſſeſſe any Lands, but the whole Countrie to be common. Fourthly, To neglect all daintineſſe and varietie of meates and to content themſelues with that which commeth next to hand. Fifthly, To weare any baſe attire and to patch their clothes whether there bee any need or not. Sixthly, to take or ſteale from any ſtranger whatſoeuer they can get. Seuenthly, Towards their owne to be true in word and deed. Eighthly, To ſuffer no ſtranger to come within their Dominion, but the ſame to bee ſlaue to the firſt taker, except they haue a Paſport;

D. Flateber ſeſe af  
Ruſ. cap. 19.

But by this time I thinke the Reader will wiſh mee their paſport to bee gone from them, who haue ſhewed my ſelfe no *Tartarian*, whiles I dwell ſo long on this *Tartarian* diſcourſe, happily herein as tedious to him, as ſtaying in one place would be to the Tartar; a thing ſo abhominable, as in anger he wiſheth it as a Curſe, *Would God thou mayeſt abide in one place, as the Chriſtian, till thou ſmell thine owne dung*. Indeede this Hiſtorie, not thoroughly handled before by any one, drew me along, and I hope will purchaſe pardon to this prolixitie.

## CHAP. XVI.

*Of the Nations which liued in, or neere, to thoſe parts, now poſſeſſed by the Tartars: and their Religions and Cuſtomes.*

**F**rom thoſe Countries, inhabited by the Perſians and Zagathayan Tartars Eaſtward, we cannot ſee with *M. Paulus* his eyes (the beſt guide we can get for this way) any Religion but the Saracen, till wee come to Baſcia, a Prouince ſomewhat bending to the South, the people whereof are Idolaters and Magicians, cruell and deceitfull, liuing on Fleſh and Rice. Seven dayes iourney from hence is Cheſmur, wickedly cunning in their deuilliſh art, by which they cauſe the dumbe Idols to ſpeake, the day to grow darke, and other maruellous things, being the welſpring of Idols and Idolatrie in thoſe parts. They haue Heremites after their Law, which abide in their Monaſteries, are very abſtinent in eating and drinking, containe their bodies in ſtrait chaſtity, and are very carefull to abſtaine from ſuch finnes, wherewith they thinke their Idols offended, and liue long. There are of them many Monaſteries: They are obſerued of the people with great reuerence. The people of that Nation ſhed no bloud, nor kill any fleſh; but if they will eate any, they get the Saracens, which liue amongſt them, to kill it for them. North-Eaſtward from hence is Vochan, a Saracenicall Nation; and after many dayes iourne ouer Mountaines (ſo high, that no kinde of birds are ſcene there)

on) is Beloro, inhabited with Idolaters. Cascar (the next Countrey) is Mahumetane, beyond which are many Nestorian Christians in Carchan. There are also Moores, or Mahumetanes, which haue defiled with like superstition the Countreies of Cotam and Peyon (where the women may marrie new husbands if the former bee absent aboute twentie dayes<sup>a</sup>, and the men likewise) and of Ciarcian, & Lop. From Lop they crosse a Defart, which asketh thirtie dayes, and must carry their victuals with them. Here (they say) spirits call men by their names, and cause them to stray from their company, and perish with famine. When they are passed this Defart, they enter into Sachion, the first Citie of Tanguth, an Idolatrous Prouince, subiect to the great *Can*: there are also some Nestorians and Saracens, where they haue had the Art of Printing these thousand yeeres. They haue Monasteries replenished with Idols of diuers sorts, to which they sacrifice, and when they haue a male childe borne, they commend it to some Idoll, in whose honour they nourish a Ramme in their house that yeare, and after on their Idols festiual, they bring it, together with their Sonne, before the Idoll, and sacrifice the Ramme, and dressing the flesh, let it stand till they haue finished their prayers for their childes health: in which space (they say) their Idoll hath sucked out the principall substance of the meate: which they then carrie home to their house, and assembling their kinsfolke, eat it with great reuerence & reioicing, sauing the bones in goodly vessels. The Priests haue for their Fee the Head, Feet, Inwards, Skinne, and some part of the Flesh.

<sup>a</sup> This Marriage admits no Non-residence

When any of great place dyeth, they<sup>b</sup> assemble the Astrologers, and tell the houre of his natiuitie, that they may by their Art finde a Planet fitting to the burning of the corpes, which sometime, in this respect, attendeth this fierie constellation a weeke, a moneth, or halfe a yeare: in all which time, they set before the corpes a Table furnished with Bread, Wine, and other Viands, leauing them there so long as one might conveniently eate them, the Spirit there present (in their opinion) refreshing himselfe with the odour of this provision. If any euill happen to any of the house, the Astrologers ascribe it to the angrie soule for neglect of his due houre, agreeing to that of his Natiuitie. They make many staves by the way, wherein they present this departed soule with such Cares, to hearten it against the bodies burning. They paint many papers, made of the Barkes of Trees, with pictures of Men, Women, Horses, Camels, Money and Rayment, which they burne together with the bodie, that the dead may haue to serue him in the next World. And all this while of burning is the Musicke of the Citie present, playing.

<sup>b</sup> Funerall obseruances in Sachion.

Chamal, the next Prouince, is Idolatrous, or Heathenish: for so we distinguish them from Saracens, Jewes, and Christians, which I would were not as guiltie of Idolatrie as the former, in so many their forbidden Rites, although these haue all; and the other, part of the Scriptures, whereof those Heathens and Idolaters are utterly ignorant. Here they not onely permit, but account it a great honour to haue their wiues and sisters at the pleasure of such strangers as they entertain, themselves departing the while, and suffering all things to be at their guests will: for so are their Idols serued, who therefore for this hospitalitie (they thinke) will prosper all that they haue. And when as *Nan-ga-Can* forbade them this beastly practise, they abstained three yeeres; but then sent a pitifull Embassage to him, with request, That they might continue their former custome, for since they left it, they could not thriue: who, ouercome by their fond importunitie, graunted their request; which they with ioy accepted, and doe still obserue.

Idolaters, how vnderstood in this Booke.

In the same Prouince of Tanguth is Succuir, whose Mountaines are clothed with Rheubarbe, from whence it is by Merchants conueyed through the World. Campion is the mother Citie of the Countrey, inhabited by Idolaters, with some of the Arabians and Christian Nations. The Christians had there, in the time of *M. Polo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of Wood, Earth, and Stone, couered with Gold, and artificially made, some great, tenne paces in length lying along, with other litle ones about them, which seeme as their Disciples, to doe them reuerence. Their religious persons liue, in their opinion, more honestly than other Idolaters, although their honestie is such, as that they thinke it no sinne to lye



lye with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinfull. They haue also their Fasting-dayes, three, four, or five in a moneth, in which they shedde no bloud, nor eat flesh. They haue many wiues; of which, the first-married hath the first place and preeminence. Heere *Marcus Paulus* liued about a yeare.

c *Ramusius*.

Touching the Religion and Customes in Tanguth, the reports c of *Caggi Mami* in *Ramusius* (who of late yeares was in Campion) are not much different. Hee saith, That their Temples are made like the Christians, capable of foure or five thousand persons. In them are two Images of a man and woman, lying in length fortie foot, all of one Peece, or Stone: For which vse they haue Carts with fortie wheelles, drawne of five or sixe hundred Horses and Mules, two or three moneths iourney. They haue also little Images, with sixe or seuen heads, and ten hands, holding in each of them severall things, as a Serpent, Bird, Flower, &c. They haue Monasteries, wherein are men of holy life, neuer comming forth, but haue food carried them thither daily: Their gates are walled vp; and there are infinite of Frier-like companions passing to and fro in the Citie. When any of their kindred die, they mourne in white. They haue Printing, not much vnlike to that which is vsed in Europe; and Artillerie on their walles very thicke, as haue the Turkes. All the Catayans and Idolaters are forbidden to depart out of their natiue countrey. They haue three Sciences, *Chimia*, *Limia*, and *Simia*: the first, Alchymie; the second, to make enamoured; the third, Iugling, or Magicke.

Succuir also is, according to his report, great and faire, beautified with many Temples. Their Rheubarbe they would not bestow the paines to gather, but for the Merchants, which from China, Persia, and other places fetch it from them at a cheape price. Nor doe they in Tanguth vse it for Phisicke, as wee heere, but with other ingredients make perfumes thereof for their Idols: and in some places they burne it in stead of other firing, and giue it their horses to eat. They set more price by an hearbe which they call *Mambrosi cini*, medicinable for the eyes, and another called *Cbias Catay*, growing in Catay at Caciausu, admirable against very many diseases, an ounce whereof they esteeme as good as a sack of Rheubarbe; whose description you may see at large, according to the relation and picture of the said *Cbaggi*, in *Ramusius*: for (to adde that also) they haue many Painters, and one Countrey inhabited onely by them. These Tanguthians are bearded as men in these parts, especially some time of the yeare.

d *M. Paul*.

Northwards from Tanguth is the Plaine<sup>d</sup> of Bargu, in customes and manners like to the first Tartars, confining with the Scythian Ocean, fourescore dayes iourney from Ezina, in the North parts of Tanguth, and situate vnder the North Starre. Eastward of Tanguth (somewhat inclining to the South) is the Kingdome of Erginul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahometans. Here are certaine wilde Bulls as bigge as Elephants, with manes of white and fine haire, like silke; of which, some they tame, and betwixt them and their tame Kine engender a race of strong and laborious Oxen. Here is found a beast also, as bigge as a Goat, of exquisite shape, which every full Moone hath an apostemation or swelling vnder the bellie, which the Hunters (at that time chasing the said beast) doe cut off, and drie against the Sunne, and it proueth the best Muske in the world.

Muske of a  
beast.

The next Easterly Countrey is Egrigaia, idolatrous, and hauing some Christians of the Sect of *Nestorius*. But Tenduc, next adioyning, was at that time gouerned by King *George*, a Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the *Grand Cans* giue commonly their daughters in marriage to this generation and stock of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahometans being there also. There be also that are called *Argon*, descended of Ethnikes and Moores, the wisest and properest men in those parts. All the people, from hence to Cathay, are Christian, Mahometan, and Gentile, as themselves like best. In Thebet, the next countrey, the people in times past (saith c *Will. de Rubraquis*) bestowed on their parents no other Sepulchre then their owne bowels, and yet in part retaine it, making fine cuppes of their deceased parents skuls, that drinking out of them in the midst of their iolitie, they may not forget their progenitors. They haue much

e *W. de Rubr.*  
c. 28. *Odericus*  
saith the same.

much gold, but hold it an high offence to imprison it, as some do with vs, in Chests or Treasuries; and therefore hauing satisfied necessitie, they lay vp the rest in the earth, fearing otherwise to offend God. Cambalu is in the Northeast parts of Cathay: and fortie miles Westward from hence (all which way is enriched with Palaces, Vineyards, and fruitfull Fields) is Gouza, a faire Citie, and great, with many Idoll-Monasteries. Here the way parteth, leading Westward into Cathay, and Southeastward vnto Mangi, or China: Tanifu and Caccianfu are Prouinces, which trend Westward from hence, inhabited with idolatrous Nations, and here and there some of the Arabian and Christian profession, full of Cities. Cunchin and Sindinfu are Ethnikes; as is Thebeth: where they haue a brutish custome, not to take a wife that is a Virgin; and therefore, when Merchants passe that way, the mothers offer vnto them their daughters, much struing which of them may be the most effectuell bawde to her childe. They taking to their pleasure such as they like, gratifie them with some jewell, or other present, which on her marriage-day she weareth, and she which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols. This Thebeth contained sometimes eight Kingdomes, with many Cities, but was now desolated by the Tartarians. There are great Necromancers, which by their infernall skill cause Thunders and Tempests. They haue Dogges as bigge as Asses, with which they catch wilde Oxen and all sorts of beasts.

f L. Per. 1. e.  
porteth the  
like custome in  
Calicut.

Caidu is an Heathenish Nation, where in honour of their Idols, they prostitute their wiues, sisters, and daughters, to the lust of Travellers; which being entertained in the house, the good man departeth, and the woman setteth some token ouer the doore, which there remaineth as long as this stallion-stranger, for a signe to her husband, not to returne till the guest be as well gone from her house, as honestie from her heart, and wit from his head. They make money of salt, as in Cathay of paper. In Caraiian also (a large Prouince adioyning) there are some Christians and Saracens, but the most Ethnikes, which are not discontented, that other men should lie with their wiues, if the women be willing.

Carazan is of like irreligion; their soules captiuated to the *Olde Serpent*, and their bodies endangered to mightie huge bodies of s Serpents, tenne paces long, and tenne spannes thicke, which that Countrey yeeldeth. They keepe in their dennes in the day, and in the night prey vpon Lions, Wolves, and other Beasts, which when they haue deuoured, they resort to some water to drinke, and by their weight leaue so deepe impression in the sand, that hereby men knowing their haunt, doe vnderfet this their Tract with sharpe stakes, headed with iron, couering the same againe with sand; by this meanes preying on the spoyler, and deuouring the deuourer; esteeming nothing more sauourie then the flesh, nor more medicinable then the gall of this Serpent. More Serpentine then this diet, was that custome which they vsed, when any proper and personable Gentleman, of valorous spirit, and goodly presence, lodged in any house amongst them: in the night they killed him, not for the spoyle, but that his soule, furnished with such partes of bodie and minde, might remaine in that house. Much hope of future happines to that house did they repose in so vnhappy attempts. But the great Can killed this Serpent also, ouerthrowing this custome in the conquest of that Prouince.

g The serpents  
of Carazan.

Cardandan confineth on the Westerne limits of Carazen. They make blacke lists in their flesh, tazing the skinne, and put therein some blacke tincture, which ever remaineth, accounting it a great ornament. When a woman is deliuered of a child, the man lyeth in, and keopeth his bed, with visitation of Gossips, the space of fortie dayes. They worship the ancientest person of the house, ascribing to him all their good. In this Prouince, and in Caidu, Vocian, and Iaci, they haue no Physicians, but when any be sicke, they send for their Witches or Sorcerers, and acquaint them with their malady. They cause Minstrels to play while they dance and sing, in honour of their Idols, not ceasing till the Diuell entereth into one of them, of whom those Sorcerers demand the cause of the parties sicknesse, and meanes of recoverie. The *Demoniaks* answereth for some offence to such or such a God. They pray that God of pardon, vowing that when he is whole, he shall offer him a sacrifice of his owne blood. If the Diuell

h Naked pride

i Infernall  
Physicke.

see

see him vnlikely to recouer, he answereth, that his offences are so grieuous, that no sacrifice can expiate: but if there be likely-hood of recouerie hee enioyneth them a sacrifice of so many Rammes with blacke heads, to be offered by these Sorcerers, assembled together with their wiues, and then will that god be reconciled. This is presently done by the kinsmen of the sicke, the sheepe killed, their bloud hurled vp towards Heauen. The Sorcerers and Sorceresses make great lights, and incense all this visited house, making a smoke of *Lignum Aloe*, and casting into the aire the water wherein the sacrificed flesh was sodden, with some spiced drinckes, laughing, singing, dauncing in honour of that God. After all this feul-rout they demaund againe of the *Demoniacke*, if the God be appeased: if so, they fall to those spiced drinckes and sacrificed flesh with great mirth, and being well apayed, returne home; if not, they (at his bidding) renue their superstition, ascribing the recouerie (if it happen) to that Idoll; and if he dieth notwithstanding, they shift it off to the want of their full due, fleeing, or tasting the same before, to the Idols defrauding. Thus they doe in all Catay and Mangi. Thus much out of the large Reports of *Paulus* that renowned Venetian<sup>a</sup> to whom our Relations are so much indebted.

a Of him, his wealth and family see *Ramus* preface: his Pallace is yet in Venice, now deuided into 70. dwellings. *Nich. Lock* saw both it & his *Mappa mundi* mentioned by *Ramus*, and his Sepulchre.

b Hypocritical shauelings.

*Rubruquius* telleth the like of *Cailar* and *Caracotam*, where he had been in these Catayan Prouinces, concerning their *Christopher* or Giant-like Idols, and Idoll Temples in one of which he saw a man, with a crosse drawne with inke on his hand, who seemed by his answeres to be a Christian; with Images like to that of *S. Michael*, & other Saints. They haue a Sect called *Ingures*, whose<sup>b</sup> Priests are *shauens*, and clad in Saffron-coloured garments, vnmarr'd, an hundred or two hundred in a Cloyster. On their holy-dayes they place in their Temples two long formes, one ouer against another, whereon they sit with Bookes in their hands, reading softly to themselves. Nor could our Author (entring amongst them) by any meanes breake this their silence: They haue, where soeuer they goe, a string about them full of nut-shells, like the Popish bead-rols; alway they are vitering these wordes, *Oumam bañani*, God thou knowest, expecting so many rewardes, as they make such memorials of God. They haue a Church-yard, & a Church-porch, with a long pole on it (as it were a steeple) adioyning to their Temples. In those porches they vseto sit and conferre. They weare certaine ornaments of paper on their heads. Their writing is downewards, and so from the left hand to the right; which the Tartars receiued from them. They vse Magicall Characters, hanging their Temples full of them. They burne their dead, and lay vp the ashes in the top of a *Pyramis*. They belecue there is one God, that he is a Spirit: and their Images they make not to represent God, but in memoriall of the rich after their death, as they professed to *Rubruquius*. The Priests (besides their Saffron-iackets buttoned close before) weare on their left shoulder a cloake descending before and behinde vnder their right arme, like to a Deacon carrying the Houselboxe in Lent. They worship towards the North, clapping their hands together, and prostrating themselves on their knees vpon the Earth, holding also their foreheads in their hands. They extend their Temples East and West in length; vpon the North side they build (as it were) a Vestrie; on the South, a Porch. The doores of their Temples are alwayes opened to the South. A certaine Nestorian Priest told him of so huge an Idoll, that it might be seene two dayes before a man came at it. Within the Quier, which is on the North side of the Temple, they place a cheff long and broad, like a table, and behind that cheff stands their principall Idoll, towards the South: round about which they place the other lesse Idols: and vpon that cheff they set candles and oblations. They haue great Bels like vnto ours. The Nestorians of those parts, pray with hands displayed before their breasts, so to differ from that *Ingurian* Rite of ioyning hands in prayer. Thus far *W. de Rubruquis*, who was there *An. 1153*. In Thebet (saith *Odoricus*) resideth the *Abassi*, or Pope of the Idolaters; distributing Religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.



## CHAP. XVII.

Of other Northerne people adioyning to the Tartars, and their Religions.



THE Permians and Samoits that lie from Russia North and Northeast, are thought to have taken their beginning from the Tartar kinde, whom they somewhat resemble in countenance. The Permians are subiect to the *Russe*: they liue by hunting and trading with their furs, as doe the Samoyts, which dwell more toward the North Sea. The Samoyt, or Samoed, hath his name as the *Russe* saith, of eating himselfe: as if they had sometime beene Canibals: and at this time they will eat raw flesh, whatsoever it be, euen the very carion that lyeth in the ditch. They say themselves, that they were called *Samois*, that is, of themselves, as if they were Indigenes, there bred, and not transplanted from any other people. I talked (saith our Author) with certaine of them, and finde that they acknowledge one God, but represent him by such things as they haue most vse and good by: and therefore they worship the Sunne, the Ollen, and the Lofy and such like.

The Permacks, and Schyrians are of the *Russe* Religion. The Yougorians are clothed after the Permack fashion, but worship Images as doe the Samoeds. The Tingoseys a people farre more Easterly, are said to worships the Sunne and Moone. They weare their apparrell, all of Deere-skinnes, made closer to them then the Samoeds, being also a taller people. Beyond the Tingoseys liue the Boulashees: beyond them the Seelachee. Beyond the Riuer Yenisey the Imbakj and Ostaki a kind of Tartars. Beyond the Tingoseys is a Riuer called Geta. This space, extending Eastward from Ob, a *Russe* was a Summer in traouelling, and liued there 6 yeares. Oneke, another *Russe* with first occasion of subduing the Samoyeds to the *Russian* Dominion in the Raigne of Phodor Iuanowich. He sending his Sonnes into the Samoeds Countrie, found that about the Riuer Ob they were governed by the ancientest, had no Cities, liued in hords or companies, ate the beasts theyooke, knew not corne nor bread, were good Archers, sharpening their Arrowes with fish bones and stones: sewed Furges with bones and lewes for their clothing which they ware inward in Winter, outward in Summer, couered their houses with Elkes-skinnes: He grew rich by trading with them. For the *Muscovite* sent his Messengers gallantly attired, which easily obtained leave to erect Castles neere Ob, to which hee sent condemned persons, and brought it into the forme of a petty Kingdome. Boris the next Empetour built Tooma 300 leagues vp the Riuer Ob, and many other Townes on both sides the Riuer, the which were peopled with Samoeds, Tartars, and Russes. In ten weekes trauell from Ob to the Tingoseys through the deserts. They liue in hords, haue deformed swellings vnder the throat. These traouelling Eastward passed a Riuer which they called Pisida, and heard the sound of brazen Bells: which if it be so, is argument of some more ciuil people either of Cathay or the parts adioyning. The Cathayans are said to trade to Siberia: From the mouth of Pechora to Ob it tenn dayes sayling. Ob and Ienisey runne North and South: The Samoeds report that in Ienisey are great vessels drawne with sledges.

In the yeere one thousand six hundred eleuen *Iohann Logan* & *W. Purfselone*, sailed to Pechora, where they anchored Iuly the tenth, and on the sixteenth came to Pustozera: where *M. Logan* wintered; but *Purfselone* trauelled from thence by land to Colmogro. The nine and twentieth of Nouember he departed with Russes and Permacks, for Siberia in a sledge drawne with two Deere: in their Argeshey (so they call their whole company) were two hundred and ten sleds: and they had aboue five hundred for change when the other were weary. They kept company till the south of December, and then in companie of foure sleds and a Samoed for a guide, bee left the sleds and sledges, and went on foot for Sloborcka, where hee arriued the twentieth day at night: and thence trauelled day and night to Colmogro, where hee arriued the twelfth be-

D. Fletcher, 30.

b W. Purfselone.

c *Russels* trauels translated by Rich. Finch. Oneke his ap. Hessel Gerard. Whole Mappe makes these things more plaine.

d The *Russes* call it great Ob.

W. Purfselone & Iof. Logan.

a Zlata Baba.  
Ortel.  
G. B. B.

b D. Fletcher  
Desc. of R. C. 20.

c R. Johnson, &  
pild Hak. 20. 1.

ing 250. versts or Russe myles, somewhat shorter then ours. He returned againe with a better passage to Pechora, by reason of much snow falne in the meane while and frozen, passing ouer the mountaines which are not high, but a Champaine Countrie. He left the companie the fifth of *Iannary*. and in fortie houres continuall post, passed (by report) three hundred and fiftie versts. About the mouth of the Riuer *Ob*,<sup>a</sup> is said to be an ancient Idoll, in forme of an old woman, holding in each arme a childe, and a third at her feet, called by her worshippers (the *Iugri*, *Obdorian* and *Comderani*) *Zlata Baba*, that is, the golden olde wife, to which they offer precious Fures, and sacrifice Harts, besmearing the mouth and eyes of the Idoll with the bloud. In the time of their sacrificing, the Priest demands of the Idoll touching things to come, and sometimes receiueth answer. *D. Fletcher*<sup>b</sup> found this to be a very fable. Only (saith he) in the Prouince of *Obdoria*, on the Sea-side neere the mouth of *Ob*, there is a Rocke, which naturally (being somewhat helped by imagination) seemes to beare the shape of a maged woman with a childe in her armes (as the Rocke by the North Cape, the shape of a Friar) where the *Obdorian Samoytes* use to resort, by reason of the commoditie of the place for fishing: and there sometimes practise their Sorceries, and ominous coniecturings about the good or bad successe of their iourneys, fishings, huntings, and such like.

The Samoyts or Samoyeds are clad from head to foot in Deeres-skinnes or in Stalk-skinnes with the hairy side outwards downe as low as the knees with their breeches and netherstockes of the same, both men and women. They are all blacke haired, naturally beardslesse. And therefore the men are hardly discerned from the women, but by the lockes which the women weare downe their eares. They live a wilde and sauage life roving from one place to another, without any proprietie of House or Land. Their leader in eury company is their *Papa* or Priest.

The Samoyeds are Idolaters and Witches, observing Deuillish Superstitions, as witnesseth *Rich. Iohnson*, who on the fifth of *Iannary* in the yecere a thousand five hundred fiftie seuen saw amongst them, as followeth. The Samoyeds about the banks of *Rechor*, are in subiection to the Muscouite, and when they will remoue from one place to another, then they will make Sacrifices, in manner following. Eury kindred offer Sacrifice in their owne tent, and he that is most Ancient, is their Priest. And first the Priest doth begin to play vpon a thing like a great Siure, with a skinne on the one end like a Drumme; his Drumme-sticke is about a span long, and one end is round like a ball, couered with the skin of an Hart.

Also the Priest hath as it were a white garland on his head, and his face is crowned with a peece of a shirt of male, with many small ribbes, and teeth of fishes and wilde beasts hanging thereon. Then he singeth, as we use here in England to hollow, whoope or shout at Houndes; and the rest of the companie answer him with this Ouer *Igha, Igha, Igha*, to which the Priest with his voice replieth. And they answer him with the selfe-same wordes, so many times, till in the end, hee becomie, as it were, motionlesse, falling downe as he were dead, hauing nothing on him but a shirt, and lying on his back. I perceiued him yet to breath, and asked why he lay so; they answered, Now doth our God tell him what we shall doe, and whither we shall goe. And when hee had lied a litle while, they cried thus three times together, *Oghav, Oghav, Oghav*, and when they use these three calls he ryseth with his head, and lyeth downe againe; and then he roseth and sang with like voyces as he did before, with the like answer, *Igha, Igha, Igha*. Then he commanded them to kill five Ollens, or great Deere, and continued singing still, both he and they as before. Then hee tooke a sword of a Cubite and a spanne long (I did mete it my selfe) and put it into his belly halfe way, and sometime lesse, but so wound was to be seene; they continuing their sweet song still. Then hee put the sword into the fire, till it was warme, and so thrust it into the slit of his shirt, and thrust it thorow his bodie, as I thought, in at his nauell, and out at his fundament, the point being out of his shirt behinde, I laid my finger vpon it. Then hee pulled out the sword, and sate downe.

This being done, they set a Kettle of water ouer the fire to heat, and when the water

the water was in seething, they sate and sang not. Then they made a thing being square, and in height and squarenesse of a chaire; and covered with a gowne very close the fore-part thereof, for the hinder-part stood to the tents side. Their tents are round and are called *Choms*; in their language, The water still seething on the fire, and this square seat being ready, the Priest put off his shirt, and the thing like a garland, which was on his head, with those things which covered his face, and he had on yet all this while a paire of hoses of Deere-skinnes with the haire on, which came vp to his buttocks. So he went into the square seat, and sate downe like a Taylor, and sang with a strong voyce or hollowing. Then they tooke a small line made of Deere-skinnes of four fathomes long, and with a small knot the Priest made it fast about his necke, and under his left arme, and gaue it to two men standing on each side of him; which held the ends together. Then the kettle of hot water was set before him in the square seat, which seat they now covered with a gowne of broad-cloath without lining (such as the Russ serve to weage). Then the two men which did hold the end of the line, still standing close, began to draw, & drew, til they had drawn the ends of the line tisse, & together; and then I heard a thing fall into the kettle of water, which was before him in the tent. I asked what it was, and they answered, his head, shoulder and left arme; which the line had cut off, I meane the knot, which I saw afterwarde drawne hard together. Then I rose vp, and would haue looked whether it were so or not, but they laid holde on mee; and said, that if they should see him with their bodily eyes, they should liue no longer. (And the most part of them can speake the Russian tongue, to be vnderstood, and they took me to be a Russian.) Then they beganne to hollow with these wordes *Oghasso, Oghasso, Oghasso*, many times together: in the meane while I saw a thing like a finger of a man, two times together, thrust thorow the gowne from the Priest. I asked them that sawe it, to me what it was, that I saw, and they said, not his finger, for he was yet dead; and that which I saw appeare thorow the gowne, was a beast, but what beast they knew not, nor would not tell. And I looked vpon the gowne, and there was no hole to be seen. At last the Priest lifted vp his head, with his shoulder and arme, and all his body, and came out to the fire. Thus farre of their seruice, which I saw during the space of certaine houres. But how they doe worship their Idols, that I saw not: for they put vp their Idols to remoue from that place where they lay. And I went to him that serued their Priest, and asked him what their God said to him, when he lay as dead. He answered, that his owne people doth not know, neither is it for them to know, for they must doe as he commanded.

*William Purfloe* tolde me of the like either iuggling or Magicall pranks practised by the Samoed-Coniurours or Priests, whom they haue in great veneration. They haue (as he reporteth) certaine Images, some in likenes of a man, others of a Beare, Wolfe, &c. which they behang with the richest Fures they can get, hiding them in Caves in the Woods, for feare of the *Russes*: who trauell those Countries to hunt after wilde beasts, as Sable, Fox and Beauer: who if they light vpon those furred Deities take away the Fures, and bestow on them greater heat in fires. *Puslozero* is in 68. 50. The Inhabitantes holde trade with other Samoeds, which haue traffique with the *Ongonians* and *Mulgumsey*, for Sables, blacke and white Foxes, Beauers, Downe, Whales-Furres. The *Russes* maligning others that gaine which themselves find in the Samoed-trade, traduced the English amongst them as spies. The *Ozero* or lake before the Towne was frozen ouer Octob. 13. and so continued till May 20. *Iosim Logan* there observed, and Decemb. 11. he could see but the way of the Sun-beames: on the 13. the beames but not the Sun: which on Christmas day he saw rising at S. and by West, and setting at South West and by South: not wholly eleuated from the Horizon; but all the way the nether part of the Sun seeming iust and euen with it. They found the harbor of *Pechora* full of ice in July, the tide strong and dangerous. The Towne of *Pechora* is small, it hath three Churches: the poore in the Spring and Summer time liue by catching Partridges, Geese, Duckes, Swans: salt the flesh and liue on them most of the Winter. Sailing from *Puslozero* in August towards *Nova Zemla*, they fastened them-

Ios. Log.

R. Finch.

W. Gourdon.



W. Purseglove.

c Hakl. Voy. to, 1.  
Gerard. de  
Veer. ap.  
De Bryn. 3. part.  
Ind. Orient.  
d Nauig. 1.  
\* Nauig. 2.

e Description  
of the Samoyeds

\* From Cherry  
Island they  
brought home  
a Beare-skinne  
13. foot long.  
Jonas Poole.  
f Nauig. 3.

The Samoyeds know these unknowne deserts, and can tell where the mosse groweth, wherewith they refresh their wearied Deere, pitching their tents of Deere-skinne neere the same. Their wiues and daughters fetch wood sometimes ten versts off, they hang kettles on the fire with snow, of which melted, euery one drinks a draught. When they haue supped, they spread a Deere-skinne on the snow within the Tent, whereon hee resteth couered with his day-apparell. Ten or twelue of the boyes or mayds watch the Deere to keepe them from Wolves or Beares: making a great noise if they see any. For two hundred and fiftie sleds they pitch euery night three tents. The light of the Moone and snow helpe them in their trauells.

The Hollanders in the year 1594. sent to discover a way to Cathay and China, by the North-East, which by Master *Burrough*, *Pet* and *Iacman*, English men, had been long before in vaine attempted. *William Barentz* was the chiefe Pilot for this Discouerie. This year they sailed thorow the Straits of Vaygats, and thought themselves not farre short of the River Ob. The next year they returned for the same discouery. They landed in the Samogithians or Samoyeds countrey, and named a place, because they there found Images carued of wood, *Idoll-nooke*. They gaue names to places long before discovered by the English, as if they had beene the first founders. They learned of certaine Muscouites, that the Inhabitants of *Noua Zemla*, had neither Religion nor Ciuilitie prescribed them by any Law, but worshipped the Sunne, Moone, and North-Starre, and euery year offered vnto them sacrifices of Deere and other things. On the nine and twentieth of *August* there arose a thicke fogge, whereupon *Oliuer Brund* (which had beene three seuerall yeares sent by the King of Denmarke, for the discouerie of *Greenland*) reporteth that in threescore and fixteene degrees he had often obserued such thicke fogges, that some perished thereby. These happened most commonly in *October* and *November*. The last of *August* they had speech with the Samoyeds, they were of a short stature, scarcely foure foote high, with long hair, broad faces, great heads, little eyes, short and bow legges, very swift, clothed with beasts skins, whereof the hairy side was outward. They know no God. The Sun (whose presence they are long deprived of in the winter (which is recompensed in their nightlesse Summer) is worshipped amongst them. And when the Sun is declining out of their sight, the Moone, or North-Starre, is his receiuer or successour (if you will) in tribute of their deuotions. They haue besides, many Idols rudely carued. In times past they had no King, but now they chuse one to that dignitie. They burie the dead, and offer yearely their sacrifices for them to the Sun, Moone, and North-Star, of their deere which they burne, except the head and feet. They eat the flesh of wilde beasts either raw, or dried in the ayre; which make them haue very vsfauorie breath. On the sixth of *September* two of them went on shore, on the Continent of *Moscouia*, and encountered with a Beare, which killed one of them: his crie brought in other of their fellows (which were also stragling about) to his rescue, but the Beare laid hold also on one of them, and could not be driuen to forsake his prey, till himselfe became a prey in recompence. The two torne carkasses were there buried. They tooke from the Beare, which they killed, an hundred pound of fat, which serued them for their lamp: the skin was nine foot long, and seuen wide.

In the year 1596. there were sent other two shippes, to prosecute this Discouerie, which on the fourth of *June* had sight of a triple Sunne, attended and guarded with a double Rainbow, one encompassing them, the other crossing them over the head. After many dreadfull combates with the ice, and one of the shippes departing from the other, they were forced to winter in *Noua Zemla*; where they built them a house to serue them for a fortification against the sauage Beares, tempeituous stormes, continuall snowes, ice, and vspeakable cold; and (if worse may bee) a worse then all these, they endured, a continuall night of many weekes, wherein neither the Sunne, nor any of his courtly traine, the least raies to bee the harbingers of his desired presence, did present themselves to their eyes: and the fire could scarcely preuaile against the insulting tyrannie of the cold, to warme them. The Beares together with the Sun forsooke them, but plentie of Foxes remained; and with the Sunne the Beares also returned, sometime laying violent siege to their house. From the fourth of *November*

all the seuen and twentieth of *Iannarie* they saw no sunne. Their watch also or clock was by violence of the cold forced to stand still, that they could not measure their times. Thus did they waite in expectation of the Sunnes returne, that they also (not able further to pursue the voyage) might returne home, which eleven of them did in October following.

But seeing these North-easterne Seas are so frozen and vnpassable, I will therefore in an inkie Sea finde an easier passage for the Reader, with more both ease and security, to the mightie Kingdome of China, whereof we are next to speake.

CHAP. XVIII.

*Of the Kingdome of China.*



Hina is supposed of some, to be that Countrey, whose people of *Ptolomey* are called *Sina*. Some thinke them to be the people mentioned by the Prophet *Esaie*, whereunto *Iunius* also inclineth. The Arabians call them *Tzinis*; and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith *Joseph Scaliger*) *Pierre du Larric*, saith, that before that time in all the East they were called *Chij*, and the inhabitants of Ceilan were called *Chingales*, because they were mixed with the Chinois; and Cinamom, was of the Persians named *Durchin*, that is, wood of China, as some thinke: he addeth their opinion that deriue that name from the Chinian salutation, in which they vse the word *Chij*, *Chij*, as a nickname therefore giuen them; and others that thinke the Citle Chincheo gaue name to the whole Region: but it were tedious to recite heere the seuerall opinions in this question; the difficultie whereof ariseth from this, that the Chinois themselues know not this name, but call their Countrey *Tamen*. Leauing therefore these deriuations and names of Cin, Cauchin China, Battchina, and the rest; let vs come to the Countrey itselfe. It bordereth on the North, with Catay and the Tartars; on the South, with Cauchin China; on the East, with the Sea; on the West, with the *Bramas*. It reacheth from 17. degrees to two and fortie of Northerly Latitude and lyeth after their owne description almost foure square. On the West it is separated and secure from vnneighbourly neighbours, by a sandie wilderneffe; on the North, by a wall, which Nature hath partly framed of high mountaines, and Art hath supplied with the labour and industrie of men. It is diuided into fifteene Prouinces; sixe whereof border on the Sea, *Catar*, *Foquien*, *Chequiam*, *Nanquin*, *Xantum*, *Paquin*: the other nine be in-land, *Quin*, *Huquiam*, *Houan*, *Xiensis*, *Xanfi*, *Suchnon*, *Queichen*, *Iuman*, *Caansis*. Some reckon these names somewhat differently. The King holdeth his Court in Paquin; his predecessors, before the Tartarian conquest of this Countrey, are said to haue resided in Nanquin, or (according to the more ancient writers) in Quinsay. *Pantogia* reporteth his owne iourney from Macao to Paquin, the space of six hundred Spanish leagues (which the next way by land is reckoned 450.) in all that space travelling but one day by land, for shortning his way, otherwise all the way by water, caried in a Riuer, called of the Chinians a little Sea for the greatnesse, (being the greatest which euer hee saw) abounding with Sea-fish an hundred leagues vp from the Sea, and after that in another Riuer of like bignesse, whose waters were thicke and miry, which they clarifie with allume; before they can drinke it: all the rest of the streames that he passed were made by mens hands about 200 leagues. These Riuers are abundantly stored with shipping, and from Nanquin to Paquin the space of three hundred leagues, it seemed to be, as it were, a continued street of Shippes: and though they came in the morning betimes to Nanquin, yet were there the same houre about fise hundred saile of Vessels, vnder saile readie to enter, which were laden with provision for the Citie. The Kings Shippes in that Region about Nanquin, are reported to be about ten thousand, to carrie his tents and tributes, besides a thousand saile belonging to private men. The Ships wherein the *Mandarines*, or Magistrates and Officers are carried, are not inferiour

a *Ptol. Geog. l. 7.*  
 Cap. 3.  
 b *Esaie. 49. 21.*  
 c *Ofor. in parap.*  
 d *Iun. Annot.*  
 e *Scal. Cau.*  
 f *Ag. l. 3.*  
 g *Pierre du Larric*  
 h *vic. l. 4. del. bi-*  
 i *flore des Indes*  
 k *Orient. cap. 17.*  
 l *d. Gotard. Ar-*  
 m *thus hist. India*  
 n *Orient. C. 49.*  
 o *e. lac. Pantog.*  
 p *China Mappe.*

in sumptuous stateliness to the Shippes Royall in Europe, and some exceeding them, having parlours, large halls, and many windows with silke Curtaines, and curious painted without enuironed with galleries: the height as of high houses: and painted within and without, with a certaine liquor made of a gumme called Claren of shining brightnesse and long continuance, besides great store of carued workes. *Escallanta* and *Gaspard de Crux* report a Proverbe of the Chinois, that their King is able to make a bridge of Shippes from China to Malaua, which is neere five hundred leagues. They haue so great store of timber, that a Ship may there bee built for a fourth part of the which it will here cost. The Riuer is no lesse adorned and beautified with Cities, Townes, and Villages, so many, as that in all this way being neere or against one they had alway fight of another: and so great, that sometime they sayled two or three houres alongst the walles of some Citie. Their Townes and Cities haue high walles.

They haue (as *Barros* numbred) 244. Cities of name, dignified by the title *Fa*, *Antonie Dalmida* reckoned 150. and as many Townes, or smaller Cities enclosed *Cben*, with their seuerall iurisdiccions: A third sort called *hien*, as great as the meaner Cities in Spaine, about 120. Two sorts of Castles both for fortification and habitation with priuiledges also of market, the greater sort named *Huy* 293, the lesse of greater number 2593. Their Villages are innumerable. In each Citie is an Officer that hath charge of the wals, whereby they are kept faire and strong: and for further beautie, besides commoditie of shadow, they plant trees at their dores, which continue green all the yeare long. The Cities generally are like one another, except in greatnesse.

The streets are strait, yielding prospect from one gate to another, Canton is accounted the least of the Metropolitane Cities: it hath on one side a great navigable River, elsewhere enuironed with a deep Trench filled with water which is navigable also: the wals haue 83. Bulwarkes: the streets so broad that tenne men may ride in front, and paved, adorned with many triumphant Arches, and shops on both sides: the bridges there and elsewhere in the Kingdome are many of large free stones very costly, the high wayes very stately which leade to the Cities: and the Kings houses for the publike Officers very magnificent after their manner. Such was the plentie and abundance, that in this one Citie were spent euery day betweene five and sixe thousand Hogges, and betweene tenne and eleuen thousand Duckes, besides a great number of Kine, Birds, Hens, Conies, Frogs, Dogges, Fish of many sorts: and yet the most chief meat of the Chinois is Rice boyled with water.

Nanquin standeth in two and thirtie degrees, and is eight or tenne leagues from the Sea, with a River leading thither. <sup>a</sup> It hath three faire bricke wals, with large & strong gates. The streets are of two leagues, or of two and a halfe in length, wide, and paved. The compasse is at least 11. or 12. leagues, and containeth by coniecture 20000 houses, and (according to all the opinions of the Iesuites there abiding) equalling, or exceeding in people foure of the greatest Cities in Europe. There are diuers other Cities within a dayes iourney hereof, which are great and famous for traffique, of which *Hancheum* and *Sucheum* are chiefe, which are of the Chinians called Paradise, for the plentie of all things. *Sucheum* is as Venice in situation, hauing her streetes part by water, and part on land; so rich in traffique, that the China-bookes doe reckon twelue millions of reuenue to accrew from hence to the Kings coffers: and he that seeth these Cities (saith the Iesuite) will beleue those reports.

To stay heere awhile, That <sup>b</sup> *Quinsay*, whilome the Royall seate of the Kings of *Mangi* (as *Venetius* recordeth) now supposed to be swallowed vp with some Earthquake, or in *Bellona's* all-consuming belly deuoured, may seeme to bee heere sayled from the graue: the watery streetes; the trade and reuenue, exceeding alone (if some account truly) any one the richest Kingdome in Europe: the situation in the midst of China, and neere to the Sea; the signification, *Quinsay* being interpreted, *The City of Heaven*: and so is *Suntien* (in the discourse <sup>c</sup> of this Kingdome, written by *Mendoza*) said to signifie. All these reasons doe moue me to coniecture, that *Quinsay* is now by euerfion of Earth-quake, Warres, or both, and by diuersion of the Court from thence, conuerted into this smaller *Sucheum*, the name also a little inuer-

*Escallanta*, c. 8.  
& *Gaspard de Crux*.

a *Pantogia*.

b After I had written this, I was further confirmed in my opinion by the relation of the Citie of *Quinsay*, largely written by *Contugo Cota* in la. 4. parte del *Thesoro politico* c. 47. who is of the same mind.  
c *Botero Relat.* part 2.  
d *Lib. 1. Cap. 8.* *Iuan. Mendez*.



Indremaying as diuers languages and dialects will differ, almost the same. Or perhaps tokening with so long warres (began in the time of *M. Paulus*, and continuing in the dayes of our countrey-man *Mandao*, almost an hundred yeares after, both of them serving the great *Cau* in those warres) *Quinsay* at last, after so long and tedious consumption, died, and bequeathed what remained those spoyle of her land-greatness, unto *Nanquin*, of her sea-weasures, unto *Suebeum*, both succeeding, but not together equalling (that wonder of the world) *Quinsay*, bent compassing an hundred miles, and euery thousand bridges, fikreene hundred thousand households, which the country choynge (then the much part of the Kingdome of *Mangi*) yeelding fixteene millions, and eight hundred thousand ducats of golde, besides fixte millions, and foure hundred thousand ducats for the custome of salt, in yearely renenue to the great *Cau*. Well then may it befeeme *Suebeum* and *Nanquin*, both to haue risen out of the ashes of such a Phoenix. Hereto agreeth the report of *Nicolo di Cami* (who was there about the yeare 1440.) that the King had then built *Quinsay* anew, thirtie miles circuit. But it is fiftie to *Panagra*.

1 *M. Paulus*  
lib. 2. cap. 68.

These Cities of China want that elegance and magnificence, which stately Temples, and sumptuous building, doe afford vnto our Cities of Europe. Their houses are low, without the ornament of Porches, Galleries, Windows, and prospect into the streets. Besides these habitations, they haue many which dwell not on land but in their ships. For their shipping is of two sorts, one for saile, another for habitation also, these also meanly or fairly, according to the wealth of the owners. In the one side they carrie their families, in the other side their passengers. Many Barques are as dwelling houses by the way, and likewise as shops of Merchandize. Many of the poorer water-dwellers get their liuing by labour on land: their wiues ferrie ouer passengers and vse means to get Fish. They bring vp thousands of Duckes, hatched with artificiall heat in dung, which hauing fedde with a little rise in the morning, they put out at a dore into the water, which presently swimme on land, and eate the weedes which grow among the rice (these weeders thereby procuring some wages of the husbandmen to their owners) and at night are called home with a Tabor, each resorting to their owne Barque. They haue certaine Sea-crowes or Cormorants, wherewith they fish, tying their gorges that they cannot swallow the fishes which they take, till their Masters turne being serued, they are suffered to hunt for themselves.

In the Winter they haue store of yce and snow, whereby the riuers are frozen euen about *Nanquin*. They haue abundance of all things necessarie to the life of man, fruits, flesh, and fish, with prices correspondent. They haue two, and somewhere three harvests in the yeare. Few Mountaines, but Plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but sparingly. Their drinke (be it water or wine) they drinke hot, and eate with two stickes of *Iuorie*, *Ebonie*, or like matter, nor touching their meat with their handes; and therefore little naperie serueth them. Their warme drinks and abstinence from fruits, are great preseruatiues of their health, which for the most part they enioy. The Chinians haue thin beards (not aboue twentie haire) short noses, small black eyes, long garments with wide sleeves; and, if they would resemble a deformed man, they paint him with short habite, great eyes and beard, and a long nose. They are white, but not so much as in Europe. The men as well as women, suffer their haire to grow long, colour it, and gather it into a net or cule on the top of their heads: those which are unmarried weare their haire curled on their foreheads. Their salutations are tedious, we will therefore but salute them. In entretyning a friend they ioyne both their handes, and holding them vp, bend their bodies to the earth: after other officious ceremonies, they offer him *Chia* to drinke, which is the water of a certaine hearbe of great price, and may not be omitted, with other iunkets. Except there be great familiarity, hee which will salute a friend must send a letter before for his harbenger, to signifie his affection towards him, with termes answerable to his estate. He is hereby warned to prepare himselfe for entertainment, clothing himselfe with apparell for that purpose, as must the guest also. If they were vnknowne to each other, they prostrate themselves, and knocke the ground diuers times with their foreheads. If they send a present, they send withall a letter, containing

m *Anth. Des-*  
*meida.*

\* Of the wholesome and vse of warme drinks, see *A. Pe. si. del ber caldo.* in Description of the Chinois.

saying an Inuentory of the things sent, with termes very officious; which he must answer with another letter of thanks, and a present of like or greater value, besides a recompence to the messenger. Their partings from each other are as full of ceremonie. In their feasts, they set each guest two Tables, one furnished with flesh and fish, the other with fruits and junkets. They send a *Pattis* or letter sixe or fixe dayes before to invite them; and he which cannot come, with another letter must excuse himselfe. On the day, with the first light he sends new invitations, and again a little before the time, or else his guests will not come. Much curtesie is in the meeting, exceeding much straining and striving about the place of sitting, as much solempne ceremonie in eating, as if they were bidden to be witnesses of their hosts ostentation, to view and a little to taste his meats: but after sixe houres spent in this banquet, they may goe home to fill their bellies. In this officious trifling the Chinois spend a great part of their liues; but especially at the beginning of the new yeare fiftene dayes together, and at their birth dayes. Their women keepe home very closely, very rarely going forth to see their mothers, sisters, or some of their neere kindred: otherwise neuer; except the poorer sort, which sometime are scene by the way, appparelled in short habite, somewhat like the men in these parts. The Chinois couer their heads when they come before their betters. They buy and sell not with golde, but siluer, and that not coined; but every one hath his scoles with him to the Market to weigh his siluer: and they are very subtil and deceitfull, if men be not very warie. Things are there exceeding cheape: a hundred pound of sugar may be bought for nine or ten fixe pences; and other things proportionable: so that though there are none rich, as we interpret the word in Europe, for such and such revenues; yet this cheapenesse doth recompence that other defect. They haue Artificers of all trades; and in idleness none may liue. The impotent are well provided for in Hospital. They haue no gentlemen, but every man is a Plebeian vntill his merits raise him. Preferrment is achieued onely by learning. This maketh them generally studious. Their letters are not reduced into Alphabeticall order, nor are properly letters, but characters, whereof they haue some thousand; and therefore in that they faine not difference of syllables, but of sence, in diuers languages, yea, in Iapon &c, their writing is vnderstood, not their speaking. Their paper is like a thins transparent parchment, and beareth inke but on one side. Their writing is downwards, not side-ways, as ours, and with pensils. They haue in ordinary and daily vse eight or ten thousand of those characters. Their words are monosyllables, as are also their surnames, of which they haue not aboue three hundred in that world of people. Rhetorique is the only science which they syme at; for he obtaieth places of honor, which can most fitly place his wordes, and most eloquently write of the subiect propounded. Their printing is not by composing the letters, as with vs; but (as in Maps or the like pieces is here vsed) they make for euery leafe a Table or boord, with characters on both sides; which seemeth very laborious, and yet their bookes are very cheape. They print also white in blacke more artificially then in Europe, hauing to that end characters of stone, the letters not being therein set backward, that in the impression they may appeare forward; but in the stone and paper both alike: laying the paper on the stone, and gently pressing it into the prints thereof.

They haue not publique Schooles, but in the Cities are publique trials or commencements euery third yeare, whether these Probationers resort, and are examined, and are accordingly preferred. They haue three degrees: 1. Graduates of the first degree are called *Sinsai*; of the second, *Quingiu*; of the third, *Chinzu*. Euery Citie yeeldeth tryall for the first degree. For the second, onely the Metropolitan Citie of the Prouince; whereunto they of the first degree do resort euery third yeare, and in a publique house, doe the second time make an Oracion, of some obscurer theme then the former. There are such multitudes of them, that some are sometime killed in the entrance of that their Commencement-house. For the third degree, they are examined onely at the Court the third yeare after. And out of this Order are taken their *Mandarins* or Magistrates after some studie in the law of the Land. While they are writing their Probationary Themes, they are shut vp, with one to attend them foure and twenty hower, with pen, inke, paper, and candle, and hauing subscribed their names, certain

Registrars

o Pantogia &  
Mendrea. c. 4.

p Yet the Iap-  
ponites haue  
another kinde  
of writing vn-  
knowne to the  
Chinois.

q Descrip. Mar.

Registers copie the said Orations, without setting to the Authours names; and then sale up their first patternes. Those namelesse copists are by appointed Officers examined, and those chosen which they approve for best: the names and Authors are known by comparing these copies with the printipall. In the first degree they obtaine certaine immunities to themselves and their familia; provided that he proceed in his studies, or else they will degrade him. He that hath obtained the third degree of *Loytia* (as some recite it, or as we may stile it; *Doffor*) writes it vp over his doores, that all men may honour his house: and this is the highest Nobilitie whereto they can ascend. To the elder brother of these fellow-commencers (which can be but three hundred and fiftie at once) is a triumphall Arch erected, besides other solemnities. They haue books, written by certaine wise men or Philosophers, two thousand yeares since, or more, of Politicall and Morall Philosophie; the Authors wherof they honour for Saints; especially one *Confucius*, to whom the *Mandarines* doe therefore once in the year offer sacrifice, and the Kings doe honour his posteritie vnto this day. And hee alone in the path and weight of his Sentences may be compared to *Plato* or *Socrates*; though farre short of their elegant and eloquent phrases: Poetrie, Painting, and Musicke, are amongst them commendable qualities: but they are not so expert in them as men in these parts. They know little of the world but their owne Kingdome, which they commonly call the world. When they saw a Map of the World, which the Iesuites had, they were much little astonished to see it so great, & their Kingdome so little, which they thought had bin the one halfe thereof. Of God and heavenly things they know nothing. They had thought, that none had bookes and letters but themselves. The names of some of their Authours in the Mathematickes, with their opinions, and the manner of their Epistles, is expressed in the letter of *Thaiso* to *Ricci*, extant amongst the Iesuites Epistles. Their learning is not so exceeding, as the first Chinitian relations report; in the Mathematickes, and other liberal Sciences. The principall *Mandarines* admire the Iesuits in these things, who esteeme the greatest learning of the Chinois, after their valuation, to be nothing superiour to that of the Romanes, in the dayes of *Cicero*: (althought it cannot be denied, that Rome euen then approched neare her highest toppe of humane Science) It were an endlesse worke to recite the admirable things of this huge Kingdome: and therefore I reitit the Reader to those diuers Authours, which haue written Treatises of them.

*Loytia*, or  
*Louisa*.

*Thaiso*, pag. 912.

Yet out of these I hope the Reader will pardon mee, to obserue something touching their Politie and Gouvernement. This Kingdome is by themselves called *Tamen*, and the Inhabitants, *Tamegines*: *China* is a meere stranger in China. The King is absolute Monarch, and in reuenue exceedeth all the Princes in Europe, and Africke together: which ariseth out of that which is properly called *Census*, the poll-money of his subjects (paying three Mazes, or halfe ducats) exceeding thirtie Millions: and his Tributes, out of the profits of the earth, and their handicrafts, amounting to fixe and twentie millions after their owne bookes. His Customs in Canton (ont of the least Provinces) are neere eight millions. *Pantogia* summeth the whole at a hundred and fiftie millions. His expences are exceeding great; all the *Mandarines*, Eunuches or Courtiers, Souldiers, Hospitals, and Priests receiuing Stipends out of his Exchequer. The Kingdomes adiacent are willingly refused of this King, whose predecessors sometime possessed, after freed them, as bringing more burthen then profite: which of late appeared in *Corea*, which the Iaponites invaded, the Chinois defended, as abutting on the Frontiers: but when the enemy left invading, the defender soone after voluntarily relinquished these new subiects. The King hath one wife & many Concubines, whose children inherite, if the lawfull wife be barren: as euen now it happened; the present King (whose predecessor was named *Vanlin*) being the sonne of a Concubine, as his apparant heire also is. These women are so straitly kept, that they are neither suffered to goe abroad, nor to speake vnto their kinsfolkes, which likewise receiue no increase of honour or authoritie by their kinsfowmens aduancement. His Courtiers are Eunuches, whom their poorer parents haue gelded in their youth, in hope of this Court-preferment, where after they are admitted by that *Mandarin* appointed to this office, they are trained vp vnder elder Eunuches to be made seruiceable. Of this droffe of man-

*Perrera*.

*Census*;

*Tributum*;

*u Vestigali*;

*x Ann. Dom.*  
*1602.*



y Pandia.

mankinde are supposed to be in the Court sixeene thousand. This King is esteemed more tyrannicall then his predecessors; neither doth hee euer come abroad as they were wont once in the yeare, to sacrifice in the Temple sacred to heauen and earth. His Pallace is farre more spacious, but not equall in workmanship to those in Europe. It is compassed with a triple wall, the first whereof might insure a large Towne. Here besides the many lodgings of the Euntuchs, are hills, groues, streames, and other things of pleasure. The Iesuite our Author saith, that he passed eight huge Pallaces before he came to the lodgings of those Euntuchs which were appointed to learne how to order their Clockes or Watches, wherewith they had presented the King: and there were as many beyond. And ascending vp a Tower, he saw trees, gardens, houses, exceeding all that euer he had seene in Europe, who yet had bene in many the most sumptuous buildings therein. Within the third wall is the King, with his women, children, and such sergants as are thither admitted. When the heire apparant is proclaymed, all his other sonnes are sent away soone after, and confined to certaine Cities, where they nothing participate in affaires of State: otherwise are honoured as the Kings kindred, living in pleasure in their Pallace-prisons, vnto the third and fourth generation. The Kings title is, *Lord of the World, and Sonne of Heauen*. Their Histories mention some of their ancient Kings very vertuous, which worshipped no idols; but only him which made heauen and earth: and when their owne sonnes were unworthy, preferred to be their successors, such as they deemed most vertuous. The King that expelled the Tartars, about two hundred yeares since, established this their present Politie (which his posteritie still continue) casseling all the ancient Nobilitie and Magistrates, that none is now great but the King. Neither is any meanes of greatnesse left to any, the royal kindred nor dealing with affaires of gouernement: the gouernours neither inheriting their offices, nor leauing eyther place or name of gentrie to their families. And those which haue command of the souldiers, pay not their wages; nor haue the Treasurers command of their persons: and their employments are (out of their native) in some remoter Prouince.

The *Mandarines* haue their habite (both in attire and language) in their iudicial proceedings peculiar. Of these *Mandarines* (to omit them which are officers in each Citie) there are three principall in each Prouince. The first hath to deale in cases criminall, and is called *Ganchan*: the second is the Kings Fosterer or Treasurer, and is called *Puchinfa*: the Lieutenant for the warres, named *Champin*. These all are in subiection vnto the *Tutan* or Vice-roy of the Prouince. All these Magistrates beare office three yeares together, chosen alwayes out of other Prouinces, to auoyde corruption. They haue an annuall officer called *Chaien*, who maketh inquisition of all crimes, both of priuate persons and Magistrates themselves. When the King preferreth any to the dignitie of a *Mandarine*, or to a higher office, their custome is to put vp a libell or supplication, inferring their insufficiencie, with many modest refusals: yet loth to be beleued, and that the King should accordingly refuse them; as sometimes (against their will) he doth, and certainly would, if this officious forme of deprecation be omitted by them. Notwithstanding all prouisions to the contrarie, they are couetous, cruell, and exceedingly addicted to bribes: and where they finde not (as it often happens) they make lawes, sometimes contrary to others, alway for their owne will and aduantage.

None may execute the sentence of death, but by special commission from the King. And therefore the Malefactors are consumed in the prisons. But they haue authoritie with certaine Canes to beate men on the legges, in such terrible crueltie, that a few blowes may eyther lame or kill the partie. And therefore no King is more feared then these *Mandarines*, who goe (or are carried rather) on mens shoulders in sumptuous chairs (such is their fashion) attended with fiftie or three score Sergeants going before them, two and two in a ranke, armed and furnished with Halberds, Maces, Battle-axes, Chaines, and these Canes: some crying to giue way, wherewith and the noyse of those Chaines, and Canes, both men and dogges, with mute silence giue place. In the midst of their Cities are Pallaces of the Kings for these officers to reside in. In Paquin and Nanquin the multitude of these Magistrates is incredible, one of these Cities con-  
taining

tying more then two thousand and five hundred, as many as some where are of Citizens. These all twice a day heare causes, and execute Justice. In Paquin are six *Mandarines*, Presidents of so many severall Councells. The first of these is called the heavenly *Mandarine* for that his most ample power, which entreateth with the King for the present, degradation, or correction of all the *Mandarines* in the kingdom: for not one of them is there whose office is not by his Maiesty confirmed or abrogated. The second is Master of the Ceremonies, both in humane magnificence and diuine sacrifice. The third is head of the Councell of warre. The fourth is chiefe Treasurer. The fift is Surveyor, and Procurer generall of the Kings buildings in his Pallace, in the walls of Cities, and such like. The last dealeth as chiefe vnder the king in causes criminall. These six are inferiour to one order of *Mandarines*, which are of the kings Priuie Councell. These Magistrates are no way comparable in wealth to the Nobles in Europe: Their sentence against guiltie persons is without solemne furniture of words; as, Let him haue twenty strokes more or lesse, which by those Canine Cane-men is suddenly executed, the party lying grouelling on the ground. These Canes are cleft in the midst, three or foure fingers broad: twentie or thirtie blowes will spoile the flesh, fiftie or threescore will aske long time to be healed, an hundred are vncurable. They vse also the Strappado, beating them vp and downe by the armes with a cord. They be about measure patient in hearing causes: and their examinations are publique. Condemned persons haue a pillory-boord fastened about their neck, and hanging down before them to the knees, in which his felony or treason is exprest; which boord neither suffereth them well to sleepe or sleepe, and in fine killeth them. There be in euery Metropolitane Citie foure principall houses, for those three officers before mentioned; the fourth for the *Taisso*, wherein is the principall gaole or prison, walled about high and strong, with a gate of welle force: within the same are three other gates before you come where the prisoners lie, in the meane space are such as watch and ward day and night. The prison within is so great, that in it are streets and market-places, and neuer voyde of seuen or eight hundred men, that goe at libertie. In Canton alone are said to be 15000. prisoners: & in this and euery other Metropolitane Citie, thirteene prisons, six of which are alwayes possessed, or doe possesse rather, those which are condemned to death. In euery of them are a hundred souldiers, with their Capitaine to keepe them. The offenders are allowed to worke in the day time for their liuing; for little almes are giuen in China, and but a litle Riee allowed them by the king. Such prisoners as are in for debt haue a time appointed for payment: at which if they faile, they are whipped, and a new time assigned: and so they proceed til the debt be paide, or the debtor dead. If any man remoue his dwelling from one place to another, the neighbours cause a Cryer to proclaim it with ringing of a Bason, that his creditors, if he haue any, may come to demand their debts, which the neighbours if they neglect this duty, are charged with. Executions of deathly sentence are seldome, and that with many ceremonies. Thus it comes to passe, that of whippings and imprisonment there die thousands yearly. But by following *Perera* (sometime a prisoner there) into his prison and others, I finde my selfe almost imprisoned, and therefore will flee hence into their Temples, and there take Sanctuary. Here they deale as madly with their Gods, as there with their men.

## CHAP. XIX.

*Of the Religion used in China.*

**H**ow much the greater things are reported of this so large a Country, and mightie a kingdom, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarce a Christian, who amongst so ample reuenues, which that king possesseth, payeth eyther heart or name, vnto the King of Heauen, till that in so huge a vintage, the Iesuites of late haue gleaned a few handfuls to this

pro-

a *M. Polo* saith that in *Zipangu* (or *Lapon*) they called it *Cia*.

*Longobard* saith that the *Mandarines* called the countrey about *Canton* *Mangines*, that is, Barbarous, rude, and vnciuill; as, farre from the cities royall.

b *Gi. Bor. Ben.*  
c *M. Polo*.

d The name signifieth a hundred cities.

e *Odericus ap. Hak.*

f *Nic. di Conti ap. Ramus.*

g *Gotar. Artibus ap. 52.*

profession. *M. Paulus, N. di Conti*, and *Odericus* call this countrey a *Mangi*, which somewhat better agreeth with *Tamen* and *Tamegine*, as *Perera*, or *Tangia*, as *Escalante* saith they call themselves, then *China*, which they thinke from the neighbour countrey of *Cauchin*. *China* was applied to this. It had (after *Paulus*) twelue hundred Cities, after *Odericus*, two thousand, and yet both they describe another large countrey of *Catay* more Northerly, that here againe we may prevent such scruples. Their Religion was then, and continueth still (though with some alteration) Idolatrous or *Bonike*, and it is thought that a great part of Asia, especially the Islands as farre as *Zellu*, and euen to *Madagascar*, borrowed some of their superstitions from hence, as hath they sometime payed their tribute, vntill a fullnesse and feare of surfeit caused the *Chinois*, as you haue heard, to let themselves blood, and willingly to relinquish all that which they doe not now enioy. They were before the Tartarian Conqueste *gentes Astrologie*, and obserued natiuities, and gaue directions in all matters of weight. These *Astrologers* or *Magicians* tolde *Farfur* the King of China or *Mangi*, that his Kingdome should neuer bee taken from him, but by one which had a hundred eyes. And such in name was *Chinsanbaian* the Tartarian Capitaine, which dispossessed him of his state, and conquered it to the great *Can* about 1269. This *Farfur* liued in great delicacie, nor did euer feare to meete with such an *Argus*. He brought vp yearly two hundred thousand Infants, which their parents could not prouide for: and every yeare on certaine of his Idol-Holy-dayes feasted his principall Magistrates, and all the wealthiest Citizens of *Quinsay*, ten thousand persons at once, ten or twelue dayes together. There were then som few Nestorian Christians; one Church at *Quinsay*; two at *Cinghianfu*, and a few others. They had many Idol-Monasteries. They burned their dead: the kinsmen of the dead accompanied the corpse, clothed in Canuas, with musick and hymnes to their Idols: and when they came to the fire, they cast therein many papers, wherein they had painted Slaues, Horses, Camels, &c. as of the Cathayans is before reported, to serue him in the next world. They returne, after their funerall rites are finished, with like harmony of instruments, and voices, in honor of their Idols, which haue receiued the soule of the deceased.

*Odericus* affirmeth that at *Kandou* or *Zanon*, he found two Couents of Minorite Friars, and many Monasteries of Idolaters, in one wherof he was, in which (as it was told him) were three thousand Votaries, and a hundred thousand Idols. One of those Idols (lesse then some others) was as bigge as the Popish *Christophier*. These Idols they feede every day with the smoake of hot meates set before them: but the meate they eat themselves. At *Quinsay* a Chinian conuert ledde him into a certaine Monastery, where he called to a Religious person, and said, This *Raban Francus*, that is, this Religious Frenchman cometh from the Sun-setting, and is now going to *Cambaleh*, in pray for the life of the great *Can*, and therefore you must shew him some strange sight. Then the said Religious person tooke two great baskets full of broken reliques, and ledde him vnto a little walled Parke, and vnlocked the doore. Wee entered into a greene, wherein was a Mount in forme of a Steeple, replenished with hearbes & trees. Then did he ring with a Bell, at the sound whereof many creatures, like Apes, Cats, and Monkeyes, came down the Mount, and some had faces like men, to the number of foure thousand, putting themselves in good order, before whom he set a platter, and gaue them those fragments. Which when they had eaten, he rung the second time, and they all returned to their former places. I wondred at the sight, and demanded what creatures they were. They are (quoth he) the soules of Noble-men, which we here feed for the loue of God, who gouerneth the world. And as a man was honourable in his life, so his soule entereth after death into the body of some excellent beast, but the soules of simple and rusticall peop'e possesse the bodies of more vile and brutish creatures. Neyther could I dissuade him from the opinion, or perswade him that any soul might remaine without a body.

*Nic. di Conti* saith that when they arise in the morning, they turne their faces to the East, and with their hands ioyned say, *God in Trinity keepe vs in his Law*.

Their Religion at this time is Idolatrous and Pagan, wherein the common people are & somewhat superstitious; but the King himselfe and the *Mandarines*, as seeing the



the vanitie thereof, and not able to see the truth, are in manner irreligious and profane: they first worship that which is *Nothing in the world*, and these finde nothing in the world, but the world and these momentany things, to worship. Yet doe they acknowledge a Deitie of the Heauen and Earth, whereof the former Kings haue beene more superstitiously obseruant: and this King also, when as some few yeares since his Pallace was fired with lightnings, being guiltie of his owne vnworthinesse, he commanded his sonne to pray vnto heauen for reconciliation. And although <sup>b</sup> the Mandarines confine their happinesse with their liues, yet some of them are found admirable in their gratitie and constancie of resolution. This appeared lately, when as the King, in loue of his second Wife or Concubine, would haue preferred her sonne to the title of Prince, and hope of succession, neglecting the elder, which was the sonne of her, who among his women had the fourth place, contrary to the lawes and customes of China: they all assembled together, and presented a Petition to the King, That forasmuch as he would not be admonished to obserue their aunient lawes in proclaiming the lawfull heire apparant, that hee should seeke him new Officers, and for their partes they resigned their Mandarin-robres; which the King (relenting) caused them to resume, with promise of satisfaction to their demaund. There haue not wanted of them which haue publicly in writings (after their manner) expostulated with him of his vnjust courses: and one on this sort, *Although, O King, I know the Gibbet is already pitched for mee, and the fire kindled to burne mee, yet will not I cease to reprehend thine inuuries and publique enormities.* Amongst all their Idols, <sup>i</sup> they obserue with great reuerence *One*, which they paint with three heads, continually looking each on other. Others they haue resembling the pictures of the Apostles. These were the Philosophers we spake of, whereof three are principall, *Confusius*, *Xequiam*, and *Tanzu*. The first is in first and chiefe account for the inuention of part of their letters, for his holinesse, and for his bookes of morall vertues. Vpon the dayes of the New and full Moone, <sup>k</sup> his Disciples which are in manner all their men of learning, Mandarines and Students, doe assemble themselues at the common Schoole or Commencement-house, and before his Image (which is worshipped with burning of Incense and Tapers) they doe bow their knees thrice, and bend their heads to the ground. The followers of the second are called *Cen* in China, and in Iapon *Bonzi*, which shauet their heads and beards, and doe for the most part inhabite the Temples of *Xequiam*, or of other Saints of that profession, rehearsing certaine prayers after their manner on bookes or beads, and haue some inckling of the life to come, with rewards answerable to the well or ill spent life. The third sort, which follow *Tanzu*, differ in their long haire, and some other ceremonies from the former, but they both liue in great contempt, as men vnlearned and ignorant, and are not permitted to sit beside the Magistrates, but kneele before them, and are subiect to their punishment no lesse then the Vulgar. They weare on their heads a Tyre like to a Miter (saith <sup>l</sup> *Nuannes*: ) twice was I at Canton, and could finde none of them which could so much as teach mee their owne mysteries. *Confusius* his precepts prescribe *the light of Nature* as guide, ascribing much to the heauens, to Fate, to the worshipping their forefathers Images, without mention of other God in other things approaching neere to the Truth.

<sup>m</sup> On the said Holy dayes of the new and full Moone, a little before Sunne rising, in all the Cities of this vast Kingdome, and in all the streetes thereof, at one and the same houre, they make publication and proclamation of sixe precepts: first, Obey thy Father and Mother: secondly, Reuerence thy elders and superiors: thirdly, Keepe peace with thy neighbours: fourthly, Teach thy children and posteritie: the fift enioyneth euery one to discharge his office and calling: the last prohibiteth crimes, as Murther, Adulterie Theft and such like. These things doe their Mandarines cause to be obserued; otherwise Atheists, not hauing reason or reasoning of the immortallitie of the soule, and future rewards, which yet some of their bookes and pictures of their *Pao* or God, resembling those infernall torments, might learne them. Both Mandarines and others haue many Images in their houses, to which they sacrifice. But <sup>n</sup> if they obtaine not their requests, they will whip and beate these Gods, and then set them againe in their places, and with new Incense seeke their reconciliation, renewing their prayers,

<sup>b</sup> *Pantog.*

<sup>i</sup> Discourse of China. l. 2.

<sup>k</sup> *Dialog. Mar.*

<sup>l</sup> *Melchior Nuannes.*

<sup>m</sup> *Nic. Longobard.*

<sup>n</sup> *Admiranda Reg. Sin.*

o *Maffau* 1. 6.  
Disc. of China.

and their stripes also, if their prayers be reiected. And in a word the Mandarinés are the Gods (or Diuels rather) whom the people most feare, as dreading blowes from them, which they themselues at pleasure can and doe inflict on the other. This God-bearing they vse with Lots. ° For when any is to vndertake a journey or any matter of weight, as buying, lending, marrying, &c. They haue two stickes flat on the one side, otherwise round, as bigge as a Walnut, ryed together with a small thread, which after many sweet Oraisons they hurle before the Idoll. If one or both of them fall with the flat side vpward, they reuile the Image with the most opprobrious termes: and then hauing thus disgorged their choller, they againe craue pardon with many fawning promises. But if at the second cast they finde no better fortune, they passe from wordes to blowes, the deafe God is hurled on the earth into the water or fire, till at last with his vicissitude of sweet and sowre handling, and their importunate reiterations of their casts, he must needes at last relent, and is therefore feasted with Hennes, Musicke, and (if it be of very great moment, which they consult about) with a Hogges head boyled, dressed with hearbes and flowers, and a pot of their wine. They obserue another kinde of Lots, with stickes put together in a pot, and drawing out the same, consult, with certaine booke they haue, of their destinie.

p The picture  
of our Lady, &  
her blessed  
Sonne.

But to returne to their varietie of Idols. Frier *Gaspar de la Cruz*, being in Canton, entred a certaine Religious house, where he saw a Chappell, hauing therein, besides many other things of great curiositie, the Image of a woman, with a child'e hanging about her neck, and a Lamp burning before her. The mysterie hereof (so like the Popish *mysterie of iniquitie*) none of the Chinois could declare. The Sunne, the Moone, Starres, and especially Heauen it selfe, are Gods of the first forme in their Idoll schoole. They acknowledge *Laocou Tzantey*, the Gouernour of the great God (so it signifies) to be aternall and a Spirit. Oflike nature they esteeme *Cansay*, vnto whom they ascribe the lower heauen, and power of life and death. They subiect vnto him three other spirits, *Tanquam, Teyquam, Tzumi-quam*: The first supposed to be Authour of crime, the second of humane Natiuitie, Husbandrie, and Warres; the third is their *Ser-Nesune*. To these they offer victuals, odours, and Altar. clothes; presenting them also with Playes and Comedies. They haue Images of the Diuell with Serpentine lockes, and as deformed lookes as here he is painted, whom they worshippe, not to obtaine any good at his hand, but to detaine and holde his hand from doing them euill. They haue many hee and shee-Saints, in great veneration, with long legends of their liues. Amongst the chiefe of them are *Sichia*, the first inuenter of their religious Votaries of both Sects; *Quannia* an Anchoreffe; and *Ngoma* a great Sorceresse. Frier *Matia*, in one Temple in *Uchao*, tolde a hundred and twelue Idols. In time of trouble they haue familiaritie with the Diuell, *Pedro de Alfaro* obserued, beeing in a Ship with the Chinois, in this sort. They cause a man to lie on the ground grouelling, and then one readeth on a booke, the rest answering, and some make a sound with Bells and Tabors. The man in short space beginneth to make visages and gestures, whereby they know the Diuell is entred, and then doe they propound their requests, to which he answereth by word or Letters. And when they cannot extort an answer by word, they spread a red Mantle on the ground, equally dispersing all ouer the same a certaine quantitie of Rice. Then doe they cause a man that cannot write to stand there, themselves renewing their former inuocation, and the Diuell entring into this man, causeth him to write vpon the Rice. But his answers are often full of lies. In the entries of their houses they haue an Idol-roome, where they Incense these Deities morning and euening. They offer to them the sweetest odours, Hens, Geese, Duckes, Rice, Wine; a Hogs head boyled is a chiefe offering. But little hereof falleth to the Gods share, which is set in a dish apart: as the tips of the Hogges eares, the bills and feete of the Hens, a few cornes of Rice, three or foure drops of Wine. Their bookes tell much of hell, their deuotions little. Their Temples are homely, and filthy: no Oracle is in any of them. They haue fables of men turned into Dogges or Snakes, and againe metamorphosed into men. And they which belecue the paines of hell, yet belecue after a certaine space, that those damned soules shall passe thence into the bodies of some beafts.

It were tedious to tell of their opinions touching the Creation. All being a rude and vnformed Chaos, *Tayn* (say they) framed and sealed the Heauen and Earth. This *Tayn* created *Panzon* and *Panzons*; *Panzon* by power of *Tayn* created *Tanhom*, and his thirteene brethren. *Tanhom* gaue names to all things; and knew their vertues, and with his said brethren multiplied their generations, which continued the space of nine thousand yeares. And then *Tayn* destroyed the world for their pride, and created another man named *Lorchiam*, who had two hornes of sweet sauer, out of which presently did spring forth both men and women. The first of these was *Alazan*, which liued nine hundred yeares. Then did the heauen create another man (*Lyziam* was now vanished) named *Asizion*, whose mother *Luzim* was with child with him onely in seeing a Lions head in the aire. This was done in Truchin, in the Province of *Sancan*; he liued eight hundred yeares. After this, *Vfao* and *Hantani*, and *Gehimsey* with his sonne *Sezonow*, and his nephew *Uasi* the first King of China (they say) were the inuentors of diuers Artes.

They haue many Monasteries of foure differing orders of Religion, distinguished by the seuerall colours of their habit, blacke, yellow, white, and russet. These foure orders are said to haue their Generals (whom they call *Tricon*) which reside in *Piquin*. These ordaine Provincials, who againe haue subordinated to them the Priors of *Seu*, all houses or Colleges, in those their houses acknowledged chiefe. The General is clothed with silke in his owne colour, and is carried on mens shoulders in an luerie chaire by foure or sixe men of his habite. They liue partly of reuenues giuen them by the King, and partly by begging: which when they do, they carrie in their hands a certaine thing, wherein are prayers written, whereon the almes are laide, and the giuer thereby cleared of his mony. I should haue said of his sinne: They are shauen, vse beads, eate together, and haue their Cells, assist at burials, arise two houres before day to pray vnto the heauen and *Sinquian*, who (they say) was the inuenter of that their manner of life, and became a Saint, in which their deuotion they continue vntil break of day, singing and ringing of bells. Once, both the Friers which formerly, and the Iesuites which later haue bin there, affirme a great conformitie betwixt their and the Chinian ceremonies. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generals therewith) at their pleasure relinquish their vowe. The eldest houses may not enter into religion, because they are bound to sustaine their aged parents. At the admittance of any is a great Feast, made by their friends. At the lanching of any Ship, they dedicate the same to the Moone, or some Idol: and besides, there resort thither these Monkes, to make sacrifices in the poope, and reuerence the Diuell, whom they paint in the fore-castle, that he may doe them no harme. Else would she make an vnfortunate voyage. The religious men, as is said, are shauen, the people weare long haire, in combing whereof they are womanishly curious, these hoping by their lockes to be carried into heauen; the other, professing a state of greater perfection, refuse any such helpe. There be of their religious more austere, which liue (in desert and solitarie places) the liues of Heremites, with great abstinence and austeritie of life. They haue hills consecrated to Idols, whither they resort in heapes on pilgrimage; hoping hereby to merit pardon of their finnes, and that after their death they shall be borne againe more noble and wealthy. Some of these will not kill any liuing creatures, especially such as are tame, in regard of this their Pythagorean opinion of the transmutation or passage of soules into beasts. The Iesuites conuerted one man neere vnto *Nanquin*, which had thirtie yeares together obserued a fast, not strange among the Chinois, neuer eating flesh or fish, anthon other things feeding temperately. Vsurers are punished in China, with the losse of that money so employed.

Of their Priests is before shewed, that they haue both secular and regular: the one weareth long haire and blacke clothes, and hath priuate habitation; the other liue in Couents and are shauen. Neyther may marry, though both doe (and not here alone) fine worke. They much commend in their bookes the consideration and examination of a mans selfe, and therefore do esteeme highly of them which sequester themselves from humane societie to diuine contemplation, that (as they say) they may restore themselves to themselves, and to that pristine state, wherein the Heauen created them;

q Discourse of  
China, f. 2.

r It seemes  
that some Ro-  
mish Friers  
haue bene  
there of olde.

f Mass. f. 6.

r Jacob Anton.  
1653. Adm.  
Reg. Sinenfis.

u *malata* *lo* *oo*  
viss.

x Scalant. ap.  
Ortel.

y *Nk. Longobar.*



And therefore haue not onely Colleges of learned men, who leauing the affaires of State and secular distractions, do in private villages liue together, obseruing these contemplations with mutuall conferences: but euen women also haue their Nunneries, and liue a Monasticall life vnder their Abbesses after their manner: although euen such as are married liue closely enough; their feet to this end so straitly swaddled in their fasces, that they grow but little, (and to haue little feet is with them great commendation) whereby they cannot but famely walke abroad. And if any Widdow refuse a second marriage, she obtaineth hereby much praise and many priuiledges. Their *Bonays* are so little accounted of, that the Iesuites wearing their habite were little set by, and therefore taking the Mandarin-habite, were exceedingly honored of all sorts, as professors of learning.

*Pantologia.*

Many are the ceremonies which they there obserue in Funerals. As they honor their parents in their life time (being otherwise liable to grievous punishments, yea some of their Mandarins will sue for the Kings licence to leaue their publike function to give private and more diligent attendance to their parents) so after their death they moue three yeares in white Hats and garments. The first months they gird vnto them a rough vesture with a rope, like the bare-footed Friars. This is not onely obserued of the meaner sort; but the mightiest Mandarines, after newes of their fathers death, leaue their function, and in their private houses bewaile their losse. The wealthier keepe them aboue ground two or three yeares in a Parlour, fitted for that purpose, whither they daily resort vnto them, to salute them, and to burne Incense, and so mean before them. Sometimes also the *Bonays*, or Priests, resort thither with their Dirges and holy things. Their wiues, children, and neighbours come likewise to bewaile them. The Mandarines will not vse those things which before they did: nor the same apparell, household-furniture, salutations. They colour part of the paper in which they write, with another colour. They obserue not their wonted proper names, but call themselves otherwise, as *Disobedient*, or such like. Musicke is banished; the dyet is hard. When the corpse is to be buried, all the kindred come together, and assemble as many Priests as they can, which on muscalle instruments, and with their voices, tune their mournfull Dieties. The place whither the corpse is carried, is adorned with diuers Images. The Coffin is very large, the prouiding of which they commit to their heire, but themselves in their liues take order for the same, bestowing great care and cost for the best wood and workmanship which they are able to procure, therein spending sometime seuentie, eightie, or a hundred ducats. They holde it vntil they are to die before they haue prouided the same. They are no lesse curious for the place of their buriall, thinking that hereon dependeth the fortune of their posterity, and therefore sometime spend a whole yeare in consultation, whether it shall be toward the North, or some other Region. Their Sepulchres are in the fields, where they fortifie them, and oft-times resort thither to performe their obsequies. To be buried within the walls were a thing most miserable, neuer to be forgotten. And for some time after they will eate no flesh, in regard of that passage of soules before spoken of. This opinion is of more authoritie and credite with them then that of Hel or Hecate, although (as is said) their Bookes and Pictures depaint terrible things in that kinde. Others adde, that as soone as one is dead, they wash him, and clothing him in his best apparell, all perfumed, set him in his best chaire, and there all his neerest kindred kneeling before him, take their leaue with tears. They Coffin him (as before) and place him in a roome richly furnished, and couer him with a sheet, in which they put his portraiture. A table standeth by full of Viands, with Candles on it. Thus doe they keepe him fiftene dayes, every night the Priests executing their superstitious ceremonies, burning and shaking certaine papers before them. By the Sepulchre they plant a Pine tree, which is sacred, and may not be cut downe, nor conuerted to any vse, if the weather ouerthrow it. Their funerall pompe is in manner of Procession, with Candles carried in their hands. They burne vpon the graue many papers, painted with men, cartell, and prouision for his vse in the next world.

a Mass and  
Discourse of  
China, Escalen.  
14. c. 15.

The times religious are the new Moones, and full Moones (as yee haue heard) in which they make great banquets, and then also they muster their Souldiers, who

loot

Some may weare weapons in China. They solemnize also their birth dayes, whereunto their kindred doe resort of custome with presents, and receiue good cheare. The Kings birth-day is a great festiuall. But a New-yeares day, which is the first day of the new Moone in Februarie is their principall feast, and then they send New-yeares gifts to each other.

Their order for the poore may be a patterne vnto Christians: they suffer none to begge, nor to be idle. If any be blinde, yet he is set to some worke, as grinding in a Quene, or such like; of which sort (after *Bosman* account) there are foure thousand blinde persons that grinde still in Canton alone. If they be impotent, that they cannot worke, their friends (if they be able) must prouide for them; if not, they are kept in Hospitals, out of which they neuer passe, and haue all necessities prouided them by Officers appointed in euery Citie to this businesse. Common women are confined to certaine places, and may not goe abroad, nor dwell in the Citie, for infecting others, and are accountable to a certaine Officer of their euill earnings, which when they are old is bestowed on their maintenance. Their dwelling is in the Suburbes of Cities.

The Lawe of Nations is little respected in China. Embassadors are in manner imprisoned for the time of their abode, their affaires being intreated of by the Mandarines; who thinke no Nation worthy to deale with their King, in any equall termes of Embassage. *Petruus* the Portugall Embassador was imprisoned at Canton, and there died. Prouder people are not vnder heauen then they. Long nailes is an honorable signe, as of handes not employed to base and manuell labours. They thinke no bookes so learned as their owne, which their auncient men take paines to conue by heart, as boyes in Schooles, and their Professors do reade with subtile and curious exceptions, distinctions, and obseruations on the Text. They thought the Popedom most needes befall the Iesuites at their returne into Europe, for the learning which they had gotten in reading these Chinian Authors.

In their Temples they haue a great Altar, after the Dutch fashion, that one may go round about it. There set they vp the Image of a certaine *Louisa*. At the right hand standeth the Diuell (their *Veisous*) more vgly then amongst vs hee is painted: whom they worship with great reuerence that come thither to aske counsell, or draw lots. Besides these Temples, which they call *Meani*, they haue another sort, wherein both vpon the Altars and walles stand many Idols well proportioned, but bare-headed. These beare the name of *Omitsefon*; accounted of them spirits, but such as in heauen doe neither good nor euill; thought to be such men and women as haue chaste lyued in this world, in abstinence from fish and flesh, fed onely with Rice and Sallads. Of this Diuell they make some account: of these spirits little or nothing at all. They hold opinion, that if a man doe well in this life, the Heauens will giue him many Temporall blessings: but if he doe euill, then shall he haue infirmities, diseases, troubles, and penurie, and all this without any knowledge of God. They imagine also, that they which liue here well, presently after death shall become Diuels, if otherwise, that then this Diuell doth transanimate his soule (as is said) into a Dogge or other beast. And therefore doe they sacrifice vnto him, praying that he will make them like vnto himselfe. When a man lyeth on his death-bed, they set before him the picture of the Diuell, with the Sunne in his right hand, and a poniard in his left, and desire the patient to looke well on him, that he may be his friend in the future world. They liked the Christian manner of praying, and desired vs (saith *Perera*) to write them somewhat concerning Heauen, which wold to their contentation. They are great Sodomites, although they haue many Wiues and Concubines, which they buy of their parents, or in the Markets, in like manner as the Turkes. They are not by Law prescribed to observe this or that Sect: and therefore they haue many sects, some worshipping the Sun, some the Moone, some nothing: and all, what themselves best like, as is in part before shewed. They take their oathes (as here by kissing a booke) with thrice drinking of a certaine liquor.

*Antony Dalmeida* saith, That in saying Masse, they were so thronged with the people, that they were almost troden vnder foot. And of a Chintan Priest (contrarie to the zeale elsewhere in any Religion) they were invited to dinner, and rested together

b *Perera*.

c Discourse of China.

d G. B. blind persons in the Citie of Canton, set to grinde Rice.

e *Of. lib. 11.*

f *Gal. Perera. Confusius.*

g For he hath three Crowns on his head, & long hornes, clawes on his hands & feete, a dreadfull countenance and face vpon his bellie, and is set in a dark corner. *Arth. pag. 492.* The Romane *Veisous* also was pictured with hornes. *Rosfr. Antiq. Rom. l. 2.*

h *Linsibot. c. 23*

i *A. Dalmeida. 1586.*

gether with many other of their Priests that vsed them kindly. Amongst them he obserued, that the Diuell had taught them in many things to imitate the sacred ceremonies (it is the Iesuits phrase) of the Catholike Church. At Ciquon also (a Citie like Venice) they provided themselves of a house, on both sides whereof dwelt these Bonzi, or Chinian Priests, who vsed them gently, and daily resorted to them to heare their doctrine; and some of them desired Baptisme: so little is this Religion prized of the forwardest Schollers; and it seemeth, that many of them obserue their Rites rather of custome then deuotion. This I note by the way, lest these reports should seeme to contradict themselves, relating the deuotion, and manifold superstitions, and yet scorne negligence, Atheisme and Polytheisme, professed and practised in these large countries according to each mans choise. And as that Religion, which of the one sort is practised, is against the light of reason, that a man (as *Tertullian* saith) should be mercifull or cruell (as these Chinois are) vnto their Gods: so the other (and especially they which are most learned) neither hope nor feare any thing after death, and ascribe this vnto their happinesse, that they are not touched with such (as they suppose them) superstitious fancies. Yet euen they which ascribe no Diuinitie to their Idols, obseue their Countrey-customes of sacrifices and offering vnto them. Their Temples are not so sumptuous as some report, but meane, and meanely kept. They consult, not onely with their Gods (as you haue heard) but with their Wisards and Fortune-tellers; whereof they haue great store. They are exceedingly addicted to two vaine studies; of Alchimy, wherein if they haue not so good successe as *he in the West*, which (as *La Nou* saith) turneth so little Lead in his *Bulls* into so much Golde, yet they vse as religious and costly diligence: (for besides much siluer lost, to finde siluer, many of them seeke to better their fortune in this attempt, with many yeares fastings;) the other is to prolong their life, for which they deuise a thousand Artes and Compositions. Of both these studies they haue diuers books and Professors. There be which fable themselves to be very olde, vnto whom is great recourse of Disciples, as to some heavenly Prophets, to learne lessons of long liuing. They supposed the Iesuites (whom they tooke to be of great learning) did not truly tell them their age, but suspected, that they had already liued some ages, and knew the meanes of liuing euer, and for this cause abstained from marriage.

The Spaniards of the Philippina's being feasted by the Viceroi, two Captaines, appointed Stewards, or Feast-masters, before they sate downe, did take each of them a cup full of liquor in his hand, and went together, wheresoeuer they might discover the Heauen, and offered the same to the Sunne, adding many prayers, that the comming of their guests might be for good, and then did fill out the wine, making a great curtesie. And then proceeded they to their feast. The Chinois<sup>m</sup> in the eclipse of the Sunne and Moone, are afraid that the Prince of heauen will destroy them, and pacifie him with many sacrifices and prayers; they holde the Sunne and Moone, man and wife.

*Londonius Georgius* in his Mappe of China, <sup>n</sup> describeth a huge Lake in the Prouince of Sancij, made by inundation, in the yeare of our Lord 1557. wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitudes of people: one onely childe in a hollow tree escaping so great a destruction. Such were escaped drowning, were, as *Boterus* addeth, destroyed with fire from Heauen. *Gassardus Crux* reciteth a letter of the Mandarin to the King 1556. containyng newes of a terrible earth-quake in the Prouinces of Sanxi and Santon; wherein the day was darke. The earth opened the yeare before in many places; vnder which was heard the noyse, as it were, of bells: there followed winde and raine. The winde, which they call *Tufan*, is so violent, that it driueth ships on the land, ouerthroweth men & houses: it cometh almost euery yeare once, lasteth foure and twentie houres, in which space it compasseth the compass. In Vinyanfu the earth-quake caused a fire to breake out, which consumed all the Citie, and innumerable people. The like happened to another Citie neare it, where none escaped. It caused the River at Leuchimen to encrease and drowne multitudes. At Hien the fall of the houses slew eight thousand; In Puchio the house of the Kings kinsmen fell, and slew all therein but a childe. Cochu with fire from aboue, and waters from beneath, was left desolate. At Einchinoen almost an

hundred

k *Pandog*.l *La Nou* Discourse.m *Lincolne* c. 23n *Maginus & Ortelius*.



hundred thousand perished. At Inchumen the River ebbed and flowed ten times in a day and night. This perhaps was the same with that which *Georgius* and *Boterus* mention. From this worke of Diuine Iustice I might passe to those admirable workes of Humane industry amongst them: Of which sort are (besides that wall continued by the ioynt agreement of Art and Nature some hundreths of leagues; their Printing) their Artillery farre short of that excellencie of ours, or rather more excellent, as more suourable; their souldiers peeces not hauing barrells aboue a spanne long, and their great Artillery of little vse: their porcellane and fine earthen dishes; their sailing waggon, and other things, may not be further described for feare of prolixitie: all which are so much the more to be admired, because they are their owne Inuentions, and not borrowed. The opinion of *Scaliger* touching the steeping of shat their porcellane, and burying it in the earth, is gain-said by later Writers, who affirme, that the earth, whereof these dishes are made, is naturally hard, beaten small, steeped, and often stirred, and of the finest, swimming in the toppe, is the finest vessell framed.

This Countrey hath few in it of other Religions. The Tartars conquered it, and possessed the same about two hundred yeares, and were expelled at last by a *Bonzi*, whose posteritie still enioy the Scepter. There are still about Paquin and many other places of the Kingdome, some Tartars which haue their *Moschees* and obseue *Mahomet*. They differ in countenance from the Chinois. *Perera* saith hee saw at Fuquien certaine Moores, who could say little of their Religion, but, *Mahomet* was a Moore, my father was a Moore, and I am a Moore, with some other words of their Alcoran, wherewith, in abstinenice from Swines flesh they liue, (saith he) vntill the Diuell take them all. He reasoned with them, because he had in many Chinish Cities seene the reliques of *Mahomet* kept; and they answered, That they came in great ships, fraught with Merchandise from Paquin-ward, to a Port appointed to them by the King, where they converted to their Religion the chiefe *Mandarin* or *Loytia*; whereupon the people began to turne Mahumetane. They now waxing bolder, prohibited the eating of Swines flesh, the peoples chiefe food: who hereby prouoked, complained of a conspircie betwixt these Moores and the *Loytia*, against their King. Hereupon he and the chiefe of them were executed; and the rest dispersed into certaine Cities, where they remained slaues to the King.

*Marbau* *Ricinus* learned of certaine Mogore-strangers, that in the Xenfan Province, the North part of China, in a place called Xucheo, there are white men with long beards; which vse Bells, and worship *Isa*; that is, *Iesus* and *Maria*, and honor the *Crucifixe*. Their Priests were married, and cured diseases without medicines. The former part of this report agreeth iustly with that of *Carnalini*, before mentioned in the eighth Chapter, touching Cathay, which Geographers place next hereunto.

The Iesuits haue three or foure places of residence; But the Labourers are few, and their business nothing so pleatfull as in other places, which they impute to the hardness of learning the Chinian language, and especially their writing in so many Characters not distributed into any Alphabetical order: to be exact in which, is required a good part of a mans age: their inhospitall Lawes to prohibite strangers entrance into their Countrey, and suspicion of them when they are entred; their Epicurean opinions and lues; their adding themselves to ancient customes; the conceit of their owne learning; their pride, crueltie, extortion, polygamie, and such like. Themselues in their Epistles and Tractes acquaint you with their Roman Conquests in these parts, and heere and elsewhere *Larry*, one of their societie, is an Arch-Trumperet, to sound their exploits: I cannot say, alwayes without iarring.

*Boterus* ascribeth vnto China seuentie millions of people, whereas he alloweth to Italy scarce nine; and to Spaine lesse, to England thre. to all Germany, with the Switzers, and Low Countries, but fifteene, and as many to all France. Lamentable it is, that the Diuell should haue so great a tribute in this one Kingdome. *Gonsales* (in his Discourse of China, translated by *Park*) reckoneth almost seuen millions of souldiers in continuall pay. *Dalmeida* numbreti seuentie millions, and two hundred and fiftie thousand Inhabitants, besides souldiers, and reckoning but the principall in each Familie, oftentimes not aboue three of ten, as their bookes testifie.

o *Pantogia*.p *Scal. Exerc. 92.*q *Linschot. c. 23.*r *Pier. du Larric. lib. 4.*I. *Gon. de Mendez.*

(Littera à Mat.  
Ric.

In the later *Epistles from China*, dated 1606 and 1607, little is there to further this Historie. As for their tales of Miracles in those and the Japonian *Epistles* (bearing the same date) wherein *Ignatius Loyolaes* picture is made a miracle-worker; I hold them not worth relation. At Nanquin was a conspiracie of three thousand people, to make a new King, but they were executed and quartered for their treason. The Chinois beleue (as is there reported) that there is a certaine spirit which hath power of the life and death of children that are sicke of the measles, and therefore when their children are sicke thereof, they hang a glasse before the doore of the Chamber where he lieth, what the spirit comming to destroy the child, seeing his Image in that Glasse, should not dare to approach nearer. Their Baptisme cured the disease; a new remedy for measles; a new vertue of Baptisme.

t Historie of  
China.  
u Joseph Scalig.  
Canon. // Historic.  
lib. 1.

I thought it not impertinent here to adde the Catalogue of the Kings of this country, according to their owne Stories, which although it be in part fabulous, (as when ancient prophane Storie is not?) yet, because I have done thus in other Nations, and have so worthie a patterne in this, as the Worthie of our Age *Josephus Scaliger*, pardon me to trouble thee with this Chronicle of their Kings.

The first was *Fuy*, a Giant-like man, a great Astrologer and Inuenter of Sciences; he reigned an hundred years. They name after him an hundred and sixteene Kings (whole names our Author omitteth) all which reigned two thousand two hundred sixtie and seuen yeares: all these were of his lineage: and so was *Tantzon* the maker of that huge wall of China which killed many of the Chinois, of whom he tooke every third man to this worke. For which cause they slew him when he had reigned forie yeares, with his sonne *Agniz*. They ordained King in his stead *Anchosan*, who reigned twelue yeares; his sonne *Fuy* succeeded and reigned seuen yeares; his wife eighteene; his sonne, three and twentie: then followed *Gunsy*, foure and fiftie; *Gunsy* the second; thirteene: *Ochansy*, fife and twentie: *Coansy*, thirteene: *Tantzon*, six and twentie and foure moneths: *Ansby*, six: *Pinsy*, fife: *Tantzon*, three and seuen moneths: *Huy Haimon*, six: *Cuon*, two and thirte: *Bansby*, eighteene: *Unshy*, thirteene: *Osby*, seuentee: *Tansby*, eight moneths: *Ansby*, nineteene yeares: *Tantzon*, three moneths: *Chisy*, one yeare: *Linsby*, two and twentie yeares: *Tantzon*, one and thirte yeares: *Lansy*, one and fortie yeares: *Cusby*, fife and twentie yeares: *Fansy*, seuentee yeares. Fiftene other Kings reigned, in all, one hundred seuentie and six yeares. The last of which was *Quinty*, whom *Tantzon* deposed, who with seuen of his lineage reigned threescore and two yeares: *Coty*, foure and twentie yeares; *Dian*, six and fiftie yeares: *Tym*, one and thirte yeares: *Tantzon*, seuen and thirte yeares: *Tantzon* with his lineage (which were one and twentie) reigned two hundred ninetie and foure yeares: *Bansa* a Nunne, wife of the last of them (whom she slew) one and fortie yeares: *Tantzon* slew her, and reigned with his posteritie (which were seuen Kings) one hundred and thirte yeares: *Dian*, eighteene yeares: *Onon*, fiftene yeares: *Onon*, nine yeares and three moneths: *Toran*, foure yeares: *Anshin*, ten yeares: *Zantzon*, and seuentee of his race, three hundred and twentie yeares: *Tantzon*, the last, was dispossessed by *Uxon* the Tartar, vnder whom, and eight of his Tartarian successours, China endured subiection ninetie and three yeares: *Gombu* expelled *Tantzon*, the last of them. Hec with thirteene successours have reigned about two hundred and fortie yeares.

x Scal. Em. T.  
lib. 1.

Their Computation of times is more prodigious, then that of the Chaldeans, after which this present yeare of our Lord 1614.

is in their account from the Creation 884793. *OF*



# OF THE EAST-INDIES. AND OF THE SEAS AND ISLANDS ABOUT ASIA, WITH THEIR RELIGIONS.

## THE FIFTH BOOKE.

### CHAP. I.

*Of India in Generall, and of the Ancient Rites  
there obserued.*



THE name of *India*, is now applied to all farre-distant Countries, not in the extreme limits of Asia alone; but euen to whole America, through the error of *Columbus* and his fellowes; who at their first arriual in the Westerne world, thought that they had met with *Ophir*, and the Indian Regions of the East. But the Ancients also comprehended vnder this name a huge Tract of Land, no lesse in the iudgement of *Alexanders* followers, in his Easterne Inuasions, then the third part of the Earth; *Ctesius* accounted it one halfe of Asia. Yea a great part of Africa also is comprehended vnder that name, So *Turnebus*<sup>a</sup> in his *Aduersaria*, not onely findeth the Bactrians and Parthians called by that name in *Virgil*; but *Thebes* in the higher Egypt, and *Ammons* Temple in *Higinius*; and *Ethiopia* also, as in our discourse<sup>b</sup> thereof will further appeare. But taking India more properly, *Dionysius*<sup>c</sup> bounds it betweene Caucasus, and the Red-sea, Indus and Ganges. And likewise in that verse,

*Decolor extremo quâcingitur India Gange.*

But *Ptolemy*<sup>d</sup> and other Geographers, did vsually diuide India by the Riuer Ganges, into two parts, one on this side Ganges, and the other beyond. Although heere wee finde no lesse difficultie concerning Ganges, which the most, with my selfe, account the same with Guenga, that faileth into the Gulfe of Bengala, which they also imagine to be that, which of the Ancients is called *Sinuu Gangeticus*: Others<sup>e</sup> esteeme the Riuer Cantan (whereon Cantan chiefe Citie of one of the Chinian Prouinces, whereof we haue so lately taken our leaue) to be that Ganges: of which minde are *Mereator*, *Maginus*, *Gotandus* *Aribus*, and their disciples. *M. Paulus*<sup>f</sup> diuideth India into three parts, the Lesse, the Greater, which he calleth *Malabar*; and *Abassia*, betwixt them

both,

<sup>a</sup> *Tur. Ad. l. 2. c. 1.*  
*cap. 9.*

*Higin. Fab. 279.*

<sup>b</sup> *Vid. l. 7. c. 3.*  
<sup>c</sup> *Dion. Afer.*

<sup>d</sup> *Ptol. lib. 7.*

<sup>e</sup> *Mercat. tab.*  
*uniuers. Magin.*  
*Geog.*

*G. Aribus hist.*

*Ind. O.*

<sup>f</sup> *M. Paulus*  
*lib. 3.*



g Nig. Com.  
Al. x.  
h Steph. Byzant.  
Indis. v. v. a-  
jude, ap. l. Indis  
&c.

both. *Dom. Niger* reckoneth the same number; the first, from the River *Indus* (whence this name *India* <sup>h</sup> flowed) vnto *Barini*, which he calleth *Casparas*: the second or middle, from thence to *Caberis*, *Miniber*: from thence Eastward to *Ganges*, hee nameth *Maabar*, and all these on this side *Ganges*: beyond it placing *Magini*, or *Man-gi*. *Ptolemy* maketh the *Sina*, to be next beyond *India extra Gangem*, so which hee abutteth them on the West: and therefore if *Sina* be *China*, then are they by him placed quite beyond *India*: and therefore *Mercator* and *Maginus* esteeme *Cathay* to be the Region of the *Sina*.

It is our part to leaue this matter to the discussing and deciding of others, and to hold on our perambulation through this wide and spacious Region; first relating the generalities and antiquities thereof; and next proceeding from *China* (where we left) vnto the next adioyning Nations, certainly reputed *Indian*, how vncertaine to ether *Ganges* runneth, whether on this side, or beyond them: to which when we haue added our survey of the Ilands adioyning to the Continent of *Asia*, we may end this Booke, and our promised *Asian* Discouerie. Vnder the name of *India*, heere we comprehend all that Tract betweene *Indus* and the *Persian* Empire on the West, vnto *China* Eastward, as it trendeth betwixt the *Tartarian* and the *Indian* Seas.

*Semiramis* first inuaded *India*, as *Ninus* her husband had done before to *Bactria*, but not with like successe. For although she had thought to haue encountered the *Indian* Elephants with her counterfeits made of Ox-hides, sewed together in that shape, and stuffed with Hay: for which vse she caused three hundred thousand beasts to be slaine, which might both serue in the battell for shew, and before-hand to exercise her horse to such fights; and, if we belecue <sup>i</sup> Antiquitie, mustered in her huge armie no lesse then three millions of foot-men, and fiftie hundred thousand horse: Yet *Strabo* bates, at that time the *Indian* Monarch, brake her Fortes, and chased her out of the field, But I can yeeld small credit to this report.

*Megasthenes* reckoneth an hundred and two and twentie *Indian* Nations: *Arrianus* wonders how he could make any certaine account in a thing so hard to be knowne. This *Arrianus* in his eighth booke makes a large description of this *Indian* world.

In these first times the *Indians* <sup>k</sup> are said to liue like the *Scythians*, without houses, Cities, Temples, in a wandering course with their Tents, liuing on the barke of the tree *Tala*, and wilde Venison, the skinnes whereof were their garments. In all *India* were no seruants, but all free-men. These things were altered by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes, as with Arts. Hee taught them the vse of Wine, Oyle, and Sacrificing: in memorie whereof, Posteritie honored him for a god. Of this the Poets, and Histories of *Alexander*, and others make much mention. So doth *Suidas* tell of one *Brachman*, that prescribed the Rites and Lawes of the *Brachmanes*: *Solinus*, of *Hydaspes*; and others, of *Ganges*, *Hercules*, and the rest, with much vncertaintie. *Postellus* <sup>l</sup> strangely conceiteth himselfe, that *Abrahams* posteritie by *Keturah* seated themselves in *India*; and were there knowne by the name of *Iewes*, before the *Iewes* in *Palestina*: that they obserued Circumcision, and dispersed it into *Syria*, *Egypt*, *Armenia*, *Colchis*, *Iberia*, *Paphlagonia*, *Chaldea*, and *India*, before *Moses* led the *Israelites* out of *Egypt*: and that the *Brachmanes* were so called, quasi *Abrahmanes*, as following the instructions of *Abraham*. *Abraham* we belecue, the Father of the faithfull, but cannot father on him such vnfaitfull and degenerate generations, notwithstanding some rare vertues; no more then with the same *Postellus* we acknowledge the *Turkes* the posteritie of the ten Tribes, carried by *Salmanafer* into captiuitie, and the *Tartars* (which word signifieth a remnant) to be the remainder of those *Turkes*, which some Centuries of yeares after followed those their *Turkish* country-men into the like and greater conquests. But following *Cabalisticall* coniectures, and counterfeit writings of *Berosus*, the *Sybille*, *Henoch*, *Noah*, *Abraham*: no maruell if he obtrude vpon credulitie such dreames; as that *India* should bee so called, or *Hundia*, as being *Iudea orientalis*; and that their wise-men were called *Chalanni*, as obseruing *Chalon* or the Window of the heavens, therein reading I know not what mysteries: so saith he *Abimelech* saw *Isaak* playing with his wife by the window, that is, by *Astronomie*. Of *Calanni*, whose name causeth this coniecture, you shall heare

i Diodor. Sic.  
lib. 2. cap. 5.  
Ex Ctesia.

k Idem, Celius  
Rhodig. lib. 18.  
cap. 31.

l Post. de Ori-  
ginib. cap. 13.  
c. 15.

heare anon. But that which he speaketh of the name *Iewes* and *Abrahmenes* in India, may perhaps arise from a testimonie cited out of *Megasthenes* his *Indica*, by *Clemens Alexandrinus*, That all things observed by Naturall Philosophers in Greece had beene handled before, partly by the *Brachmanes* amongst the Indians, partly of those which in Syria are called *Iewes*: in which testimonie he ioyneth *Iewes* and *Brachmanes* in profession of the same learned Science of Naturall Philosophie. *Otbo Henrinius* affirmeth also that the gifts which *Moses* testifieth that *Abraham* gaue his sonnes by *Keura*, were (besides gold and the like) Arts and hidden Sciences, as Astrologie and Naturall Magicke.

m Clem. Strg.  
mat. lib. 1.

n Henr. Indicus  
cap. 2.

The first certaine notice of those parts was by *Alexanders* inuasion and conquest, (who yet pierced but a small way in this vast part of the world) except that little wee haue of the Persians exploits in these parts. The Romans were hindered by the Persians and Parthians, from passing hither with their armies, although their Ambassages be reported, both to *Augustus*, and long after to *Antoninus Pius*.

o Strab. lib. 14.  
S. Aurel. Pistor.

*Apuleius* maketh the *Brachmanes* first founders of the Pythagorean learning: and reporteth further, that at dinner-time the Table was made readie, and the youths from diuers places and seruices resorted thither: at which time the Masters questioned with them what good they had done that day: one answereth he had beene a peace-maker to reduce such and such which were at oddes, to amitie: another had done this or that for his parents: another had studied or meditated on such a point. Once, hee which could not giue good account of his mornings worke, might not be admitted to receive any dinner-wages.

p Apul. Florid.  
lib. 1.

*Strabo* in his fifteenth booke is large in this Indian subject. He reporteth out of *Aristobolus*, that the Riuer Indus, by force of an Earthquake, changed his chanel; thereby a great part of the neighbour Region being turned into a desert. For in this, Indus is like vnto Nilus, in that, without it, the Countrey would be a wilderness, and therefore is also worshipped of the Inhabitants. It receiueth fifteene other Riuers into it. He mentioneth the *Catbei* not farre from thence, which after happily gaue name vnto Cathay. To let passe the strange Creatures, which some ascribe to these parts, as Dragons of incredible bignesse, those great Apes, which by imitation of men in aray, made *Alexanders* Campe to arme themselves against so ridiculous an enemy.

q Plin. lib. 6.  
cap. 19.  
Ar. lib. 8.

The Indians are of seuen sorts: 1 The first in estimation, and fewest in number, were their Philosophers. These kept publike Acts once a yeare before the King, and he which in his obseruations was found three times false, was condemned to perpetual silence. The second sort were husband-men, which paid the King (the only owner of all the land) a fourth part of the increase. The third was of shepheards and huntsmen, which wandered in Tents. The fourth Artificers. The fifth Souldiers. The sixth Magistrates. The seventh Courtiers, and those of his Priue Counsell. If any woman killeth the King in his drunkenesse, shee is rewarded with the marriage of his sonne and heire.

If any deprive another of a member, besides like for like, he loseth his hand; and, if it be an Artificer, his life. They strangle their Sacrifice, that it may be so offered whole to their Idols.

t Brachmanes.  
Vid. Strab. &c.  
Cl. Duret.  
Henr. &c.

Of their Philosophers, or men learned and religious, the *Brachmanes* obtaine the first place, as being nearest in sect to the Greekes. These are after their manner *Nazarenis* from the wombe. So soone as their mother is conceiued of them, there are learned men appointed which come to the mother, with songs containing precepts of chastitie. As they grow in yeares they change their masters. They haue their places of exercise in a groue nigh to the City, where they are busied in graue conferences. They eat no liuing creatures, nor haue vse of women, liue frugally, and lie vpon skinnies. They will instruct such as will heare them, but their hearers must neither sleepe, nor spit, nor speake. When they haue in this strict course spent seuen and thirtie yeares, they may liue more at pleasure and libertie, in diet, habit, proper habitation, and the vse of gold, and marriage. They conceale their mysteries from their wiues, lest they should blabbe them abroad. They esteeme this life as mans conception, but his death-day to be his birth-day vnto that true and happy life, to him which hath beene rightly religious.

They

They hold the World to be created, corruptible, round, ruled by the high God. Wa-  
ter they imagine to haue beene the beginning of making the World; and that besides  
the foure Elements, there is a fifth Nature, whereof the Heauen and Starres consist.  
They intreate of the immortalitie of the Soule, and of the torments in Hell, and many  
such like matters.

k The Indian  
Germanes.

The <sup>k</sup> *Germanes*, another Order of religious or learned men, are honored amongst  
them: especiall'y such of them as liue in the woods, and of the woods, both for their  
diet of those wilde fruits, and their habit of the barkes of trees, not acquainted with  
*Bacchus* or *Venus* any more then with *Ceres*. They speake not to the Kings, when they  
aske counsell of them, but by messengers; and doe pacifie the angrie gods, as is suppo-  
sed, by their holinesse.

l Practise of  
prescribed pa-  
tience.

Next in honor to these, are certaine *Mendicants*, which liue of Rice and Barley,  
which any man at the first asking giue them, together with entertainment into their  
houses. These professe skill in Physicke, and to remedie diseases, wounds, and sterility;  
very constant in labour and hardship. Others there are, Inchanters and Diuiners, Ma-  
sters of ceremonies about the dead; which wander thorow Townes and Cities. Some  
there are more ciuill and secular, in their life professing like pietie and holinesse. Wo-  
men also are admitted vnto the fellowship of their studies in this Philosophie, not to  
their beds. *Aristobulus* writeth, that he saw two of these *Brachmanes*, the one an old  
man shauen, the other yong with long haire, which sometimes resorted to the Market  
place, and were honored as Counsellors, and freely tooke what they pleased, of any  
thing there to be sold, for their sustenance. They were annointed with *Sesamie oyle*,  
wherewith, and with hony, they tempered their bread. They were admitted to *Alex-*  
*anders* table, where they gaue lessons of patience <sup>l</sup>: and after going to a place not far  
off, the old man lying downe with his face vpward, sustained the Sunne and shewes  
terrible violence. The yonger standing on one foot, held in both his hands a peece of  
wood of three cubits lifted vp, and shifted fette, as the other was wearie: and so they  
continued every day. The yong man returned home afterward, but the old man fol-  
lowed the King, with whom he changed his habit and life, for which, when as he was  
by some reprov'd, he answered that he had fulfilled the fortie yeares exercise, which  
he had vowed. *Onesicritus* saith, that *Alexander*, hearing of some religious Observances,  
which went naked, and exercised themselves to much hardship, and would <sup>m</sup> not come  
to others, but would bid men, if they would haue any thing with them, to come to  
them; sent him vnto them, who found fiftene of them twentie furlongs from the Ci-  
tie, each of them obseruing his owne gesture of sitting, standing, or lying naked, and  
not stirring till Sun-setting, in that vsupportable heate, at which time they returned  
into the Citie. *Calanus* was one of them. He afterward followed *Alexander* into Per-  
sia, where beginning to be sicke, he caused a great pile or frame of wood to be made,  
wherein he placed himselfe in a golden chaire, and caused fire to be put to, in which he  
was voluntarily consumed, telling (if they tell true) that he would meet *Alexander* in  
Babylon, the place fatal to *Alexanders* death. *Helianus* <sup>n</sup> saith, that this was done  
in a suburb of Babylon, and that the fire was of Cedar, Cypress, Mirtle, Laurell, and  
other sweet woods: and after he had performed his daily exercise of running, he placed  
himselfe in the midst, crowned with the leaves of reedes, the Sunne shining on  
him, which he worshipped. This adoration was the signe which he gaue to the Ma-  
cedonians to kindle the fire, in which he abode without any stirring till he was dead;  
*Alexander* himselfe admiring, and preferring this victory of *Calanus* before all his  
owne. This *Calanus* told *Onesicritus* of a golden world, where meale was as plenti-  
full as dust, and fountaines streamed milke, hony, wine and oyle. Which Countrey, by  
men turned into wantonnesse, *Iupiter* altered and detained, imposing a life of hardship  
and labour, which while men followed, they enioyed abundance; but now that men  
begin to surfet and grow disobedient, there is danger of vniuersall destruction. When  
he had thus spoken, he bade him, if he would heare further, strip himselfe, and lye na-  
ked vpon these stones. But *Mandanis*, <sup>o</sup> another of them, reprov'd *Calanus* for his  
harshnes, and, commending *Alexander* for his loue to learning, said that they mured  
their bodies to labour for the confirmation of their minds against passions. For his na-  
kednes

m The like  
stubbornnesse  
is yet in their  
Ioghsies.

n *Helian. Var.*  
*lib. 5. cap. 6.*

o Arr. calleth  
him *Dandanus*.  
*lib. 7.*



herdes he alledged; that that was the best house which needed least furniture of household. He added that they searched the secrets of Nature, and that returning into the field they met with any carrying figs or grapes, they received of him gratis; if oyle they poured is on them, and all mens houses and goods were open to them, even to the parlours of their wives. When they were entred, they imparted the wisdoms of their sentences as the others communicated his meate. If they feared any disease, they prevented the same with fire, as it was now said of Calanus. Megasthenes reprooveth this Calanus, as Alexander another Chaplaine, and commendeth Mandanis saying, that when Alexander messengers told him that he must come to the same of Jupiter, with promise afterwards, if he came, otherwise menacing torture: he answered, that neither was he Jupiter's sonne, nor did he possess any great part of the earth: as for himselfe, he neither expected his gifts, nor feared his threatnings; for while he lived, India yielded him sufficient; if he died, he should be freed from age, and exchange for a better and purer life. Whereupon he saith, Alexander both pardoned and praised him. Chitarchus reporteth also, that to the Brachmanes are opposed another Sect called Pramnæ, men full of subtiltie and corruption, which derided the studies of others in Physiologie and Astronomie. He divideth the Brachmanes into those of the mountains, clothed in Deeres skins, which carried scrippes, full of roots, and medicines, which they applied with certaine charms to cure diseases: and the second sort he calleth Gymneta, those naked ones he hath mentioned (whereof it seemeth they were called *Gymnosophista*) which had women amongst them, but not in carnall knowledge: the third he calleth Ciuill, which lived in Cities and Villages, wearing fine linnen, and apparelled in skinnes. Nicolaus Damascenus saith, That at Antiochia he saw the Indian Embassadors, sent to Augustus from Ptolemeus the King (as his letter contained) of sixe hundred Kings, with presents among which was a female Viper of sixteene cubits (one of the like bignes Strabo saith he saw sent out of Egypt), and a Cray-fish of three cubits, and a Partrich bigger then a Vulture. Zarnanachbagas, one of these Indian Philosophers, was one of the Embassadors, who at Athens burned himselfe, not moved thereto by adueritie, but by propheetie, which had in all things followed his desires, left in his succeeding age it might alter: and therefore entered the fire, annointed, naked, laughing. His Epitaph was; Heere lieth, Zarnanachbagas the Indian, of Bargosa, which according to his Countrey-custome, made himselfe immortall.

But it is not such maruell that their Philosophers thus contemned death, whereas their women, the weaker and more fearefull sexe, bore in out-went their sexe and weakness. For their custome admitting many wives, the dearest of which was burned with the deceased husband: *Haec igitur contendunt inter se de amore viri* (they are *Heromes* words) *& ambitio summa certantium est, ad testimonium castitatis, dignam morte decere.* They ambitiously contend amongst themselves, to obtaine this farall testimonie of their husbands loue, and their owne chastitie; and the conqueresse in her former habit, lye down by the carcase, embracing and kissing the same, contemning the fire which consumeth them againe in despite of deaths divorce. A thing to this day obserued in many parts of India, as we shall see anon. Arrianus reporteth of a place called Comor (it seemeth the cape Comori ouer-against Zeilan) wherein is a Hauen, to which used to resort certaine Votaries, which had deuoted themselves to a single life, to wash themselves in those holy waters. The like was done by their Nun-like women. They had a tradition of a certaine goddess, which used to wash her selfe there euery month. Suidas telleth of a Nation called Brachmanes, inhabiting an Iland in the sea, where Alexander erected a pillar, with inscription, that he had passed so farre. They liue an hundred and fiftie yeares, and haue neither bread, wine, flesh, nor mentalls, nor houses, but liue of the fruits, and cleare water, and are very religious. Their wives liue apart on the other side the Ganges, to whom they passe in July and August, and after fortie daies, returne home againe. When the wife hath had two children, shee neither knoweth her husband after, nor any other man; which is obserued also, when in five yeares he can raise no issue of her, he after abstaineth. These say no beasts in sacrifice, but affirme that God better accepteth vnbloudie sacrifices of Prayer, and more delighteth in man, than in any Image.

a Quis suis  
struxit, grat  
viniq calentes  
conferre vo  
gor, &c. Luc. 1. 3.

b Nic. Damasc.  
Suetonius men  
tioneth this,  
in vita Augusti,  
cap. 21.

c Hier. Aduers.  
Iovin. lib. 1.

d Ar. Perip.  
Mar. Eryth.

e Jo. Berr.

q Am. Marcel.  
lib. 23.

r Arrian, lib. 1.

f Dorotheus in  
vita Barthol. &  
Thom.

r Pseudo-Abdi-  
as. Bab. Episc.

u Gen. di lib. 6.  
cap. 26.

x Solin. cap. 55.

y Plin. lib. 7. c. 2.

z Phot. 72.

a Vel que loca  
fabulosus Lam-  
bit Hydaspes.  
Horat.

b Al. ab Al. lib.  
4. cap. 17.  
Ælian. Var. hist.  
lib. 4. cap. 1.

c Laur. Coruin.

d Arrian. lib. 5.

e Arrian. lib. 6.

*Hydaspes*, & the father of *Darius*, is reported to have learned of the Indian Philosophers or *Brachmans*, both Astronomie and Rites of Religion, with which he after instructed the Persian *Magi*. None might sacrifice without one of these to direct him, who onely among the Indians had skill of Divination, and authoritie to sacrifice, and were free from other services.

The Indians are said to worship *Jupiter*, *Ganges*, and other *Heroes* of their Countrey. Some of the Indian Nations accounted it dishonorable (as they doe also at this day) for the wives not to be burned with their deceased husbands. *Thomas* the Apostle preached the Gospell to the Indians, and so did *Bartholomew* also, and destroyed their Idols (which wrought great wonders amongst them) *Ashtaroth*, *Beirah*, and *Waldath*, as *Abdias* reporteth, who even in this Historie may easily bee conceived to be counterfeit, in ascribing the Names and Religions of the Grecians, *Iuno*, *Neptune*, *Berecintia*, to the Indians; besides those vncristian reuenges, in killing so many of their aduersaries, and old Heathenish, new Popish Ceremonies, fastened on those Apostles.

To let passe that *Abdias*, a fit Bishop of that mystical *Babylon*: *Alexander ab Alexandro* reckoneth among their gods the greatest trees (to cut which, was with them a capitall crime) and a Dragon, in honor of *Liber Pater*. *Hercules* they honored in a Giant-like statue, whose daughter *Pandæa*, the *Pandæans* say, was their first Queene. These affirme, that in the Hill *Meros*, which they account sacred to *Jupiter*, is a cave wherein *Liber* or *Bacchus* was nourished; from whence the fable grew, that hee was borne of *Jupiters* thigh; for so much signifieth. Some of the Indians (saith *Solinus*) kill no beasts, nor eat flesh: some liue onely on fish. Some kill their parents and kinsfolke, before age or sicknesse withereth them, and deuoure their flesh, an argument not of villany, but pietie amongst them. Their *Gymnosophists*, from the Sun rising to the setting, fixe their eyes on the bright orbe of the Sunne, thence obseruing certaine secrets. Hereunto he addeth the tales, of men with dogges heads; of others with one legge, and yet very swift of foot: of *Pigmeis*, of such as liue only by lent: of home infants; of some like *Polyphemus*, with one eye in their forehead; of others with eies to the ground, wherein many of the old writers are Poets, and the moderne Painters, as in many other monsters of men and beasts. We seeke credit with the wise, and not admiration of fooles.

*Ctesias* in his *Indica* (which *Photius* hath preserved rather as a monument of *Ctesias* his lying, then of Indian truth) hath told the like incredible tales; that it neuer raineth in India, that there is a fountaine of liquid gold receiued into pitchers of earth, that the sea in the toppe is boyling hotte, with the monstrous *Marrichora*, a man-like beast, and other more horrible beast-like men, with tailes and heads of dogges, without speech: the little truth in his little *Pigmeis* both beasts and men; his great lies of great Gryphons, Lion-Eagles, keepers of golden mountaines, with other like fables, scarce in one thing agreeing with our moderne, and more certaine obseruations, and such, as if of purpose he had in challenge of the World cast downe the Gantlet for the Whetstone, which for my part, I thinke he best deserueth. This hath the lyer gotten by lying, that in his Persian Storie, which hee had better meanes to know, hee is the more doubted: and such relations haue made Indian reports accounted fabulons.

The Indians neuer sacrificed, or saluted their Idols without dances. They were neuer rewarded with militarie honor or spoile, except they brought into the Campe their enemies head in their hand. They punished perurie with the losse of fingers and toes; and such as deceived their Clients, with perpetuall silence; and besides, they were disabled vnto any Office. Their Lawes are not written; their contracts without scales, or witnesses. They vsed no pledges; nor might borrow or lend vpon vsurie.

In the hills, called *Hemodi*, *Balthus* is said to haue erected pillars, to witnesse his Conquest, as farre as that Easterne Ocean, as *Hercules* did in the West. He built the Citie *Nysa*, where he left his sicke and aged souldiers, which *Alexander* spared, and suffered to their owne libertie, for *Dionysius* or *Bacchus* his sake. And as *Bacchus* erected Pillars, so did *Alexander* Altars to the twelue chiefe gods, as high as Towers, monuments of his farre trauels, where he obserued solemn games and sacrifices. He sacrificed

crificed also, not to his Country-gods alone, but to *Hydaspis*, *Acefine*, and *Indus*, Indian Rivers, and to other gods, with other Rites and Sacrifices, then he had before vsed: drawing a golden bowle in *Iodus*, and another in the Ocean, in his Ethnicke superstition. To him did the Indian *Magi* (so doth *Arrianus*<sup>d</sup> call their *Brachmanes*) say, that he was but as other men, sauing that he had lesse rest, and was more troublesome, and being dead, should enioy no more land, then would serue to couer his bodie. And euery man (saied they) stamping with their feet on the ground, hath so much as he treadeth on. *Eusebius*<sup>e</sup> reciteth out of *Bardesanes Syrus*, that amongst the Indians, and *Brachmanes*, were many thousand *Brachmanes*, which as well by tradition, as law, worshipped no Image, nor ate any quicke creature, dranke no wine nor beere, only attending on Diuine things: whereas the other Indians are very vicious, yea some hunt men, sacrifice, and deuoure them, and were as Idolaters.

d *Arrian. lib. 7.*e *Euseb. de  
prep. Euang.  
lib. 6. cap. 8.*

Many, besides his Relations of Monsters in these parts, telleth of their Philosophers (called *Gymnosophists*) like things to that, which is before mentioned of their beholding the Sunne from the rising to the setting, with fixed eyes, standing on the hot sands all day-long, on one foot by course. Tooth-ache, with other diseases of the head and eyes, spitting and other sicknesses, are either exiles or strangers to the Indians. *Tully* saith, That in this naked plight these Philosophers endure the cold of Winter, and fumes of Caucasus, while they liue, and the burning fire at their end without any plaining. The Indian women also strue which shall be married to her husbands corpse, in a fiery chariot, riding with him into another world.

f *Tusc. quest.  
lib. 5.*

*Philostratus* in his large Legend of the life of *Apollonius Tyaneus*, their Philosophicall Saint, relateth his pilgrimage into India, to the *Brachmanes*, in which he came to *Nysa*, where was a Temple of *Bacchus* built by himselfe, planted about with Bayes, Vines, and Liue, whose shadie rooffe couered the same. In the middest was an Image: all instruments belonging to the Vintage were there, some of gold, others of siluer hanging sacred to *Dionysius*. He after<sup>h</sup> came to *Taxilla* the Citie royall, where he found the Temple of the Sunne, and in it, the Iuory Image of *Ajax*, with golden statues of *Atalanta*: and ouer-against the same, brazen Images of *Pomus*. The walls of red marble lined like fire, interlaid with gold, resembling lightning. The Mosaicall floore paved with pearles. The King heere offered sacrifice to the Sunne. For the pepper-trees, which (he saith) are great, and abound with Apes, who gather the pepper for the Indians gratis, brought thereunto by a wile of the Indians, who first gather some, and lay it on heapes, and then go away: at their returne, finding many the like heaps made by the ravenous Apes, I leaue it to the Authors authoritie, and Readers credulity: as also which followeth of the Inhabitants of *Paraca* in these parts, who by eating a Dragons heart and liuer, attaine to vnderstand the language (if so I may terme it) of beasts. And if you maruell at this,<sup>k</sup> that which followes will amaze you; of men which doe not, as the former, communicate with the nature of beasts, but of spirits, making themselves at their pleasure inuisible. Heere in a holy hill was a pit, whereof no man drinketh, by which the Indians binde their faith, as by the most solemne and inuiolable oath. In this pit was a fiery receptacle, where men were purged from their offences: and two tubs (of *Whetstones*, I should say) of raines and windes, the one being opened yeelding raines, and the other, windes.

g *Phil. l. 2. c. 4.*h *cap. 9.*i *Lib. 3. cap. 1.*k *cap. 3.*

In this place were many Indian, Grecian, and Egyptian statues, with their Rites observed accordingly. This hill was reported the middle of India, and euery noone-tide they sing Hymnes to the Sunne for that fire, borrowed (they say) from his beames. The *Brachmanes* sleepe on the ground, on herbes strewed two cubits thicke, that by this elevation they might more signifie their deuotion to the Sunne, whom they laud night and day. He found *Iarchus* their principall, with seuen associates; sitting on Thrones of Brasse. *Iarchus* could tell *Apollonius* his Name, Nation, and Adventures, which had befallen him all his life. They annoint themselves, then wash in a fountaine, and after this, being crowned, enter the Temple in solemne Procession, with Dances, stamping the ground with Roddes, wherewith the earth, like vnto waues, did moue and shake it selfe. *Iarchus* being asked by *Apollonius*, what hee thought of himselfe and his company, answered, That they were gods, because they were good men: that he him-

l *cap. 4.*



selfe had sometime beene *Ganges*, and *Apollonius* before had beene an Egyptian Mariner, an attendant which there waited on them had been *Palamedes*, whose misfortunes we reade of in the warres of Troy, thus in new bodies presenting themselves to the world. The world, he said, was a living creature, compounded of five Elements, with diuers other things of Pygmies, which liued vnder the Earth, of Gryphons, &c. Thus much I thought to adde of *Apollonius*, because some vaine Philosophers haue impudently compared him to our Sauour, that the Reader might parallel this Legend with the Gospell; out of this darknesse, the more to admire that more then admirable Light. And thus much out of *Philostratus*, of the Brachmanes. The Gymnosophists are by him placed, and by that name knowne, in Egypt and Ethiopia, whither also *Apollonius* went to visit them, and we in due place will follow him.

## CHAP. II.

## Of the Indian Prouinces next adioyning to China.

a *Mazim.*

b Discourse of China. p. 381.

c *Gi. Bot. Ben.*

Auchin-China<sup>a</sup> is an Indian Kingdome, situate betweene the River Cantan, and the Kingdome of Siam, diuided into three Prouinces, and as many Kings, but one of them is *PARAMOUNT*. It<sup>b</sup> aboundeth with Gold, Silver, Aloes, Porcelane, and Silke. They are Idolaters and Pagans, and<sup>c</sup> haue had some deuotion to the Popish Christianitie, moued thereto by certaine pictures of our Ladie, of the last Iudgement, and Hell (a new kinde of preaching) and haue erected many Crosses amongst them, at which the Friars report (after their fashion) some miracles. Their Religion seemeth little to differ from that of the Chinois.

Nigh vnto this Kingdome is Champa, the name of a Kingdome, and chiefe Citie thereof, of great Traffique, especially of *Lignum Alois*, which groweth there in the Mountaines, prized at the weight in siluer, which they vse in Bathes, and in the Funerals of great Princes. In Religion they are as the former.

Camboia lyeth Southward from thence; a great and populous Countrey, full of Elephants and Abada's (this Beast is the *Rhinoceros*;) Heere also they be ginne to honor the Crosse, as Frier *Siluester* (a man, as they say, much reuerenced by the King, and honored of the people) hath taught them. When the King dieth,<sup>d</sup> his women are burned, and his Nobles doe voluntarily sacrifice themselves in the same fire. The women are generally burned with their husbands at their death. The Camboians dealt treacherously<sup>e</sup> with the Hollanders, Anno 1602. whom they invited to the shore, with promise of certaine Buffes, and then cruelly slew them. They detained the Admirall on shore, to be redeemed, with some of their Ordinance. When they intended journey, they vse diuination with the feete of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answere, they dispose of themselves, either to goe or stay. *Gaspar de Cruz* mentioneth a people called *Laos*, Northwards from Camboia, which come thither downe a Riuer, which hath his beginning in China, and is of eight, fiftene, and twentie fadoms depth: it passeth through deserts, where no Elephants and Bados, or Rhinoceroes, the males of which beasts haue a home issuing out of their snout, accounted good for the Piles. This Riuer comming to Cudum, twelve leagues from the principall Citie of Camboia, makes a passage to another Riuer, which descendeth from a great Lake, in the midst of which one cannot see land. When the great waters come downe from the Laos Riuer, they enter that other Riuer with such violence, that it reuerseth and turneth backe the streame, with a swift current, and overfloweth all Camboia, leauing no passage for Trauellers, but by Boat, their houses also being in the lower roomes over-flown, themselves remaining in the higher roomes, with their household. This Riuer runneth vpward from *Iuly to September*. The Portugals shewed our Author a great Hill, ouer which a ship had failed, being of sufficient burthen to haue passed from India to Portugall. These Laos bring Musk from Camfi, being the flesh and bloud (as he saith) of a certaine beast. They

d *Summario di pop. orientali.*e *Nauigatio. Iac. Nestij per Cornel. Nicolai.**Gaspar de Cruz.*

They goe naked from the waste vpwards, trussing vp their haire like a cappe. Their Poynts weare yellow cloaths and yellow Copes, with certaine folds and seamés. Their Religion is as in Siarn.

On this side of Cambois, is <sup>f</sup> Siam; Sion, or Silon, mother-Citie of a Kingdome bearing the same name, in which are reckoned thirtie thousand families of Moities, besides the Naturals. In these parts are huge woods, harbours of Lions, Tigers, Owls, and *Maricheb*, which haue Maidens faces and Scorpions-tailes. Heere runneth Menan out of that huge Lake Chiamay, which yeeldeth this and other Rivers of like name to Nilus in Egypt.

For this cause, *Balbi* affirmeth, that they build their houses in Silon (so he termeth it) very high, and every house hath a boat belonging thereto for passage and transportation of the family in that their winter-time, or annuall deluge. And some poore persons haue slight houses of Reed, or timber set vpon planks tied together, or Litters, which they can remoue whither they please, as mouable shops to buy and sell, which is there done most by the women. This name of Sion, Silon, or Siam, may worthily moue a question to Geographers, whether this be not the *Sina* mentioned by *Ptolemy*, *Marcianus* and other Ancients: the rather because *China* is a name vnkowne to the Chinoies and their Countrey abuts on the sea Eastward, and the Cities thereof haue more Northerly situation, then those by them ascribed to the Sinez; which name is heere little altered, and in other things this seemeth rather to agree therunto. But let the curious enquire, and the learned iudge.

They haue amongst them many religious men, which leade an austere life, and therefore had in great reputation of holinesse. These liue in common: they may not marie, nor speake to a woman (which fault is punished with death) they goe alway bare-foot, in poore aray, eating nothing but Rice and Greene herbs, which they begge from dore to dore. They craue it not, nor take it with their hands, but go with a wallet at their backs alwayes, with their eyes modestly fixed on the ground, and calling or knocking stand still, till they receiue answer, or some thing be put in their wallets. Many times they set themselves naked in the heate of the Sunne: notwithstanding that himselfe, with such direct beames, together with his frie (whole armies of Gnats) doe their utmost malice on them. They rise at mid-night to pray vnto their Idols, which they doe in Quires, as the Friars doe. They may not buy, sell, or take any Rents, which, if they should doe, would bring on them the imputation of Heretikes. Some Merchants of Siam being at Canton, and hearing that Frier *Martin Ignacio* and his companions, were there imprisoned, for entering that Chrsian Kingdome without licence, they visited them, and seeing their poore Friars weeds, they, besides other almes, offered to pay their rancome, if money would doe it.

The Siamites commonly hold, that God created all things, rewardeth the good, and punisheth the bad: That man hath two Spirits; one good, to keepe; and the other evil, to tempt, continually attending him. They build many and faire Temples, and place in them many Images of Saints, which sometime liued vertuously, and now are in Heauen. They haue one Statue fiftie paces long, which is sacred to the Father of men. For they thinke that hee was sent from aboue, and that of him were borne certaine persons that suffered Martyrdom for the loue of God. Their Priests are clothed in yellow long garments. (This colour is esteemed holy: and euery yellow thing, for the resemblance which it hath with Gold, and with the Sunne, is hallowed to God.) Besides that which is before said of their strict orders, they may not nourish Homes, because of their female Sexe. To drinke Wine, is punished in their Priests with stoning. They haue many Fasts in the yeare, but one especially, in which the people frequent the Temples and their Sermons. They haue their canonicall houres by day and night for their holy things. They hold, that the World shall last eight thousand yeares, whereof sixe thousand are passed, and then it shall bee consumed with fire: at which time shall bee opened in Heauen seven eyes of the Sunne, which shall drie vp the Waters, and burne vp the Earth. In the ashes shall remaine two Egges, whence shall come forth one man and one woman, which shall renew the World. But there shall bee no more Salt, but fresh Riuers and Lakes, which shall cause the

*f* *Martini*.  
*G. Bot. Ren.*

*G. Bot. Ren.*

*g* Discourse of  
China, p. 390.

*h* *G. Bot. Ren.*  
*lib. 2. part. 3.*

Earth, without mans labour, to abound in plenty of good things. The Siamites are the sinke of the Eastern Superstitions, which they deriue to many Nations.

a G. de Cruz,

*Gaspár de Cruz* a testifieth that the Bramenes in Siam are Witches, and are the Kings principall seruants. They worship one god called *Probar Missur*, which (say they) made Heauen and Earth: and another called *Ptalossur*, who obtained of a third named *Praisur*, that power to be *Probar Missur*. Another they call *Brabus Praisur Adetris*. He thinketh the third part of the Land to be Priests or Religious persons. These Religious are proud, the inferiour worshipping their Superiours as gods, with prayer and prostrating. They are reuerenced much of the people, none daring to contradict them: so that when our Frier *Gaspár* preached, if one of those Religious came, and said, this is good, but ours is better, all his auditors would forsake him. They number, in their opinion, seven and twentie heauens, holding that some of them are (like *Mahomets Paradise*) fraught with faire women, with meates also and drinkes; and that all liuing things which haue soules go thither, even Fleas and Lice. And these lousie heauens are allotted to all secular persons which enter not into their rule, and habit of Religion. They haue higher heauens for their Priests which liue in wildernesses, ascribing onely this felicitie to them, there to sit and refresh themselves with wine. And according to the higher merits they assigne other higher heauens among their gods, which haue round bodies like bowles, and so haue these that goe thither. They hold also that there are thirteene Hells; according to the differing demerits of mens finnes.

Of their Religious men, some are supreme and sit above the King, called *Messachachers*; a second Order they entitle *Naseendeches*, which sit with the King, and are as Bishops: a third and lower ranke sit beneath the King, named *Maires*, which are as Priests, and haue the *Chapuzes* and *Saxes*, two inferiour degrees, vnder them: all reuerenced according to their place. Except the Priests and Religious, all are slaves to the King, and when they die, their whole state deuolueth to him, how hardly forer the wife and children shift: which was caused through a rebellion against the brother of the King, which then reigned when the Frier writ this.

b *Maginus*.  
G. Bot. Ben.

The Inhabitants of this Kingdome are much giuen to pleasure and riot: they refuse the vse of Manuall Arts, but addict themselves to Husbandrie. They haue publicke Schooles, where they teach Lawes and Religion in the vulgar Language: other Sciences they learne in a more learned Tongue. They worship innumerable Idols, but especially the foure Elements; according to which his Sect, each man maketh choise of his buriall. They which worshipped the Earth, are therein buried: the Fire burned the dead carcases of them which obserued it: in the Ayre are hanged (to feast the winged people with their flesh) those which adored the Ayre, being aliue. The water drowneth those which had aliue beene drowned in that *Waterie Religion*. Every King, at his first entrance to the Crowne, erecteth a Temple, which he adorneth with high Steeples, and innumerable Idols. In the Citie of *Socotay* is one of metall, four score spannes high.

c Treatise of  
the Circumse-  
rence of the  
Earth.

The Kingdome of Siam comprehendeth that *Aurea Regia* of *Ptolemy*, by *Arrianus* in his *Periplus* (the Mappes whereof *Ortelius* set forth 1597) called *Aurea Cantium*; nigh to which is placed that *Aurea Cebusina*, then (it seemeth) by a necke of land joyned to the continent; since supposed to bee by force of the sea separated from the same; and to be the same which is now called *Siamatra*: which *Tremellius* and *Isinius* iudge to be *Salomons Ophir*. The Land trendeth long and narrow, and containeth five hundred leagues of Sea-coast, compassing from *Chaupa* to *Tauay*. But of this spot the Arabians, or Moores, haue vsurped two hundred, with the Towns of *Parane*, *Paua*, *Ior*, and *Malacca*, now in possession of the Portugals: and the Kingdome of *Aua*, *Checran*, *Caipumo*, & *Brema*, haue shared also therein. *Odia* is the chiefe Citie thereof, containing four hundred thousand households, & serueth the King with fifty thousand soldiers: & to the riuer *Capumo* (on which it standeth) belong two hundred thousand vessels. This King hath nine Kingdomes subiect to him, and thirtie thousand Elephants, whereof three thousand are trained to the warres. His Nobles hold their Lands in a kinde of *Knights-Seruaice*, like the Turkish *Timars* (yet onely for terme of life) and

d *Ioan. Bar.*  
lib. 9. cap. 2.

without



without the Kings pay serue him, whensoever he appointeth, with twentie thousand horse, and two hundred and fiftie thousand soore. The countrey is compassed with the high hills of Iangoma, Bréma, or Brama, and Ava, and is it selfe plaine, in situation and fertilitie (caused by inundation) like to Egypt. The *Lai* are tributaries to Siam, for feare of the Gueoni, Caniballs and Man-eaters living in the mountaines adiacent; against whom the Siamite defendeth them, and invaded those Gueoni one time with twenty thousand horse, two hundred and fiftie thousand foot-men, and ten thousand Elephants, for carriages and warre. *Cesar Frederike* reporteth, That in the yeare 1567. the King of Pegu besieged the King of Siam in his chiefe Citie, with an Armie of one million and foure hundred thousand men, and lay before it one and twentie moneths, and had five hundred thousand fresh souldiers sent him in supply, and yet had not prevailed, if treason had not more furthered his designs then force. The gates were one night set open, and the Peguans entred; which when the Siamite perceived, he poysoned himselfe, leaving his children and Kingdome a prey to the Conquerer; whose triumph shall returne. *Frederike* (then in Pegu) beheld. Since that time the Kings of Siam have bene tributaries to Pegu.

1 *Ces. Frid.*

After this Peguan had reigned seven and thirtie yeares, he left his Kingdome, but not his fortunes, to his sonne: who taking displeasure against the Siamite, his vassall, sent for him to come to him, which he refused. And thereupon hee entered into his Countrey with nine hundred thousand men, and besieged him in his chiefe Citie: which he, seeking politicke delays, made semblance still to deliuer; yntill in the third month after (which was March) the River overflowed the countrey sixe score miles about, after his yearly custome, and partly drowned, partly committed to the Siamites (swimming in boats for this bootie) to be slaughtered, that huge Army; of which, scarce threescore and ten thousand returned to Martavan, and those without Elephants and Horses. And when the King of Pegu proceeded in his attempts with like successe, the Siamite, at last besieged him in Pegu, his royall Citie, *Ann.* 1596. But hearing a rumor of the Portugals comming to helpe him, he raised his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan wee shall speake more in the next Chapter.

*Iesuit. Epist.*

Malacca is now subiect to the Portugals, conquered by *Alphonso Albuquerque*, or *Aluisher*, as *K. Emanuel* in his Epistle to Pope *Leo*, (wherein he relateth the whole expedition and exploit) calleth him. They haue there their Bishop, and a Colledge of Iduies besides the Castle. It for sometime was subiect to Siam, from whom it rebelled, after that Merchandize had made them rich. The ayre is here very vnwholsome: their speech a deuised language of the first founders (for it is not long since it was but a few Fishers cottages:) their Religion is Mahumetan, as a great part of the Coast hereabout is. *Magimus* calleth it the Centre of the Easterne Trafficke. They are proud of their language; wherein they deuise many Sonnets and amorous Poesies. The *Malays*, or Countrey-people, goe naked, with a cloth about their middle, and a little ruff of cloth about their heads. *Lodowick Bartherma* (who was there before the Portugals knew it) supposed, that here arrived more ships then in any Citie in the world. The River Gaza, neere thereunto, is more after his reckoning, then fiftene miles ouer. The people in the countrey (which compasseth about two hundred and threescore miles) lodge in trees, for feare of Tygres. After that *Alphonso Albuquerque* had conquered Malacca, the Moores, dispossessed there, seated themselves in diuers places along the Coast, and some of them vsurped the title of Kings.

\* See the booke called *Nouus Orbis*.

m *Lincol.*  
R. *Fitch.*

n *Ioan. Bar. l. 9.*

*Parane* is a Citie betweene Malacca and Siam, chiefe of that Kingdome, whereto it giueth name, in the height of seven degrees. The buildings are of Wood and Reed, but artificially wrought. The Mesquit (for many of them are Mahumetanes) is of bricke. The Chinois are more then the native Inhabitants. They are of an Asht-colour. They vse three languages; the Malayan (which to them is naturall) the Sian, and Chinan. The first is written like the Hebrew, from the right hand; the second, like the Latine, from the left, and almost in like Characters; the third, from the right to the left, with a descent from the top to the bottome. The Chinois haue idolatrous Temples, and so haue the Sians, wherein are many golden statues; the Priests which attend them

o *G. Artibus Dantisc. Hist. Ind Orient.*

pag. 333.

p *Nauig. Iacob. Necoq.*

them are clothed in yellow. They haue sacred youthes which are their Oracles. The people when they enquire of them, sit a conuenient distance from the Images, and obserue the young mans gestures (who with his haire disheuelled lyeth prostrate before the Idoll) singing and playing on Instruments, vntill he arise, and standeth vp. For then, as possessed of the Diuell, he runneth vp and downe with a terrible countenance; and maketh a stirre, as if he would kill himselfe, & them that stand by, with a sword which he hath in his hand. Then the people prostrating themselves, request him to declare the Diuels Oracle; and he answereth as pleaseth him, this lies being accounted Oracles. Adulterie is here a capitall offence, the father of the malefactor being the Executioner, or his next kinsman, if he be dead: yet is this vice common (notwithstanding this rigor) by reason of the womens vbridled lust.

The Kingdome was gouerned many years by a Queene, who gaue good entertainment to the Hollanders. *James Nacoy* and his fellowes, anno 1602. after their double misfortune and madnesse, which had befallen them, the one in iest, the other in earnest, this at Macao in China, where they were, and knew it not, and setting twentie men on shore, neuer saw them againe, but heard, that the Portugals had caused fifteene of them to be hanged: the other at *Auarella Falca*, in 22. degrees 7. where they found the Tract of Carcs, and footings of beasts, but could not see a man; nor shoot a beast. They ghesied that the people liued as the Tartars, wandring in Carcs and Tents, without any seded dwelling. The place was by them called *Southernym*, by reason that many of their companie had lost the vse of reason, and became madde with eating a certaine fruite there growing like to Plummes, with a tender stone, which continued till they had slept. Had they knowne then the easinesse of the cure, it had bene better then any Comedie to haue tickled their Splene, & prouoked laughter, to see one fighting against the enemies, which assaulted him at his Cabbin: to heare another with pitteous shrikes trie out on the multitude of Diuels and Hobgoblins, which affrighted him: a third sees strange sights, and cries out, the Ship is full of strangers: and whilst one, in more pleasing distraction, enioyeth (and ioyeth in that distracted pleasure) the sight of God and his Angels; another (transported by this humoured *Charon*) with dreadfull and gastly looks, trembles at his supposed sights of the Diuell, and his helish associates. It were a madnesse to relate how exceedingly this their madnesse was diuersified, and how many Acts this Tragickall Comedie had, till sleepe had dispersed those fumes, wherewith that fruite had distracted their braines. From thence (as is said) they came to Patane, where the Queene entertained them in good sort, and to their contentment.

As the difference of their writing, in such neerenesse of dwelling, is very much, so no lesse is found in their Religions. The Pataneans are Mahumetans. The Chinese and Siamites are Ethnikes, in that diuersitie of Rites which you haue heard. Whilst the Hollanders were there, one of those youths, in that Propheticall distraction before-mentioned, warned them to depart from thence; for a great fire would otherwise consume them: wherupon many forsooke their habitation, and yet no fire happened. They also saw the execution of their seuerer law against Adulterie, on two noble Personages, whose lewd familiarity being detected, she chose to be strangled, and he to be stabbed (the law permitting them their choyse of the kindes of death) which by the fathers of the parties was executed on them. In single persons it is accounted no crime. And if a forreine Merchant come to trade there, they vse to aske him if he neede not a woman yea, many young women offer their seruice: and the price and time being agreed on, she whom he pleaseth to chuse, goeth with him to his house, and in the day performeth the office of a seruant, in the night of a Concubine; but then neyther of them may seeke change of pleasure, without great perill.

The Siamites that liue here, weare two or three balls of Golde or Siluer, as bigge as a Tennis-ball, in their yards, as we shall after obserue in Pegu. The Mahumetans wear them not. The Queene keeps her selfe close at home among her women; of which some may not marrie (but yet may doe worse) others may, hauing first obtained the Queenes licence. It is seldome that she is seene; yet sometimes she rideth on an Elephant in Progresse, for her recreation. And for Elephants, they haue a deuise to take them

q The Hollanders saw many men & women of China in their Boats, which were Fishers, and dwelt in them: but saw not a Portugall, nor could procure any of the other, at any summe, to deliuer them a letter on shore. After 1603. the Hollanders tooke a rich ship of the Portugals at Macao, laden for Iapan. *Cornel. de Vener*. Amerrie madnesse of Every one in his humor.

them in this sort. Some ride into the woods on a tame Elephant, and when they espie a wilde one, they prouoke him to fight. Whiles these are fastened in the encounter by the teeth or tuskes, each struiuing to ouerthrow the other, some come behinde the wilde Elephant, and fasten his hinder feete, and so eyther kill him for his teeth, or by famine tame him.

Since this time, the Hollanders haue had much trading at Patane; and the King of Ioe, moued with their good successe against the Portugals, ioyned his Nauie to theirs, to chase them out of those parts. Yea, they haue braued the Portugals, euen before Goa, the seat of their Viceroy; and in Nouember, 1604. at Calecut entered into solemn league with the Samaryn and the Hollanders, against them: and the next yeare they wonne from the Portugals the Castles of Amboyne and Tidore, not to mention many other prizes taken from them by the Hollanders at sundrie times. In the yeare 1605. *Cornelius Matelinus* was sent to the Indies with twelue Ships; and the next yeare after *Paulus à Caerden*, with twelue more. And *Matelone* besieged Malaca in the yeare 1608. and on the seuenteenth of August was a great fight by Sea, betwixt the Portugals and Hollanders. But in this attempt they had not successe answerable to their desire. He that will not onely reade, but in manner see, the most of these exploits of the Hollanders, with other rarities of the Indies, may resort to *Theodoricke* and *Isaac de Bry*, who haue in liuely stampes expressed these Nauigations, with the obseruations of *Linschoten*, and others. *Balbi* mentioneth an Iland on this coast called *Carnacubar*, the Inhabitants whereof go from one Iland to another (as the Caribes were wont) to hunt men for their cruell diet. For the most part they liue on fish, goe naked, without law, and had almost seized on him and his companie. *David Middleton* affirmeth the like of another Iland called *Seran*, which prouoked by wrongs from the Portugals, eate all Christians they can get, roasting them aliue, without regard of any mesome.

f See the next Chapter of another way to take them.

t To *Hermannus Hist. Nau. ab 1602. ad 1604. u Step. ab Hagen.*

x *Cornel. Matelinus Nauig. & pug. Amsteldam, Hist. Jo. Isacj Pontani.*

y *India Orientalis, partes 8. per T. & Is de Bry.*

z *D. Mid. voy. age 1609. M.S.*

## CHAP. III.

*Of the Kingdome of Pegu, or Brama.*

F the Kingdome Brama, or Brama, the Citie royall is Pegu, the Nation where began the greatnesse of the late Kings. These Bramans inhabited neere the Lake Chiamay, among whom the King of Pegu had his Lieutenants or Viceroyes: one whereof (the Deputie of Tangu) about threescore and tenne yeares since, rebelled against him, and surprised the Kingdomes of Prom, Melintay, Calam, Bacam, Mirand, Aua, all peopled with the Bramans, trending Northwards a hundred, and fiftie leagues. He after attempted Siam with an Armie of three hundred thousand, and spent three moneths in making way through the huge Woods and inaccessible Places, but archieued not his purpose. After his returne he assailed Pegu, and conquered it; and then returned the second time 1567. as in the former Chapter is mentioned. He subjected to his Seignorie twelue Kingdomes, which *Fernandes* thus rehearseth: The Kingdome of Caelan, where are the best Rubies and Saphyres: secondly, that of Aua, the bowels whereof are filled with Mines of Copper, Lead, and Siluer: the third Bacan, enriched with Mynes of Gold: Tungran, the fourth, aboundeth with Lac and Lead: such is Prom, the fifth: the sixth is Iangoma, stored with Copper, Muske, Pepper, Silke, Silver, Gold: Lauran, the seventh, had *Bauim* enough to lade shippes: the eight and ninth are the Kingdomes of Trucon, Staples of China-merchandize: the tenth and eleventh are the Diademes of Cublan, betweene Aua and China, powdered with precious stones: Siam, whence we last came, is the last of the twelue; in the inuasion whereof he armed a million and threescore thousand men (which number is short of *Fredericks* reckoning, except we ascribe that surplusage to Victuallers, Voluntaries, and Seruants and Attendants on the baggage:) which Armie (saith *Fernandes*) he tythed out of his people, taking one onely of ten. He so abounded with wealth, that a hundred

a *G. Bot. Ben.*

b *N. Pimenta dit. F. Fernandez*  
c A kinde of gum, wrought by Pilimires as Bees make waxe; whereof is made our hard waxe, colours, &c.  
d *Fredericks* saith he had 16 crowned kings at command, and that no King in the world was of greater power.



dred ships, fraughted with Rice, seemed to diminish nothing of the plenty. The fields are said to yeeld three harvests in a yeare : and of Gemmes the store is beyond estimation, and almost maketh them there short of the estimation of Gemmes. But this wealth, then wanting no store, had, when *Fernandes* writ this 1598. a contrarie vicissitude, of no store, but of want, euen of those things which Nature exacteth, as necessary props of life. Scarcely of so many millions were left seuen thousand persons, Men, Women, and Children, to participate in the Kings imprisonment, or Siege, in his Tower, and those feeding on mans flesh, the Parents requiring of the Children that life which before they had giuen, to sustaine their owne, and now layed them not in their bosomes, but in their bowels; the children became liuing Sepulchres of their scarce-dead parents. The stronger preyed vpon the weaker : and if their flesh was eaten vp before by their owne hunger, leauing nothing but skinne and bones to the hungrie assault of these raueners, they ripped the bellie, and deuoured their inward partes, and breaking the skull, sucked out the braines raw. Yea, the weaker fed by the strength of famine, armed with no lesse butcherly despight against whomsoeuer they could meete in the streetes of the Citie; with their knives, which they carried about them, as harbengers to their teeth, in these inhospitall inhumane-humane banquets.

And thus did the besieged Citizens, while the King endured in his Tower no small part of like miserie, besides the indignitie, so to be by his owne vassalls straitned, and after slaughtered. But such is the iust hand of the *King of Kings*, who regardeth not persons, but as he sheweth *Mercie* to the *mercifull*, so doth he reserve *Vengeance* for *cruelty and Tyrannie*. Pardon me, Reader, if on this spectacle I cause thee, with my selfe, to stay a while and wonder. The Sunne, in his daily iourney round about this vast Globe, saw few equall (that I say no more) to this Peguan greatnesse, and yet in a small space, *he that is higher then the highest*, hath abated and abased this Magnificence lower then the lowest of his Princes.

After the death of that Brama Conquerour, his sonne, in the second moneth of his succeeding raigne, hearing that the King of Aua, his tributarie and vncl, was plotting some conspiracie, committed to prison fortie of his Nobles, partners in that new project, and bringing them all, with their parents, wiues, children, friends, & acquaintance into a wood, set fire whereon, commanding to cut them in pieces, whosoever escaped out of the flame. This kindled another fire in the hearts of his discontented subjects, which was not quenched but with his ouerthrow. He warred on his vncl, the King of Aua, with no great aduantage, till they both agreeing to trie it by single combat on Elephants, *Pegu* obtained the conquest. In the meane time the Siamite with an Army marched to the borders of Pegu, divulging rumors, That he came to succour his Lord against the Aua Rebelle. The King enraged hereat, sent presently part of his forces to take him, and present him captiue : but the souldiers refused to follow the Generall in this enterprize, and returned to their owne houses. The King, after his returne, sent to *Siam*, by faire speeches to perswade him to come to him : he refused his presence, but denied not his wonted Tributes. Hereupon the King, after two yeares prouision for the warre, made that vnhappie expedition in the former Chapter mentioned. And there the waters taking part with the Siamite, hee tried once and againe the like fortunes of warre. He sent his brother the King of Iangoma, and his owne sonne with which did much harme to the Siamites, and receiued no little themselves; never returning without losse of halfe their Armie, and of his own sonne, in the last invasion slain with a shot. Relentlesse he (inflamed rather with his losses) determined another expedition in his owne person; and therefore laid vp store of prouision in barnes at *Martauan*, *Murmulan*, *Tauay*, and *Tanassarin*, three yeares together, purposing then to employ all the Peguans in this enterprize. But they wearie of forreigne calamities, hid themselves in woods and wildernes, and some turned *Talapoys*: so they call their religious persons. Many sold themselves slaues. The King persisting, in his person gaue order to his vncl *Ximibogu*, to take a muster of all the people, and to entertaine halfe of them for the warres. But he missing so many, which had by those new courses preuented this seruice, acquainteth the King therewith; who enioyneth the late pro-

e There were destroyed by this flame and execution 4000. persons. *Arthus* pag. 326. & *Gaspard Balby*, c. 37. hath the same number, saying, That all the Citizens of Pegu were enioyned to be present at the execution. He calls the place not a Wood, but a Prison. He was then at Pegu,

sciled

forced *Talapoyes* to resigne their habite, the young men to be compelled to warfare, the old men to be exiled to the *Bramans* (where after he caused them to be exchanged for horses). He caused all the *Peguans* also to be branded in the right hand, that they might be knowne. This made them entertaine thoughts of rebellion, which was first practised by the *Cosmians*, who set a new King over them.

The *Peguan* sent an Armie against them; with charge to burne or bring away all they could finde amongst them, which they did, together with many of the people of *Ussu*, which he (after his manner) setting wood about them, burned. And when they fled (not able to warre against their King) and famine at once) submitted themselves, with exquisite torment he slew them all. He then sent for his sonne, the King of *Pegu*, to transplant those people of every age and sex, to people these forsorne desolations of *Pegu*. They, unacquainted with this aire, brake forth in diseases, wherewith they infected also the naturall Inhabitants; which plague made such havocke, that many in impatience cast themselves into the River. The *Murmulans* with helpe of the *Siamites*, seized on their Castle, whom the King besieged a yeare together, and then were forced from thence by the *Siamites* sudden irruption; with losse of the most of his people, the Horses, Elephants, and Countrey it selfe remaining their recompence. And the *Peguan* Captaines also, fearing their Masters tyrannie, became subiects to the *Siamites*, whose whole families this Tyrant with fire and water destroyed; so that all the Tract from *Pegu* to *Martava* and *Murmulan* was made a Wilderness. These things done he sent for his younger sonne, the King of *Prom*, and commanded him to the siege of *Murmulan*; who, vterly misliking the attempt, conveyed himselfe in the night homewards, with purpose of rebellion.

g The cruell tyrannie of the K. of Pegu.

The King of *Siam* not ignorant of this *Peguan* estate, invaded the countrey in Har-  
vest time, and therefore that which they could, they conveyed into *Barnes*, the rest was fired. He proceeded and laide siege to *Pegu*; in which at that time were a hundred and fiftie thousand men; and three thousand *Perces* of Ordnance, a thousand whereof were *Brasse*; but (as is said) for feare of the *Portugals*, which were said to have entered into *Siam* by the way of *Camboia*, he departed, leaving Famine behinde as Lieutenant of his warres, which caused the foreigners, then in *Pegu* for the defence thereof, to get them to their owne homes. Those few which remained, lived with provision from *Tangu*. The King sent to his Deputie in *Tangu*, to come to him with all the Inhabitants of the Countrey and their store, leaving his wife, and some few to guard the Citie. He answered that he would send halfe, and to demand all were unreasonable. The king sends foure Noble-men with Souldiers to force him herunto. But he slayeth the Leaders, and seizeth on their followers. Thus the Famine encreasing, the people eating one another, the king numbred the Citizens, among whom he findeth seven thousand *Siamites*, whom he commanded to be slaine, not leaving above thirtie thousand of all sorts in the Citie. His sonne, the king of *Prom*, which had now stood out three yeares, began to relent and sue for pardon, with promise to bring the *Promans* (to the number of fiftie thousand) to the Citie, where at his father reioyced, and sealed his pardon, which he sent him with many gifts. But his chiefe counsellor, author of this rebellion, fearing all the blame would be laide on him, poysoned the Prince; himselfe aspiring to the kingdome, was within one weeke destroyed; and the King, every man seeking to seize the state to himselfe, caused that of those fiftie thousand within two moneths space, whiles every weeke they had a new Prince, scarce remained fifty men fit for warre, which departed to *Pegu*, three or foure in a Ship, leaving their countrey to the habitation of wilde beasts.

Indes cannot be secure, till he hang himselfe.

The Natives of *Pegu* are not quite extinct, but many of them are fledde into other Kingdomes; of whom, and of the *Bramans*, *Iangoma* numbred a hundred and twenty thousand: *Oracan*, twentie thousand: *Siam* a hundred thousand; and the king of *Iangoma* is able (they say) to arme a million of men.

The *Talapoyes* perswaded the *Iangoman* to depose his brother of *Pegu*. Hee alledged his oath vnto his father, while he lived. They replied, that no oath might prohibit, if he placed his brother in a *Ubat* (or golden Throne) to be adored for a God. And partly with this (I may not call it) reason: and partly, as *Xerxes* alledged for himselfe,

selfe, because that his elder brother was borne before his father was King, and because his mother was the former King of Pegu's daughter, he perswaded himselfe that was lawfull.

And thus was the state of this mightie Kingdome in the yeare 1598. brought to one City, which also was now become a withered raskie, and well neare the Starve of it selfe, and (as mischiefs come most alone) besieged by *Adama*, King of Oraccan, who to victuallive redigged his yareldid, and signore about him.

1 A. Bower.

*Andræ Bower* (in his Letters the 28. of March, 1600.) thus finisheth this Tragedie. When the King of Pegu saw himselfe in such straits, he beseeged by the King of Oraccan, or Arracan, and Tangu, he yielded himselfe to the King of Tangu, who treacherously with him, and cut off his head; as he did to the Queen likewise, and the Prince. He then hasted to the Tower of Pegu, where he found as much golden and jewels as laden six hundred Elephants, and as many Horses, besides silver and other mettals of smaller price. The King of Arracan then absent, and angry that the King of Tangu (contrarie to promise) had seized all the treasure to himselfe, he purposed to invade his kingdome, and to that intent, had the ayde of many Portugals (amongst whom this Ictius was one) who saw the wayes and fields, lately so fertile, now strewed with dead mens bones and skulls; and in the Rivers all passage of ships hindered by the carcases of men. The king of Arracan found in the Towne aforesaid, six millions of silver, with the Artillerie; and then remained Lord of Pegu. But the king of Siam and Iangoma prevented his enterprise for Tangu, which they invaded to deprive him of his treasures. The king of Siam twice assailed Martaban with repulse, whereupon he caused two of his cowardly Captaines to be cast into Cauldrons of scalding Oyle: and the third time conquered that kingdome; on which he said.

Heaven is so  
admirable  
as it is  
as it is

k A cruell pu-  
nishment of  
Cowards.

Thus have you heard of the power and subdersion of this great Monarchie; so much the more lamentable, because their fall was from such a height. The Country is so fertile, that at what time soever come be put into the ground, the painment is good with increase. I have seene with mine eyes (saith *Cesar Frederich*) that they have seven Serpents, Scorpions, all manner of Hearbes and Grasse as such fertilitye, as the stomackes, as they make credible the reports of their huge Armies; so doe they make more terrible the reports of their desolations. This that I speake of their diet, I will stand not of their extremitie and famine, but ordinarily. *Master Fitch* saith also, that they eat Roots, Hearbs, Leaues, Dogges, Cats, Rats, and Snakes; they strike most nothing.

It is about a hundred yeares since *Veremathus* was there, who in company of a Persian Merchant went to visite the king, who then had waies in Aua. They went in Boate all of one piece of wood, fiftene or sixtene paces long. The Oares were Cane, and the Mast was one Cane as bigge as a Herring Barrell. The king wore as many jewels as were worth a great Citie, which made him in the night time to shine as the Sunne. He had then a sacrifice to doe to the Diuell, and the next day the Persian presented him with rich Coralls, which he tooke in so good worth, that he gave him many Rubies as were worth a hundred thousand Ducats. Some yeares before *Hernimio da Saule* and *Stephano* found him in the same warres with Aua, and saith of him, that he had ten thousand Elephants, and bred or brought vp every yeare five hundred.

15496.

m 1588.  
M. R. Fitch.  
Ces. Fred.

The king, that lived when *Mr. Fitch* was there, had one wife, and three hundred Concubines: of whom he was said to have fourescore and ten children. Her judgement almost every day. They vse no speech in their suits, but give vp their Supplications, written in the leaues of a tree, with the point of an Iron bigger then a hook kin. These leaues are of an ell long, and two inches broad; they are also double, the which giueth in his Supplication (standeth a little off, with a present; which, if the king granteth his request he accepteth, if not, he returneth with his present.

Pegu is (or at least in a more vnhappy tense, when they werethere; was) a great, strong and very faire, with walls of stone, and great ditches round about in many Crocodiles in them. There are two townes; the olde, in which the Merchants abide, and the houses are made of Canes called *Bambos*; and the new, for the king and his Nobilitie. The Citie is square with faire walls, having in each square five Gates, be-  
fides



side many Turrets for Centinels to watch, made of wood and gilded very faire. The  
 streets are straight as a line, from one gate to another; and so broad, that tenne or  
 twelve men may ride a-front through them. On both sides at every mans doore is set a  
 tree, yeelding a faire shew and comfortable shadow, that a man might walke in  
 the shade all day. The houses are made of Wood, and covered with Tiles. The  
 Kings house is in the midst, walled and ditched about: and the houses within of wood,  
 beautifully wrought and gilded. And the house wherein his *Pagode* or Idoll stan-  
 deth, is covered with Tiles of silver, and all the walls are gilded with golde. Within  
 the first gate of the Kings house was a large roome, on both sides whereof were houses  
 made for the Kings Elephants. Among the rest he had foure white Elephants, a thing  
 rare in Nature, but more precious in his estimation. For this is part of his royall Title,  
 The King of the white Elephants. And if any other hath any, he will seeke by fauour or  
 force to haue the same, which (some say) was the cause of the quarrell betwixt him  
 and the King of Siam. Great seruice was done vnto them. Euery one of these white E-  
 lephants stood in an house gilded with gold, and were fed in vessels of silver gilt. One  
 of them, as hee went euery day to the River to be washed, passed vnder a Cano-  
 pe of Cloath of Golde or Silke, carried by sixe or eight men; as many going before  
 playing on Drummes or other Instruments. At his coming out of the River a Gen-  
 tleman washed his feete in a Silver Bason. There were of blacke Elephants nine Cu-  
 shes high. The King was said to haue aboue fūe thousand Elephants of Warre. There  
 was about a mile from Pegu, a place builded with a faire Court in it, to take wilde  
 Elephants in a Grove: which they doe by the female Elephants, trained to this pur-  
 pose, and appointed with a certaine Oyle, which causeth the wilde Elephant to follow  
 her. When the Hunts-men haue brought the Elephant neere to the Citie, they send  
 word thereof, and many Horse-men and Foote-men come out and cause the female  
 to make a streight way, which leadeth to the place where she entereth, and he after her:  
 for it is like a Wood. When they are in, the gate is shut, and they get out the fe-  
 male. The wilde one seeing himselfe alone, weepeth and runneth against the walles,  
 which are made of strong trees: some of them breake their teeth therewith. Then  
 they pricke him with sharpe Canes, and cause him to goe into a strait house, and there  
 fasten him with a rope, and let him fast three or foure dayes; and then bring a female  
 to him, with meate and drinke, within few dayes taming him. When they goe into  
 the warres, they set a frame of wood vpon their backs (bound with great Cordes)  
 wherein sit foure or sixe men, which fight with Gunnes, Darts, Arrows, and other wea-  
 pons. All Authors agree, that no beast cometh so neere the reason of a man as the  
 Elephant, yet they seeme to goe before some men in conceit, haughtinesse, desire of  
 conquest, and such like. &c.

The Peguans are beardlesse: and carrie pinsers about them to plucke out the  
 hair if any growe. They blacke their teeth, for they say a Dogge hath white teeth.  
 The men of Pegu, Aua, Tangoma, and Branta weare balls in their yardes, which  
 drye in the skinne beinge cut, and weare for euery childe one; till they haue  
 time, and may take them out at pleasure: the least is as bigge as any Wall nut:  
 the biggest as bigge as a little Hennes Egge. They were inuented to preuent Sodo-  
 mie, which they vse more then any people in the world. Abusing the Male-Sexe;  
 with the women also to weare scant clothes, that as they goe their thigh is seene  
 to prouoke men to lust. Both these were ordained by a certaine Queene for those  
 crimes, and are still obserued. If the King giue any one of his Balles, it is a great jewell  
 esteemed: they heale the place in six or eight daies. The Bramans that are of the kings  
 Court pricke some part of their skinne, and put therein a blacke colour, which last-  
 eth away. If any Merchant resort thither, he shall haue many maydes (saith *Lin-*  
*schot*) offered him by their parents to take his choysel; and hauing agreed with the  
 parents he may for the time of his shode, vse her as his stage, or his Concubine, with-  
 out any discredite to her. Yet, if he come againe, after she is married, hee may,  
 for the time hee stayeth there, demand her in like sort to his vse. And when  
 she is married, hee will request some of his friends to lie the first night with  
 his Bride. There are also among them that sowe vp the priue parte of their  
 Daugh-

m *Lin*schot.

R. Fuch. 28.  
 Gos. Balby. c. 38.  
 Arist. hist. an. l. 9  
 tells of taking  
 the wilde with  
 fighting on the  
 tame and wea-  
 rying them.

n *Lin*sch. 17.

p Hist. India  
Orient. p. 313.

q Cas. Fred. fo  
Balby also.

r R. Fitch.

Daughters, leauing onely passage for Vrine; which, when they marry, passe vnder the Surgeons hand for remedie. *Gaspar Balby*, and *Gas. Arthur*, tell of another custome of their Virgins, if that name may be giuen them. For, saith he, *Virgines in regno annuo nullas reperire licet: Puella enim omnes statim a puertitia sua medicamentum quoddam vsurpant, quo muliebria distenduntur & aperta continentur: idq. propter phallos quos in virgis viri gestant: illis enim admittendis virgines antiores nullo modo suffereunt.* If a man be bankrupt, the creditor may sell his wife and children. Their money is called *Gauza*, and is made of Copper and Leade, which euery man may stamp as he will. Golde and Siluer is merchandise and not money. The tides of the Sea betwixt Martauan and Pegu by *q Casar Fredericks* are reputed the greatest wonder which he saw in his trauels; being so violent, that the ayre is filled with noise, and the earth quaketh at the approach of this watery element, shooting the Boats that passe therewith in arrowes, which at a high water they suffer not to anchor in the Chanell, which would betray them to the deuouring iawes of the returning tide, but drawe them toward some banke, where they rest in the ebbe on drie land, as high from the Chanells bottom as any house top. And if they arrive not at their certaine stations, they must backe againe whence they came, no place else being able to secure them. And when it encreaseth againe, it giueth them three calls or salutations: the first waue washeth ouer the Barque from stemme to sterne: the second, is not so furious; the third, nimbly the Anchor. In *Negrais* in Pegu *r* diuers people dwell in Boats, which they call *Parses*; the countrey being full of Riuer, in which they goe to and fro with their Families: as strange is the dwelling here on the land; their houses being set on high posts, and their going vp on Ladders for feare of Tygres. From hence to Pegu is ten dayes iourney by the Riuer, in which way is *Cosmin* and *Medon*, where their markets are (as their dwellings) vpon the water in Boats, with a great *Sombro*, like a Carr-wheel, to keepe off the Sunne, made of Coco-Leauers.

### CHAP. IIII.

#### Of the Religion in Pegu, and the Countrey thereunto subiect.

a R. Fitch. Cas.  
Fredericke.

b Gas. Balby  
saith that many of these  
Varells were  
burned, together with  
four thousand  
houses in Pegu, by negligence of a  
Portugal Mariner.



Heir *Varells* or Idoll-Temples in the Kingdome of Pegu are many. They are made round like a Sugar-Loafe, or a Bell: some are as big as a Church or a reasonable Steeple, very broad beneath: some a quarter of a mile in compasse: in the making of them, they consume many Sugar-Canes with which they couer them from the top to the bottom. Within, they be all earth, done about with stone. They spend there much golde, for they be all gilded aloft, and many of them from the top to the bottom: and euery tenne or twelue yeares, they must be new gilded, because the sunne consumeth off the golde, for they stand open abroad. Were it not for this vain custom, golde would here be good-cheape. About two dayes iourney from Pegu, there is a *Varelle*, *b* or *Pagode*, which is the Pilgrimage of the Pegues. It is called *Dagon*, and is of wonderfull bignes, and all gilded from the foot to the top. This house is fifty fye paces in length, and hath in it three Iles or Walks, and forty great Pillars gilded, which stand between them. It is gilded with gold within and without. There are houses every faire round about for the Pilgrims to lie in; and many goodly houses for the *Talpoies* to preach in, which are full of Images both of men and women all ouer gilded. I suppose it the fairest place in the world. It standeth very high, and there are some wayes to it, which all along are set with trees of fruits in such wise, that a man may goe in the shade about two miles in length. And when their feast-day is, a man can hardly passe by water or by land for the great prease of people, which resort thither from all places of the kingdome. There are on the shores of *Dagon* two statues, which from the head downward represent young men, but haue the faces of Diuels, and two winges on their backs. In Pegu there is a *Varelle* or Temple, like to this, which the King frequented to doe his holies therein, mounting vp staires, at the foote whereof were two

Tygers

Tigers gaping wide, seeming as if they had bene aliue. Besides the many Magazines (or Treasuries full of Treasure) which the late Braman King had, he had neere vnto the Pallace a Court walled with stone, the gates whereof were open euery day. Within this Court are foure guilded houses covered with Leade; and in euery of them certain Idols of great value. In the first house was a great statue of golde, and on his head a crowne of golde, beset with rare Rubies and Saphires, and about him foure little children of golde. In the second house is another of silver, as high as an house, set as it were sitting on heapes of money, crowned, his foote is as long as a man. In the third house there is the like Idol of Brasse, and in the fourth, of *Ganza* (which is their money metall, tempered of Leade and Copper.) In another Court not farre from this, stand foure other Colossies, or huge Images of Copper, in houses guilded faire, as they are themselves, saue the head. *Balby* c. tells of five made of *Ganza*, so monstrous, that the sides of their feete were as bigge as a man, and sitting crosse-legged, were yet as high as one could hurle a stone, and were all guilded. *Fernandes* d. relateth of threescore and foure Images of Gold, richly adorned with Jewels, and three hundred threescore and five *Gambalangas* or gourds of golde, molten by the Kings father, each weighing a hundred and fourescore pound; besides his other treasures; to conceale which he slew two hundred Eunuches his attendants.

c *Balby* c. 38.d *Fernandes* Epist.

Their Tallipois, e before they take Orders, goe to Schoole, till they be twentie yeares olde or more: then they come before a Tallipoie, appointed for that purpose, whom they call *Rowli*. He (as chiefe and most learned) examineth them many times, whether they will leaue their friends, and the company of all women, and take vpon them the habite of a Tallipoy. If he be content, then he rideth vpon an horse about the streets, very richly apparelled, with Drums and Pipes, to shew that he leaueth the riches of the world to be a Tallipoie. In few dayes after he is carried vpon a thing like an Horse-litter, which they call a *Serion*, vpon ten or twelue mens shoulders, in apparell of a Tallipoy, with Pipes and Drums and many Tallipoies with him, and all his friends; which accompanie him to his house, standing without the Town, and there leaue him. Every one of them hath his house (which is very little) set vpon sixe or eight postes, to which they ascend on a Ladder of twelue or fourteene steps. These houses are commonly by the high-waies side, & among the trees, and in the woods. They go strangely apparelled, with one *Camholine* or thin cloth next to their bodie, of a browne colour; another of yellow, doubled many times vpon their shoulders. These two be girded to them with a broad girdle; and they haue a skin of leather hanging on a string about their neckes, whereon they sit bare-headed, and bare-footed, with their right armes bare, and a broad *Sombtera* or shadow in their hands, to defend them in Summer, from the Sunne, and in Winter from the raine.

e *R. Fitch*.

They goe with a great pot made of wood or fine earth, and couered, tyed with a broad girdle vpon their shoulder, which commeth vnder their arme; wherewith they gett begge their victuals which they eate, which is Rice, Fish, and Hearbes. They demand nothing, but come to the dore, and the people presently do giue them one thing or another: they put together in their pot. They keepe their feasts by the Moone; and a new Moone is their most solemne Feast: and then the people send Rice and other things to that *Kiack* or Church, of which they be: and there all the Tallipoies of that Church meet and eate that which is sent them. They preach against all abuses, and manerly exhort vnto them. When they enter into their *Kiack*, at the dore there is a great iarre of water, with a Cocke or a Ladle in it, and there they wash their feete, and then enter in, setting vp their hands to their heads, first to their Preacher, and then to the Sunne, and so sit downe. When the Tallipoies preach, many of the people carrie them gifts into the Pulpit, where they sit and preach. And there is one which sureth by them to shew that which the people bring, which is diuided among them. They haue none other ceremonies nor seruice that I could see but onely preaching.

*Bernardus* f. saith, that they holde an innumerable multitude of worlds successiue one after another, and also innumerable number of Gods; but not all at once. They imagine that five haue gouerned this present world, whereof foure are passed away two hundred yeares agoe. Now they are without a God, and expect the fifth

f *G. B. B. l. part. 3*  
*Arthus* p. 319.



many ages hereafter: after whose death, they conceiue that the world shall perish by fire, and then another world shall follow, and other Gods to rule it. They reckon likewise in the number of their Gods certaine men, which yet haue first passed into fishes, beasts, and birds of all sorts. After death they beleue three places, one of pleasure, (like the Mahumetane Paradise) another of torment; the third, of annihilation, which they call *Niba*. The soules after their phantasie abide in the two former places, whence they returne so often into this life, till at last they be holden worthy that *Niba*. Here, death, that they haue Couents or Colledges of Priests, which liue three hundred together, or more in one place, haue no vse of women, are harbourers of strangers, and liue some of almes, some of rents. They haue like Nunneries also for the women. There is supposed to be in one Idol-sanctuarie (whereof they haue many) 120000 Idols. They fast thirtie dayes in the yeare; in which they eate nothing till night. They are of opinion, that he which in this world robbeth another man, shall in the next world be his servant for recompence. They hold it a sinne also to kill a liuing creature, although this be not strictly obserued amongst them. Some Iewes are of opinion that this people descended of those Israelites which *Solomon* sent to Ophir, which they place in this Kingdome. But the Peguans themselves ascribe their originall to a Dogge, and a China woman, which escaped shipwracke.

g Part. 1. l. 2.

h Gaspar Balby.  
Gor. Aribus.  
Hist. Ind. p. 321.

The Diuell is highly worshipped of these Pegusians, <sup>h</sup> to whom they erect a stately Altar, and adorne it with varietie of flowers, and meates of all sortes, so to see and feede him that he should not hurt them. This is principally done when they are sick: for then they make vowes, and build Altars, which they couer with clothes and flowers. They entertaine him also with diuersitie of musike, and appoint him a Priest, whom they call the *Diuels Father*, which procureth his Rites and Musicke. Some, as soone as they rise from their beds, bring a basket of Rice, and meates, and a burning Torch in their hand, running vp and down in the streets, openly professing to feed the Diuel to preuent harme from them that day. And if Dogs follow them, they hold them to be sent of the Diuell, to deuoure those meates in his name. Some will not eate till they haue first cast something behinde their backs to the Diuell. And in the country villages some of the richer inhabitants leaue their houses furnished with store of food three moneths space to be inhabited of him, keeping meane while in the fields: but so the other nine moneths they may be out of his danger. And howsoeuer the *Talipois* preach against this diuellish deuotion, yet they cannot reclaim the people. The *Talipois* every Monday, arise early, and by the ringing of a Bason call together the people to their Sermons, which are of Iustice to man, but nothing of Religion to God. They wash themselves once a yeare, <sup>i</sup> and the water wherewith they are washed, the people account holy, and reserue it for their drinke, as a holy potion. They holde that all which doe well, of whatsoever Religion shall be saued, and therefore care not, as *Balby* affirmeth, if any of their Nation turne Christian.

i G. Balby c. 37.

k Sapan, Giacbie

l Sapan Catena.

They haue many feasts very solemnly obserued. <sup>k</sup> One feast (called *Sapan Giacbie*) is kept twelue leagues from the Citie; whither the King rides in a triumphall Chariot, with his Queene in exceeding pompe, his Nobles attending. Another <sup>l</sup> is kept in Pegu, against which day all the Courtiers prouide them certaine Pillars or Images of diuers formes, kept close,ly, that none may see what others haue prouided all the day. These are made of Indian Reedes, carued and guilded, and on the festiual presented to the King, who praiseth the most artificiall of them. All that night huge lights of Waxe are burnt in honour of their Idoll, whose feast it is, that all may be to haue access to him; to which end the Citie gates are left open. But none may approach vnto him emptie-handed. They haue <sup>m</sup> a Feast of watering celebrated in the olde Citie, where the King, Queene, and his Children, with Rose-water sprinkle one another. And all the Capitaines likewise besprinkle each other, that they seeme as well as if they came out of a Riuer. It is said of the last Kings father, that when the people were thus washing, he would send amongst them an Elephant, which slew many of them, whereat he laughed; the people lamented. Another Feast <sup>n</sup> they haue, where in they haue a triall of their shippes, which can saile best: this feast lasteth a moneth. A fifth Feast <sup>o</sup> is called *Giaimosegenon*, in honour of a certaine Idoll. They haue many o-

m Sapan Daithe  
n Sapan Donan.  
o Sapan Giaimosegenon.

these feasts, but these the most solemn. *Antony Correa*, a Portugall, concluding a league with the King of Pegu, the Kings Deputie caused the Articles of accord, written in Portugall and Pegu languages with golden letters, to be read aloud, and then sent the scrole, and with a few leaues of an odoriferous tree, caused the same to be burned to ashes, vpon which he layed both handes of the Priest, who in the name of the King, sware to those Articles. These things being done with great attention and silence, *Correa*, loath in a superstitious fancie to defile Holy Writ, with confirmation of an oath to a Gentile, sware on a booke of amorous Sonnets, to keepe inuiolable the said Articles.

In the year of our Lord 1585. the King of Aua rebelling (as is before shewed) the King of Pegu by single combat, slew the Traytor. The fight was on Elephants, in which the Pegusians Elephant, and the Auan Prince, died. The liuing Elephant was preferred to the place of the former; but in fiftene dayes space (let the beastlinesse of men imitate the humanity of a beast) hee sorrowed so for his Master, that nothing might comfort him. And although he had continually two seruants attending him, and telling him of his amended estate vnder a mightier Master, yet would he scarce cease to weepe, or begin to eate, till his fiftene dayes exequies were finished.

*Bonifertus* a Franciscan, spent three yeares in learning the Pegu's language, and mysteries, that he might preach the Christian Religion amongst them, but was soone forced to giue ouer, and returne into India. For they could not endure to heare any better knowledge then they had.

Crocodiles and Apes are accounted holy and sacred creatures, for which cause Apes multiply exceedingly; none taking them, except for the vse of their *Vaselles* or Temples, where they tye them, and keepe them with diligent respect. And though the Crocodiles in the Towne ditch deuoure men daily, yet in a blinde zeale they will drinke no other water, and account their soules certainly saued, whose bodies are doubt certainly lost and deuoured of those beasts, which sometimes are thirtie foote in length.

The Kings, subiect to the King of Pegu, did their homage, and presented themselves before him, kneeling, yea, they not onely kneeled to him, but to his white Elephants also. When the King dyeth, they make two ships with golden couers, and betwixt them erect a golden Theater; in which they place the corpse, applying thereto Muske, and the most sweet woods, with other things; and so set forth the same to Sea, setting the Theater or Pageant on fire. In one of the Ships are Talapois, which sing till they drinke the bodie consumed to ashes. Then doe they make a masse or lump of these ashes and milke, and commit the same to sea in the haue of Sirian at an ebbing water: the bones which remaine they carrie to another place, and there erecting a Chappell, doe burie the same therein. After this they returne to the Pallace, and, according to the accustomed rites, inaugurate the new King. The father of that King (whose Tragedie ye haue heard) had his bones buried in Dogon.

In Dagin or Dacin, as certaine Merchants at Martaban tolde our Author, That if a king be in loue with a maide, hee asketh her fathers consent, which yet few will giue, because he is still tied to maintaine his daughter; the king allowing no expence to his wife. In some places of that kingdome are men-eaters, called *Batacchi*, which when their parents grow olde, kill them, and eate them as great dainties. When the king hath condemned a man for some crime, these are his executioners, who in the presence of the king cut off his head, hands, and feete, and adding pepper and salt, eate him flesh raw. He is called the king of Affi, and is of great power, hath many ships, much pepper, and is a sworne enemie to the Portugals, working all the euill he can to Malacca. If the father knoweth the sonne to be guiltie (or the sonne the father) of some grievous crime, he may slay him, but must after giue account to the king; and if he alow the fact, all is well; otherwise he is liable to punishment.

In Samahy or Tangoma (five and twentie dayes iourney from Pegu) when the people be sicke, they make a vow, to offer meate vnto the Diuell, if they escape: and when they be recovered, they make a banquet, with many Pipes and Drummes, and many other Instruments, and dauncing all the night. Their friends bring them presents,

p *Gaspar Balby* was there with other Merchants, which saw him weeping.

q *G. Balby.*

r *Balby c. 42.*

*Cocos, figges, Arrecas,* and other fruit; and with great dancing and reioycing, they offer to the Diuell, and say, they giue the Diuell to eate, and driue him out; and to this end in their dancing they crie and hollow very lowde. Likewise, when they besicke a Tallipoy or two, every night doth sit by them, and sing, to please the Diuell, that hee should not hurt them. When one is dead, he is carried vpon a great frame, made like a Tower, with a couering all gilded, made of Canes, carried by fourteene or fiftene men, with great minstrellie to a place out of the Towne, and there is burned. He is accompanied with all his friends and neighbors, all men: and they giue to the Tallipoies, or Priests, many mattes and cloth: and then returne to the house, where they staid two dayes: which being expired, the women accompany the wife to the place where he was burned, and there spend a while in mourning: then doe they gather the pieces of bones, which be left vnburned, and burie them, and then returne to their houses. The neere of kindred doe also shauē their heads, both men and women.

## CHAP. V.

## Of Bengala, and the parts adioyning.

<sup>a</sup> *Magis Gio. Bot. Ben. Got. Arthus hist. Ind. Orient. pag. 282.*



He kingdome of Bengala is very large, and hath of coast one hundred and twentie leagues, and as much within land. The riuer Chabern (which some call Guenga, and think to be the ancient Ganges) watereth it: it is plentifull in Rice, Wheate, Sugar, Ginger, long Pepper, Cotton and Silke; and enioyeth a very wholesome ayre. The inhabitants neare the shore, are (for the most part) Mahumetans, and so also was the king, before the great *Mogore* (one likewise of his owne Sect) conquered him. Gouto the seate royall, and Bengala are faire Cities. Of this the Gulfe, sometimes called *Gangesius*, now beareth name *Golfo di Bengala*. Chatigan is also reckoned amongst their Cities. They are <sup>b</sup> a most subtile and wicked people, and are esteemed the worst slaues of all India: for that they are all theeuēs; and the women, whores; although this fault is common through all India, no place excepted. They haue a custome, neuer to drie off or see the meate twice in one pot, but haue every time a new one. Whensoever they are found in adulterie, they haue their <sup>c</sup> noses cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugals haue here *Porto Grande*, and *Porto Pequino*, but without Forts and Government; euery man liuing after his owne lust: and for the most part, they are such as dare not stay in their places of better Gouvernement, for some wickednesse by them committed.

<sup>b</sup> *Linschot. s. 16*

<sup>c</sup> *Adulterie punished.*

<sup>d</sup> *Linschot. s. 47*

<sup>e</sup> *Lud. Vert. lib. 1. cap. 19.*

*Gesnerus de Quadrup Scal. exerc. 205.*

In Bengala are found great numbers of *Abadas* or *Rhinoceroses*, whose horne, (growing vp from his snout) teeth, flesh, bloud, clawes, and whatsoeuer he hath without and within his body is good against poyson, and is much accounted of throughout all India. The skinn <sup>d</sup> vpon the vpper part of this beast, is all wrinkled, as if he were armed with shields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne, because as yet there is no other by late trauellers found, but onely by heare-say. Onely *Lodouicus Vertomanthus* <sup>e</sup> saith he saw a couple of those true Vnicornes at Mecca; one whereof had a horne of three cubites, being of the bignesse of a Colt of two yeares and a halfe olde; the other was much lesse: both sent to the Sultan of Mecca, for a rare present out of *Ethiopia*. *Gesner* in his booke of Four-footed Beasts, citeth this testimony, and some others, whereby he perswadeth, that there are diuers sorts of these Vnicornes: but it cannot seeme otherwise then strange, that in this last hundred of yeares, wherein the world hath vneyled her face more then euer before; none of credite (that I haue read) hath affirmed himselfe to haue seene this Vnicorne, but in picture. That which is reported of their vertue against poison, proceedeth from the herbs which Bengala yeeldeth: for in other places they are not neere the price of these. There are here also certaine wilde Goats, whose hornes are in account against venom: as I my selfe (saith *Linschoten*) haue proued.



The Kings of Bengala, in times past, were chosen of the Abassine or Ethiopian Emperors, as the Soldans of Cairo were sometime of the Circassian Mamelukes. Northward from Bengala lieth the Kingdome of Arracan. The great Can subdued these parts and the Kingdome of Mien, about the yeare 1272. while *Marcus Paulus* liued there. Arracan, Chandican, and Syripur are by *Fernandez* placed in Bengala, as so many Kingdomes: Patane or Patenau by *Frederick* and *Fuch* reckoned to another Bengalan Kingdome: which our Countrey-man Master *Fuch* calleth the Kingdome of Goutrent so that vnder this name, Bengala, are comprehended many Seigniories; all, or the most part now subiect to the *Mogor*.

Our Mappes seeme not to describe the Riuer Ganges (so will we here terme it with *Orellius*, *Castaldus*, *Bartius*, and all our later Trauellers, both Merchants and Jesuits) according to the due course thereof. For Chaberis they bring from the North, enclining to the East, Guenga from the West; but Master *Fuch*, which continued five months in passing downe first in Iamena from Agra; which falleth into Ganges, and then in Ganges it selfe to Bengala (although he confesseth it may be done in shorter time) saith it commeth from the North-west, and runneth East into the Sea. Some call Chaberis, Ganges; and some hold Guenga to be Ganges; and some make but one Riuer of them both: and hence may happily arise in part, that seeking of Ganges is farre off.

There is in Ganges<sup>b</sup> a place called *Gangasagar*, that is, the entrie of the Sea, in which are many fishes called Sea-dogges. They which are wearie of this world, and desire to haue a quicke passage to Paradise, cast in themselves heere to bee deuoured of these fishes; perswading themselves, that the next and readiest way thither, is by their lawes.

Ganges<sup>i</sup> overflowing his bankes, in times past drowned many Villages, which so remaine; and hath changed his wonted Channell: the cause that Tanda (a City of *Orissa*) standeth now a league from the Riuer. It watereth a fruitfull Countrey and populous, and (as the Oceans high Collector) receiueth into him many riuers by the way; none no lesse then it selfe, so that in the time of raine, you cannot see from the one side of Ganges to the other. The superstitious opinion conceived, in those parts, of this Riuer, appeareth by the reports of all. <sup>k</sup> *Emanuel Pinner* at Cambaia obserued many to resort thither on pilgrimage, sometime out of that Citie foure thousand; and was told by the Governour of Bengala vnder the *Mogor* then at Lahor, that there came thither sometime three hundred thousand or foure hundred thousand Pilgrims. And addeth, That not long before his comming to Cambaia there assembled there, to this deuout iourney, fiftie thousand people. Happy they esteeme that man which washeth himselfe therein, and secure of saluation, if at the point of death he may drinke of this water. He conferred with one *Gedacham*, a great man, which had bene on this holy voyage, and had there weighed his mother three times; first, by her weight in siluer; secondly, in gold; thirdly, in pearles, all which he gaue to the poore. A brother of his, called *Ran*, being to go to the great *Mogor*, offered one hundred and fiftie thousand <sup>l</sup> *Pardawos*, that his <sup>m</sup> *Pagods* or Idols should send him good successe. They make an Image also to this Riuer, whereunto they doe diuine honor. The King of Calecut and the other Kings of Malabar keepe a solemne feast every twelue yeares, in honor of this Riuer; because that long since a certaine *Brachman* (falsely accused) fled vnto Ganges; and there led an austere life twelue yeares, worshipping that Streame and his Idol, to whom, when he purposed to returne home, after those twelue yeares expired, that Image of Ganges appeared, and said, that on the last day of *February* he would appeare in a Riuer of his owne Countrey, and cause the waters thereof to arise, and runne backward in witness of his innocencie, and bade him assemble all the Lords of Malabar to the sight, which accordingly came to passe, and the memorie thereof is by this Feast solemnized.

Bannaras<sup>n</sup> is a great Towne on Ganges, to which the Gentiles out of farre Countreies come on pilgrimage. The men are shauen all but the crowne. Alongst the water-side are many faire houses, in which stand Images of euill fauour, made of stone, and wood, like Leopards, Lions, Monkeis, Men, Women, Peacocks, and Diuels, with foure

<sup>g</sup> *Gi. Bar. Ben.*

<sup>h</sup> *Ballycap. 42.*

<sup>i</sup> *R. Fuch.*

<sup>k</sup> *Hier. Xav. Eman. Pin.*

<sup>l</sup> *Pardaw* is three testons Portugale.  
<sup>m</sup> *N. Piment.*

<sup>n</sup> *R. Fuch.*

four armes and hands, sitting close-legged, and holding somewhat in their hands. There are diuers old men, which on places of earth, made for the purpose, sit praying, and they giue the people (which by breake of day, and before, come out of the towne, to wash themselves in Ganges) three or foure strawes which they take, and hold them betweene their fingers where they wash themselves: and some sit to marke them in the foreheads, and they haue in a cloth a little rice, barley, or money, which they giue to these old men. After that, they go to diuers of their Images, and giue them of their sacrifices, those old men in the meane while praying, which maketh all holy. They haue one Idoll called *Ads*, with foure hands and clawes. On certaine great carued stones also they powre water, rice, wheat, &c. They haue a great place like a well, with steps to goe downe, wherein the water standeth foule, and stinketh, by reason of those many flowers, which they continually throw thereinto. Many people are alwayes therein with imagination of pardon for their sinnes, because God (as they blasphemie) washed himselfe therein. They gather vp the sand in the bottome, as a holy relike. They pray not but in the water, and wash themselves ouer-head, lading vp water with both their hands, and turne themselves about, and then drinke a little of the water three times, after which they go to their gods in their houses. Some of them will wash a place which is their length, and then will pray vpon the earth, with their armes and legs at length out, and will rise vp and lye downe, and kisse the ground twentie or thirtie times, but will not stirre their right foot. Some vse fifteene or sixteene pots, little and great, ringing a bell, while they make their mixtures, ten or twelue times; and make a circle of water about their pots, and pray: others sitting by, one of which reacheth them their pots. They say ouer these pots diuers things many times, which done, they go to their gods and strew their sacrifices, which they thinke are very holy, and marke many of them, which sit by, in the foreheads, esteemed as a great gift. There come fittie, and sometime an hundred together, to this Well, and to these Idols.

About their Idols, in some houses, sitteth one in warme weather, to blow the winde with a fan vpon them. And when they see any company coming, they ring a little bell, and many giue them their almes. None of these Idols haue a good face. Some are blacke, and haue clawes of brasse; and some ride on Peacocks or other fowles. One there is alwayes attended with his fan, to make winde, which (they say) giueth them all things, both food and rayment. Heere some be burned to ashes, some scorched in the fire, and throwne into the water, when they are dead; the Foxes presently eat them: The wiues doe burne with their husbands when they die: if they will not, their heads be shauen, and neuer any account is made of them after. If a man or woman be sicke, and like to die, they will lay him before their Idols all night: and that shall mend or end him. And if he doe not mend, that night his friends will come and sit a little with him, and cry, and after will carry him to the water-side, and set him vpon a little raft made of reeds, and so let him goe downe the riuer. The chiefe Idols are very euill-fauoured, their mouthes monstrous, their eares gilded, and full of jewels, their teeth and eyes of gold, siluer, glasse, coloured blacke, with Lampes continually burning before them. Into their houses or Temples you may not enter, with your shooes on. When the scorched Indians are throwne into Ganges, the men swim with their faces downe-wards, the women with their faces vpwards; which I had thought they had by some meanes caused, but they denied it. The people goe all naked, with a little cloth about their middle. Their women are exceedingly on their neckes, armes, and eares, decked with rings of Siluer, Copper, Tinne, and Iuory hoopes: they are marked with a great spot of red in their foreheads, and a stroke of red vp to the crowne, and so it runneth three wayes. Their marriages are in this sort: ° The man and the woman come to the water-side, where standeth a *Bramane* or Priest, with a Cow and a Calfe, or a Cow with Calfe: these all goe into the water together, the *Bramane* holding a white cloth of foure yards long, and a basket crosse bound with diuers things in it. This cloth he layeth vpon the backe of the Cow. And then he taketh the Cow by the taile, and saith certaine words. Shee hath a Copper or a Brasse pot-full of water. The man holdeth his hand by the *Bramans* hand, and the wiues hand by her husbands, and all haue the Cow by the taile. Then they powre water out of the pot vpon the Cows taile, which

° The manner of their marriages.

maner throw all their hands, and they lade vp water with their hands; and then the Bramane tie their clothes together. After this they goe round about the Cow and Calfe, and give somewhat to the poore there attending, leauing the Cow and Calfe for the Bramans vse, and offer to diuers of their Idols money: then lying downe vpon the ground, they kisse it diuers times, and go their way. Betweene this and Patenaw are diuers theeuers, like the Arabians, without certaine abode.

Patenaw was sometime a Kingdome, now subiect to the *Mogor*. The women here are decked with siluer and copper, that it is strange to see, and by reason of such rings vpon their toes, they can weare no shooes. Heere I saw a dissembling Prophet, which sat vpon an horse in the Market-place, and made as though he slept, and many of the people came and touched his feet with their hands, and then kissed their hands. They tooke him for a great man, but I saw he was a lazie lubber: and there I left him sleeping. The people heere are great praters and dissemblers. As I came from Agra downe the River Iemena, I saw also many naked beggers, of which the people make great account; they call them *Sebesche*. Heere I saw one, which was a monster among the rest, wearing nothing on him, with a long beard, the haire of his head couering his priuities. The nailes of some of his fingers were two inches long: for hee would cut nothing from him. Neither would he speake, but was accompanied with eight or ten which spake for him. When any man spake to him, he would lay his hand vpon his breast, and bow himselfe, but speake he would not to the King.

p A right nig-  
gard.

In those parts they had many strange Ceremonies. Their Bramans or Priests come to the water, and haue a string about their neckes made with great ceremonies, and lade vp water with both their hands, and turne the string first with their armes within, and then one arme after the other out. Heere also about Iemena, the Gentiles will eat nothing, nor kill any thing. They pray in the water naked, and dresse their meate and eat it naked: and for their penance they lie flat vpon the earth, and rise vp and turne themselves about thirtie or fortie times, and vse to heaue vp their hands to the Sunne, and to kisse the earth, with their armes and legs stretched out along, their right leg being alwayes before the left. Euery time they lie downe, they score it with their fingers, to know when their flint is ended. The Bramans marke themselves in their foreheades, eyes, and throats, with a kind of yellow geare which they grinde; euery morning they doe it. And they haue some old men which goe in the streetes with a box of yellow powder, and marke them which they meet on their heads and neckes. And their wiues doe come, ten, twentie, and thirtie together to the water-side, singing, and there doe with themselves, and vse their ceremonies, and mark themselves on the foreheades and faces; and carrie some with them, and so depart singing. Their daughters be married, at, or before the age of ten years. The men may haue seuen wiues. They are a craftie people, worse then the Iewes.

I went from Bengala into the Countrey of Couche, which lieth fise and twentie dayes iourney Northwards from Tanda. The King was a Gentile, named *Suckel Conn*. For his Countrey is great, and lieth not farre from Cauchin-China. All the Countrey is set with canes made sharpe at both ends, and driuen into the earth; and they can let in the water, and drowne the Countrey knee-deepe. In time of warre they poyson all the waters. The people haue eares which be maruellous great, of a span long, which they draw out in length by deuises when they be yong. They are all Gentiles, and will kill nothing. They haue Hospitalls for sheepe, dogges, goats, cats, birds, and all other liuing creatures. When they be old and lame, they keepe them till they die. If a man catch or buy any quicke thing in other places, and bring it thither, they will giue him money for it, or other victuals, and keepe it in their Hospitalls, or let it goe. They will giue meat to the Antes. Their small money is Almonds, which oftentimes they eat. We passed thorow the Countrey of Gouren, where we found but few Villages, and almost all wildeernesse, and saw many Buffes, Swine, and Deere: grasse longer then a man, and very many Tygers. Satagam is a faire Citie (for a Citie of Moores) and very plentifull. In Bengala such is the estimation of Ganges, that they will fetch of it a great way off, though they haue good water neere: and if they haue not sufficient to drinke, they will sprinkle a little on them, and then they are well. From Satagam I travelled by the

Country

q R. Fitch.



Country of the King of Tippaia, with whom the *Mogor* hath continuall warre. The *Mogores*, which be of the Kingdome of Recôn and Rame, be stronger then this King of Tippaia. Foure dayes journey from Couche is Botanter, and the Citie Bettis: the King is called *Dermaine*: the people are tall and strong: the Countrey great, three moneths journey, and hath in it high mountaines, one of which a man may see, five dayes journey off: Vpon these mountaines are people with eares of a spanne long: otherwise they account them Apes. Hither resort many Merchants out of China, and Tartaria. From Chatigan in Bengala, I went to Bacola, the King whereof is a Gentle, thence to Senepare, and after, to Simergan, where they will eat no flesh, nor kill no beast; and thence to Negrais in Pegu and Cosmin. Thus farre hath our Countryman led vs in the view of so many superstitions of these Bengalans, and their Northerly neighbours.

r Linschot.

The Bengalans have a tradition or fable amongst them, That this River commed out of Paradise, which was proued by one of their Kings, who sent men vp the streame till they came to a pleasant aire, still water, and fragrant earth, and could row no further. Hence happily grew this conceit, That this water should wash away sinne, and that without it they cannot be saued. This River hath in it Crocodiles, which by water are no lesse dangerous then the Tygers by land, and both will assault men in their shippes. There is also a little small beast, which by his barking maketh the Tyger to runne away.

f N. Pimenta.

The King of Candecan caused a Iesuit to rehearse the *Dialogue*: who when he proued the Indians for their polytheisme, worshipping so many *Pagodes*: He said, that they obserued them but as, among them, their Saints were worshipped: to whom how fauour the Iesuits distinction of *σωαία* and *λατρία* was for his satisfaction, I leaue to the Readers iudgement. This King, and the others of Bacala and Arracan haue admitted the Iesuits into their Countries, and most of these Indian Nations.

r Histor. relatio  
de rege Mogor.

In that part of Botanter, which is next to Lahor and the *Mogor*, the people are white, and Gentiles. Their garments are close girt to them, that a wrinkle or pleat is not to be seene, which they neuer put off, no not when they sleepe, as long as they are able to hang on: their head attire is like a sugar-loafe, sharpe at the toppe. They neuer wash their hands, lest, say they, so pure a creature, as the water, should be defiled. They haue but one wife; and when they haue two or three children, they liue as brother and sister. Widowers and widowes may not marrie a second time. They haue no Idols nor Townes, nor King, in those parts of Botanter. They haue their Sooth-sayers, which they aske counsell of. When any is dead, they resort vnto these Wisards, to know what is to be done with their dead. They search their Bookes; and as they say the word, they burne them, or burie them, or eat them, although they vsually feede not on mans flesh. They also vse dead mens skulls in stead of dishes, as in *Thebes* we haue obserued the like custome. They are liberall Almes-giuers.

## CHAP. VI.

### Of the Great Mogor.

a 1495, and  
1599.



He Great *Mogor* (according to *Boterui*) hath vnder his subiection seuen and fortie Kingdomes, which lie betweene Indus and Ganges on the East and West, and betwixt Imaüs and the Ocean. He is called of the people the *Great Mogor*, for the same cause that the *Ottoman* Turkes are called *Great*. The stile of him that was King *A*, when the Iesuits imparted to vs these relations, was *Mahumeth Zeladim Ekebar*, King *Mogor*. His descent is from *Tamerlan* (worthily called *Great*) from whom he is reckoned the eight. His father was *Emmaupaxda* (as the Iesuits report) which being driuen to great straits by the Parthians, or Tartars, was driuen to aske aid of the *Sophi*, or Persian King; which he obtained, with condition of submitting himselfe to the Persian Religion. The *Mogores* speake the Turkish language. The Empire of this  
Mogor

Mogor is exceeding great, containing the Countries of Bengala, Cambaia, Mendao, and others, comprehended by some vnder the name of Indufstan. This Mendao is said to be ten leagues in circuit, and that it cost the Mogor twelve yeares siege. Agra and Surpore are two Cities in his Dominion, great, and full of people, much exceeding London, and the whole space betwene is as a continuall populous Market. Many Kings he hath conquered, and many haue submitted themselves and their Seates voluntarily to his subiection. Twentie Gentile Kings are numbred <sup>b</sup> in his Court, which attend him, equalling the King of Calecut in power. Many others pay him tribute. Eleven great Rivers runne thorow his Dominions; *Tapi, Haruada, Chambel, Iameno, Ganges*: The other sixe are *Indus*, or *Schind* (as they call it) and *Casamul, Cebcha, Ray, Chama, Reberth*, tributaries to *Indus*. The whole Monarchie enuironeth nine hundred leagues. King *Echeber* <sup>c</sup> hath many Lords, each of which is to maintaine eight, ten, twelve, or fourteene thousand horse in readines for the warre, besides Elephants, of which in the whole Kingdome are said to be fiftie thousand. Himselfe can further bring of his owne into the Field fiftie thousand horse, and foot-men innumerable. To those Lords he alloweth certaine Prouinces for such militarie seruice; for he is Lord of all, nor hath any else possession of any thing, but at the will of the King. Once a yeare they appeare before the King, where they present a view of those their enioyned forces. Many millions of reuenue doe besides accrew vnto his coffers: yet his Port and Magnificence is not so great, as of many other Princes, either for Apparrell, Diet, or the Maiestie of his Court-seruice. He cannot write or reade, but heareth often the discourses of others, and Histories read before him, being of deepe iudgement, piercing wit, and wise fore-cast. In execution of Iustice he is very diligent, in so much, that in the Citie where he resideth, he heareth all causes himselfe, neither is any malefactor punished without his knowledge, himselfe giuing publike audience ten times every day: for which purpose he hath two wide Halls, and in them Royall Thrones, where he is attended with eight Counsellors, besides Notaries.

This King detesteth the Mahumetan Sect, which, as you heard, his father embraced for his aduantage; and therefore hath ouerthrowne their Moschees in his Kingdome, converting them to Stables, and more trusteth and employeth the Gentiles in his affaires then the Moores; whereupon many of them rebelled against him, and stirred vp the Prince of Quabul, his brother, to take Armes: against whom *Echeber* opposed himselfe, and caused him to retire into his owne Countrey. It is vncertaine <sup>d</sup> what Religion he is of, some affirming him to be a *Moore*, some a *Gentile*, some a *Christian*; some of a fourth Sect, and of none of the former. Indeed it appeareth that he wauereth, vncertaine which way of many to take, able to see the absurdities of the Arabian and Gentile profession, and not able to beleue the high mysteries of the *Christian Faith*, especially the *Trinitie* and *Incarnation*. He hath admitted the Iesuits there to preach, and would haue had them by miracle to haue proued those things to him, which they elsewhere so much boasting of Miracles) wisely refused. For he demanded that the *Mahis*, or Priests of the Mogores, and they, should by passing thorow the fire, make vail of their Faith. He hath many Bookes and Images, which the Christians there do see, and seemeth to haue great liking to them, vsing the same with great reuerence. But his Religion is the same (it seemeth) with that of *Tamerlane* his predecessor, to acknowledge *One God*, whom varietie of Sects and worshippings should best content. Hee caused <sup>e</sup> thirtie Infants to be kept (like that which is said of *Psammetichus* King of Egypt) setting certaine to watch and obserue, that neither their Nurses, nor any else, should speake vnto them, purposing to addiect himselfe to that Religion which they should embrace, whose Language these Infants should speake; which accordingly came to passe. For as they spake no certaine Language, so is not he sealed in any certaine Religion. He hath diuers Idols sometime brought before him, among which is one of the *Sunne*, which early euery morning hee worshippeth. Hee worshipped also the Image of *Christ*, setting it on the crowne of his head. Hee is addicted to a new Sect, as is said, wherein he hath his followers, which hold him for a Prophet. The people, which they haue by his Gold, addiecteth them to this new Prophet. <sup>f</sup> He professeth to worke miracles; by the water of his feet curing diseases. Many women make

<sup>b</sup> Relat. de Reg. Mog.

<sup>c</sup> Of the great Mogor his puillance, riches, and other qualities *Pierre du Jarric* hath largely written, lib. 4. de l'histoire des Indes Or. c. 8.

<sup>d</sup> The vncertainie of his Religion. *Balbi* tels of reports amongst the Portugals of the conuersion of this King, & of the Kingdome of China also to Christianitie; both with like truth; and citing Popish reporters.

<sup>e</sup> *Iosh. Oramus*.

<sup>f</sup> *Hier. Xavier*.

vowes vnto him, either to obtaine children, or to recouer the health of their children, which if they attaine, they bring him their yowed deuotions, willingly of him recoued. He hath three sonnes; *Seier* the eldest, which is honored with the title *Shah*, and called *Seierigis*, that is, the Soule, or Person, of *Seier*: he much fauoureth the Iesuits. The second, *Pahari*; *Dan*, or *Daniel* is the yongest: Some call them by other names. His presents are exceeding, besides his Tributes and Customes: for in eight dayes space these gifts amounted to a million of Gold; & almost daily he is presented with the like, and especially in a feast which he celebrateth, called *Nerofa*, great gifts are offered: so that his Treasures occupie the next roome to those of China.

g Eman. Pinner.

h Rob. Couerh.

Anno 1608: the *Ascension* an English Ship, hauing had the happines to be the first English visitor of the Red-sea or Arabian Gulfe, had heere the disaster, neere the coast of Cambaya, in the *Mogors* Dominion, to be cast away: The people were saved, and trauelled from *Surrat* to *Brainport* (a Citie greater then London, and of great trading) and thence to *Agria*; where they saw the beginning of a goodly monument, which the Great *Mogor* hath beene nine yeares in building, for his father, with five thousand work-men continually. The matter is fine Marble, the forme nine square, two English miles about, and nine stories in height: wheron the *Mogor* said (as a Poet reported to them) he would bestow an hundred millions of treasure. From hence the company of this shippe were dispersed, some passing thorow *Persia* to *Bagdat*, and thence to *Aleppo* for England: others the contrary way, as namely, *William Nicols*, which trauelled foure Moneths with three Iewes (from whom he receiued many indignities) to *Mesulopatania* a factorie of the Hollanders. *Iohn Mildnall* in his letter from *Casbin* in *Persia*, dated the third of *October* 1606. testifieth that he was at *Labor*, and thence went to *Agria*, to the Court of the *Mogor*, whom he presented with nine and twentie great horses, the best he could get in those parts, at fiftie pound, or threescore pound a horse, with diuers jewels, rings, and eare-rings. The Iesuites opposed themselves to his proceedings, slandering him as a spie, our Nation as theenes: which moued him to learne the *Persian* language, that he might tell his owne tale; and thus he obtained articles of trading.

i W. Nicols.

k Jo. Mildnall.

l Narratio reg. Mogor.

Touching the Superstitions of this Kingdome, thus writeth *Ioannes Oramus*, in the Narration of this Kingdome. Not farre from the Citie *Tihor* is an Idoll, resembling a woman, which they call *Nazar* *Coto*, framed with two heads, and six or seven armes, and twelue or foureteene hands, one of which brandissheth a Speare, another a Club. Hereunto resort many Pilgrims to worship, and hereof they tell many miracles; as that many cut off their tongues, which are againe restored whole vnto them, but remaine mute. Some thinke our breath to be our Soule. Some affirme, That all things are the same thing. Some, that God onely hath a being, other things are shadowes and apparences. Some thinke all things, and some, the round Circle of the World, and some, themselves to be God. Almost all do hold the commigration of soules into the bodies of Beasts. They say the World shall last foure Ages; or Worlds, whereof three are past. The first lasted seuentee *Laches* (euery *Lache* containeth an hundred thousand yeares) and eight and twentie thousand yeeres. Men in that world liued ten thousand yeares, were of great stature of bodie, and great sinceritie of minde. Thrice in this space did God visibly appeare on the Earth: First in forme of a Fish, that hee might bring out the Booke of the Law of *Brama*, which one *Causacar* had hurled into the Sea: The second time in forme of a Snail, that he might make the Earth drie and solid: Lastly, like a Hogge, to destroy one that said he was God, or as others of them truly say, to recouer the Earth from the Sea, which had swallowed it. The second World lasted ten *Laches*, and ninetie two thousand and sixe yeares, in which men were as tall as before, and liued a thousand yeares. God did appeare foure times: First in a monstrous forme, the vpper part a Lion, the lower a Woman, to repress the pride of one which gaue out himselfe for God: Secondly, like a poore *Bramane*, to punish a proud King, that would by a new-deiufed Art sicke into Heauen: The third time, to be reuenged of another King, which had slaine a poore Religious man, hee came in the likenesse of a Man, named *Paracaram*; and lastly, like one *Ram*, the sonne of *Giorcorat*, which had slaine *Paracaram*. The third World continued eight *Laches*, and foure thousand



thousand yeares, wherein men liued five hundred yeares; and God appeared twice in humane likenesse. The fourth age shall endure foure *Lacbes*, whereof are already passed foure thousand, sixe hundred, fourescore and twelue yeares. They say God will appeare in this Age. Others imagine, that he hath already appeared, and that *E. . .* is he. Some hold, that those ten Appearances were but creatures, which had received Diuine power. They themselves easily perceiue the vanitie of these *Chima-* *ry*, and monstrous opinions; but will not leaue them, lest they should (at the same time) lose both wealth and superstition together.

In the Countrey of the Mogor they haue many fine Carts, carued and gilded, with two wheeles, drawne with two little Bulls, about the bignesse of our great dogges in England, and they will runne with any Horse, and carrie two or three men in one of these Carts. They are couered with Silke, or fine cloth, and be in vse as our Coaches in England.

By the Letters of *N. Pimenta* 1600. it appeareth, that the Mogor had subdued the Indian Kings, of the Arabian Sea; *Abdenagran*, *Idalcari*, *Massulapatan*, and presented him to the puissant King of *Narsinga*, by the current of his Conquests; in the *Chersonesus* which extendeth to the South from *Cambaja* and *Bengala*, before mentioned.

i R. Fitch.

i Is. Buzam.

## CHAP. VII.

## Of Cambaja, and the neighbouring Nations.

**C**ambaja is also called *Guzarat*, containing in length, from the River *Bate* to *Circam*, a Persian Region, five hundred miles of Sea-coast, being on either parts enuironed with the Kingdomes of *Dulcinda* and *Sarga* on the North; *Mandao* on the East; on the West, *Nauracos*, or the *Gedrosians*. The Sea and the Confinnes of *Decan* are the Southerly bounds. It hath in it, by estimation, threescore thousand Populations, or inhabited places, watered with many streames; the chiefe whereof is *Indus*, which diuideth it in the middle, running from *Caucasus*, or *Naugrocor*, and after nine hundred miles journey, with two nauigable mouths disemboquing it selfe into the Ocean. This Countrey is very fertile, not yeelding to any other in *India*, in the fruites which the Earth and Trees bring forth, besides their store of *Elephants*, *Gemmes*, *Silke*, *Cotton*, and such like. The people are of an Olive-colour, and goenaked, except about their priuie parts. They eate no Flesh, but *Rice*, *Milke*, *Butter*, and other life-lesse creatures. The Inhabitants are, for the most part, *Gentiles*; and so were their Kings, vntill the *Mahumetane* Superstitions preuailed. There are within the Land, People called *Reibuti*, which are the naturall Nobles of the Kingdom, chased by the *Moores* to the Mountaines, whence they make offencions and spoyles in the Countrey, and the *Cambajans* pay them tribute, that they might liue in peace. Their chiefe Sea-Townes are *Daman*, *Bandora*, *Cumra*, *Rauellum*, *Bazuinum*; and within Land, *Cambaja*, *Madabar*, *Campanel*, *Basra*, &c.

a *Maginus*.b *Mass. lib. 4.*c *Joseph. Ind. Lib. 1. l. 1. 27.*d *L. Vertom. lib. 4. cap.*

*Cambaja* hath bestowed the name on the whole Kingdom, which they call the *Indian Cairo*, for the excellencie thereof: it standeth three myles from *Indus*. The Tides heere increase not, as with vs, at the full, but in the decrease of the Moone they are at the highest. Of this River *Indus*, *Ptolemy* and *Arrianus* in his *Periplus of the Erythraean Sea* reckon seven mouths or entrances into the sea, and *Thenes* (I know not what *Frier-like* and *Iyer-like* boldnesse) nameth seuen at this day: but *Arrianus* saith in those times six of the seuen were ouergrowne, & but one nauigable. But *Dionysius Periegetes*, *Strabo*, and the other *Arrianus* which writ the life of *Alexander*, ascribe two vnto it, which is confirmed by the Portugals. *Arrianus* hath in his eighth booke largely described the Voyage of *Nearchus* and *Onesicritus*, from this River along the coast into the Persian Gulfe, employed by *Alexander* the Great. It is nor

an hundred and threescore yeares since *Machamus*, a Moore, expelled the *Canan* King.

This *Machamus* serveth mention for one thing, wherein the *Sonne* hath longer beheld his like: Hee so accustomed himselfe to poysons, that no day passed wherein he took not some; for else he himselfe had died, saith *Barbosa*; as it saith with *Asiaticus*, or *Opium*, the use whereof killeth such as neuer took it, and the distill such as haue. And beyond that which wee reade of *Mithridates* in the like poyson; his Nature was transformed into so venomous a habit, that if he did meane to put any of his Nobles to death, hee would cause them to be set naked before him, and chrowing certaine fruits in his mouth, which they call *Cheoselos* and *Tambolos*, with little made of shells, by spitting vpon him, in one halfe houre depriv'd him of life; if a *Flie* flew vpon his hand, it would presently fall off dead. Neither was his loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had three or foure thousand Concubines, of whom none liued to see a second *Sonne*, after hee had carnally knowne them. His Mustaches (or haire of his upper lippe) was so long, that he bound it vpon his head, as women doe with an haire-lace; and his beard was white, reaching to his waste. Euery day when hee arose, and when hee died, fiftie Elephants were brought into the Pallace, to doe him reuerence on their knees, accompanied with Trumpets, and other Musicke.

e Od. *Barbosa*.  
lib. 11. cap. 13.

*Celins Rhodignus* mentions the like of a maid, thus nourished with poyson, her spittle (and other humours comming from her) being deadly: such also as lay with her carnally, presently dying. *Amicenna* hath also a like example of a man, whose nature, infected with a stronger venome, poysoned other venomous creatures, if any did bite him. And when a greater Serpent was brought for triall, he had by the biting thereof a two-dayes Feuer; but the Serpent died. The other did not harm him.

g *Maff. lib. 11.*

*Mamudius*, the Successor of King *Machamus*, was a great enemy to the *Portugals*. *Badurinus* succeeded in State and affection, and exceeded in greatnes and ambition. He invaded *S. Mandao*, and *Sanga*, where he besieged *Citor*, then governed by a wife woman, which not able to hold out longer against him, fled, and left the peoples in a forlorne plight, who in a desperat resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselves therein. This fire continued three daies, and consumed threescore and ten thousand persons.

h *Rel. Reg. Mog.*

Hence *Badurinus* triumphantly marched against the *Mogor*, whom *Maffius* calleth *Miramudius*; (it seemeth to be *Echbars* Grand-father, whom some call *Aburxa*, famous for his Indian victories) with an Armie of an hundred and fiftie thousand horse, whereof thirtie thousand were barded; and five hundred thousand footmen: of great Brazen Ordinance, a thousand; whereof foure Basilikes were draine (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder hee laded five hundred Waynes, and as many with Gold and Siluer, to pay his Soldiers. These Forces, with this prouision, might rend the Aire with thunders, might make the Earth to shake with terrour, might drie and drinke vp Rivers of water, might frame another fierie Element, of Arts inuention, but could not either vanquish the *Mogor*, or saue *Badurinus* from a double overthrow, first at *Doceri*, near to *Indoia*, where he loseth his Tents and Treasures, and shauing his beard, fleeth to *Diu*, in which, that the *Portugals* might bee engaged in the same warre, hee gave them leaue to erect a Fortresse: A thing of such moment vnto them, that *John Aluissius* (confined before vnto India, for crimes objected) thought, by being the first messenger thereof in *Portugall*, to purchase his libertie: whereof hee might well be reputed worthie, who in a little Vessell, scarce eightene foot long, and five wide, with vndaunted courage contemning that wide, long, and tempestuous Ocean, arrived with his small companie, great newes, and greater admiration at *Lisbon*. *Badurinus* after altering his minde, and therein entertaining a treacherous project against the *Portugals*, coloured the same with kindnesse, and he (which feared all men no lesse then he was feared as guiltie to his owne tyrannie, which sometime made *Darius* of a King a Barbar, and now this, a King of others, and his owne Cooke, trusting no

i *Cicer. Offic.*

man to dresse his meat) aduentured to visit the Portugal Viceroie in his ships, professing great friendship with great dissimulation, and by a meane Mariner, at his returne was thine; whereupon the whole Island submitted it selfe to the Portugal yoke. And because we haue in this Chapter mentioned so many wonders, let this also haue place among (if not aboue) the rest, which presently happened <sup>k</sup>. Whiles the Portugals were busie in their buildings, a certaine Bengalan <sup>l</sup> came to the Gouverneur, which had liued, as he affirmed, three hundred thirtie five yeares. The old men of the Country testified, That they had heard their ancestors speake of his great age, and himselfe had a sonne fourescore and ten yeares old, and not at all booke-learned, yet was a speaking Chronicle of those passed times. His teeth had sometimes fallen out, others growing in their places; and his beard, after it had bene very hoarie, by degrees returned into his former blacknesse. About an hundred yeares before this time he had altered his Pagon Religion into the Arabian or Moorish. For this his miraculous age, the Sultans of Cambaia had allowed him a stipend to liue on, the continuance of which hee now sought, and did obtaine of the Portugals.

*Alamandius*, Successour to *Badarius*, fought with all his forces to driue these new Lords out of Diu, as *Solyman* had done before, by a Nauie and Armie sent thither, but both in vaine: of which Warres, *Damianus à Goes* <sup>m</sup> hath written diuers Commentaries. But this whole Countrey is now subiect to the *Mogor*. It was, in *Alexanders* time, peopled by the *Massani*, *Sodra*, or *Sabraca*, *Prasta*, and *Sangada*, as *Ortelius* hath placed them, where *Alexander* (as in diuers other places he had done) erected a Citie of his owne name, called *Alexandria*. *Daman*, another Key of this Bay, and entrance of the River Indus into the Sea, fell to the Portugals share.

The Land of Cambaia <sup>n</sup> is the fruitfullest in all India, which causeth great trafficke of Indians, Portugals, Persians, Arabians, Armenians, &c. The *Guzarates*, or *Cambaians*, are the subtillest Merchants in all India. They haue <sup>o</sup> amongst them many Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Province. The Portugals <sup>p</sup> haue at diuers times conquered diuers of the chiefe Townes in this Kingdome, some whereof they keepe still. The women in Diu, by arte die their teeth blacke, esteeming themselves so much the more beautifull, and therefore go with their lippes open, to shew the blacknesse of their teeth, drawing away the couer of their lippes, as if they were lipplesse, giuing the prize of *Beautie* to a double deformity, blacknesse, and a mouth *O bellis* wide. When a Cambaian dieth, they burne his body, and distribute the ashes vnto the foure Elements (of which man consisteth) part to the Fire, part to the Aire, to the Water also and Earth their due portions, as *Balbi* hath observed. The wiues are burned with their husbands, being addressed thereunto in pompous attire.

Six Leagues from Decan is a Hill, out of which the Diamond is taken. This hill is layd with a Garrison, and walled about.

*Gurim ab Horto* thus writeth <sup>q</sup>, That about three hundred yeares before his time, a mightie King in the Kingdome of Dely, depriued the Gentiles of the Kingdome of Balaguate. At the same time the Moores dispossessed the *Reisbuti* of Cambaya. These *Reisbuti* in Cambaya (once the Naturall Lords) and the *Venezaras* and *Colles*, of like condition in Balaguate, to this day exercise robberies in those parts: the Kingdome of Decan to these, and to the first the Kingdome of Cambaya, paying tribute, to be freed from the same. And the Kings suffer them, that they may share with them. The Kingdome of Dely is Northerly, subiect to cold and frosts, as in Europe. The *Mogors* had possessed this Kingdome, but a certaine Bengalan (rebellling against his Master) slew him, warped his State, and by force of warre added this also to his Dominion; he was called *Xaholam* <sup>r</sup>. This King made his sisters sonne <sup>s</sup> his Successor, who was much addicted to Foreinners: he diuided his Kingdome into twelue parts, or Prouinces, ouer which he set so many Captaines: *I daleam*, from Angidaua to Cifarda: from thence to *Nagrona*, *Nizamaluco*: Ouere Balaguate, or the vp-Hill Countrey (for *Bala* in the Persian Language signifieth the toppe, and *Guate* a Hill) *Imadmaluco*, and *Catalmaluco*, and *Perido*, &c.

These all rebelled, and captiued *Daquem* their King at Beder, the chiefe Citie of Decan.

<sup>k</sup> *Mass. Histor.*  
*Jnd. lib. ix.*  
<sup>l</sup> This same man appeared before *Solyman* the Turkish General, at the siege of Diu.  
<sup>m</sup> *Ving. diu Comite Venetians.*  
<sup>n</sup> *Nic. di Conti* saith he saw a *Bramens* three hundred years old.  
<sup>o</sup> *m Dam à Goes*, *op. Di. & bell. Camb.*

<sup>n</sup> *Linsibet.*

<sup>o</sup> *Od. Barbosa.*

<sup>p</sup> *Gotardus Arthus Hist. India. Orient. cap. 23.*  
*Balbi cap. 18.*

<sup>q</sup> *Glac. ab Horto. Hill Plant. lib. 2. cap. 28.*

<sup>r</sup> *Xaholam*, that is, Lord of the World.  
<sup>s</sup> *Daquem.*



r Iof. Scal. de  
Emend. temp.  
lib. 7.

u Iof. Scal. Can.  
Ifig. lib. 3.

x L. Vert. lib. 4.

y Eman. Pinner.  
Balbi faith at  
other times  
they eate but  
one meale a  
day. Cap. 10.

2 An. Do. 1595.

a The Religi-  
ous in Cam-  
baia, Pinner.

can, and shared his Kingdome amongst themselves, and some Gentiles, partners in the conspiracie. They were all foreiners but *Nizamaluco*. This and the other names, before mentioned, were titles of honor given them, with their Offices, by the King, corrupted by the vulgar in pronouncing. *Idalcum* is *Adel-ham*; *Adel* in the Persian Language, signifieth *Iustice*; *Ham* is the Tartarian appellation, signifying a Prince, or King (which name might well be the Reliques of the Tartarian Conquests in those parts) so *Adelham* is, *King of Iustice*. *Neza* in the Persian (which *Saalyer* faith is of like extent in the East, as Latine in the West) is a Launce: *Maluco* signifieth the Kingdome. *Neza*, or *Nizamaluco*, the Speare or Launce of the Kingdome. So *Cumaluco* the Tower of the Kingdome, *Imadmaluco*, the Throne of the Kingdome, &c. *Nizamaluco* is also called *Nizamoxa*: which *Xa*, or *Scha*, is a Persian title (signifying as *Monsieur* in France, *Don* in Spaine) and given by *Ismael* the Sophi, and *Tamas* his sonne, to all those Kings that would communicate in their Sect, which *Nizamoxa* onely yeilded to. Other of them made shew, but soone recanted. Thus saith *Garcias*.

The Religion in Cambaia is partly Moorish, partly Heathenish. *Vertamann* is author, that they worship not Idols, or *Pagodes*. Others report, That this way, and others, they are exceeding religiously deuoted. They obserue a strict kinde of fasting, which lasteth with some eight dayes, with others fifteene, twentie, or thirtie dayes: in all which space they eate not a bit; onely, when they thirst, drinke water. One could not see when to make an end of this his penance, till his left eye fell out of his head, in both had done before out of his heart. In Cambaia they had one *Bramene* in such reputation of holinesse and honor, that they would salute him before they medled with their worldly affaires. One affirmed to this Iesuit, That if his *Bramene* should command him to distribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his command.

On the eight day of *Iannarie*, in that Citie, were given in almes twentie thousand *Pardawes* (which is in value about a Flemish Dollar; ) one man had given five thousand thereof, another three thousand, another fifteene hundred. The cause was, because that day (as their *Bramenes* affirmed) the Sunne departed from Sur to Horte. Of their Pilgrimages is spoken before; some Eastward to Ganges; some Westward to Mecca, to wit, the Moores; not men alone, but women also: and because *Mahomet* hath forbidden all vnmarried women this holy iourney, they will marrie before they set forth, and dissolue the same marriage againe, after their returne. Hereby they thinke to purchase merit with God.

I went one day (saith *Pinnerus*) to the publike Hospitall, which the Citizens of Cambaia had founded for all kindes of Birds, to cure them in their sicknesse. Some Peacocks were there incurable, and therefore might haue beene expelled the Hospitall. But (alacke for pitie of so ruefull an accident) a Hawke had beene admitted thither for the cure of his lame legges, which being whole, he inhospitally slew many of these co-hospitall weaker Fowles, and was therefore expelled this Bird-Colledge by the Master thereof. For men they had not an Hospitall, that were thus hospitall to Fowles.

They haue certaine Religious persons, called *Vertas*, which liue in a Colledge together, and when I went to their House, they were about fiftie in number. They wear white cloth, were bare-headed, and shauen; if that word might be applied to them, who pull off their haire on their heads and faces, leauing only a little on their Crowne. They liue on almes, nor receiue they but the surplusage of the daily food of him that giueth them. They are wiselesse. The Orders of their Sect are written in a booke of the *Guzarates* writing. They drinke their water hot, not for Physicke, but deuotion, supposing that the water hath a soule, which they should slay, if they dranke the same vnlodden. For the same cause they beare in their hands certaine little brushes, with which they sweepe the floore, before they sit downe, or walke, lest they should kill the soule of some Worme, or other small creature, I saw their Prior thus doing.

The Generall of this Order is said to haue an hundred thousand men vnder his canonically obedience, and is newly chosen every yeare. I saw amongst them little boyes,

of eight or nine yeares old, resembling the countenances of Europe; rather then of  
 their parents consecrated to this Order. They had all in their mouths a cloth  
 four fingers broad, let thorow both their eares in a hole, and brought backe againe  
 thorow their eares. They would not shew me the cause; but I perceived it was, lest  
 some goat or flie should enter thither, and so be slaine. They teach that the world was  
 made many hundred thousand yeares agoe: and that God did then send three and  
 twentie Apostles, and now hath sent the foure and twentieth in this third age, two  
 thousand yeares since, from which time they haue had writing, which before they  
 had not.

The same Author in another Epistle saith, That the most of the Inhabitants of  
 Cambaia are *Bramanes*. They eat no flesh, nor kill anything, yea they redeeme beasts  
 and birds maimed or sicke, and carry them to their hospitals to be cured. In Guzarat  
 I haue scene many *Gioghi*, a religious order of Monks, which yeeld to none in Penance  
 and Povertie. They goe naked in cold weather: they sleepe on the dung-hills vpon an  
 heap of ashes, with which they couer their head and face. I saw the place where one  
 of these *Gioghi* kept in the middle of the Citie Amadeba, to whom, in conceit of ho-  
 nour, resorted more numbers of people, then to the shores of Lisbone, at the returne  
 of the Indian Fleet. This *Gioghi* was sent for by the Prince *Sultan Morad*, sonne of the  
*Mogor*, and refused to come, bidding that the Prince should come to him: *It is e-  
 nough that I am holy*, or a Saint to this end. Whereupon, the Prince caused him to be  
 apprehended, and (being soundly whipped) to be banished.

This people killeth not their kine, but nourisheth them as their mothers. I saw at A-  
 madeba, when a cow was ready to die, they offered her fresh grasse, and draue the flies  
 from her: and some of them gaue this attendance two or three dayes after, till she was  
 dead. A league and a halfe from this Citie, I saw a certaine *Camiterium* or burying-  
 place, then which I had neuer scene a fairer sight, wherein had bene buried one *Ca-  
 zar*, the Master of a King of Guzarat, who had erected this Fabrike, and three other  
 were buried in another Chappell. The whole worke and pauement was of Marble,  
 containing three lles: in one whereof, I told foure hundred and fortie pillars, with their  
 chapters and bases of Corinthian worke, very royall and admirable. On one side was  
 a lake, greater then the *Rozzio* at Lisbone; and that building was curiously framed  
 with faire windowes, to looke into the lake.

*Balbi* telleth of a certaine Temple at Cape Bombain, not farre from Chaul, which is  
 cut out of a rocke: ouer the said Temple grow many Tamarinds, and vnder it is a spring  
 of running water, whereof they can finde no bottome. It is called *Alefante*, is adorned  
 with many Images, a receptacle of Bats, and supposed the worke of *Alexander* the  
 Great, as the Period of his Peregrination. And hereto agreeth the report of *Arrianus*  
 in his *Periplus*, of many memorialls and monuments of *Alexanders* Expedition to  
 these parts, as old Chappells, Altars, Camping-places, and great Pits. These he men-  
 tioneth about Minnagara, which *Ortelius* in his Mappe placeth here-away.

*Limfcboten* affirmeth the same things of their Pythagorean errour, and addeth that  
 they sometimes buy fowles or other beasts of the Portugals, which meant to haue  
 dressed them, and let them flie or runne away. In the high-ways also and woods  
 they set pots with water, and cast corne or other graine vpon the ground, to feed the  
 birds and beasts. And (to omit their charitable Hospitalls before mentioned) if they  
 take a flea or a louse, they will not kill it, but put it in some hole or corner in the wall,  
 and so let it goe: and you can doe them no greater iniurie, then to kill it in their pre-  
 sence, which with all entreatie they will resist, as being a hainous sinne, to take away  
 the life of that, to which God hath imparted both soule and bodie; and where words  
 will not preuaile, they will offer money. They care no Radishes, Onyons, Garlike, or  
 any kinde of herbe, that hath red colour in it, nor egges, for they thinke there is bloud  
 in them. They drinke not wine, nor vse vineger, but onely water. They would rather  
 starue, then eat with any, but their countrey-men: as it happened when I sailed from  
 Goa to Cochim with them in a Portugal shippe, when they had spent all their store,  
 the time falling out longer then they made account of; they would not once touch  
 our meat. They wash themselves euery time they eate, or ease themselves, or make  
 water.

b *Em. Pinner.*

c *One scitius*  
 reporteth the  
 like of the  
 Gynnofo-  
 phists.

d *Arrian. Periplus.*  
*Mar. Eryth.*

e *Limfcboten. c. 37.*  
*Andrea Corsali.*

e Od. Barbosa.

f The like low-  
fic trickes is re-  
ported in the  
Legend of S.  
Francis, and in  
the life of Ig-  
natiu, of one  
of the first Je-  
suitical pillars,  
by Massieu.  
g N. di Cont.

water. Vnder their haire they haue a starre vpon their foreheads, which they rub eu-  
rie morning with a little white sanders tempered with water, and three or foure grains  
of Rice strong it; which the *Bramanes* also doe as a superstitious ceremonie of their  
law. They sit on the ground in their houses, vpon mattes or carpets, and so they ease  
leaving their stauies (which are piked and hooked) at the doore: for which cause the  
heelles of their shooes are seldome pulled vp, to saue labour of vndoing them.

The Moores amongst them will sometimes abuse the superstition of these Cam-  
bayans to their owne couetousnesse, bringing some Worme, Rat, or Sparrow, and  
threatning to kill the same, so to prouoke them to redeeme the life thereof at some  
high price. And likewise if a malefactor be condemned to death, they will purchase  
his life of the Magistrate, and sell him for a slave. The Moores will sometimes make  
semblance, as if they would kill themselves, that these foolish *Guzzarates* may let  
them in like sort. They will goe out of the path, if they light on an Ant-hill, lest they  
might happily treade on some of them: they suppe by day-light, lest their candle-  
light should occasion the death of some gnaw or flie. And when they must needs use  
a candle, they keepe it in a lathorne for that cause. If lice doe much annoy them, they  
call to them certaine religious and holy men, after their account: and the said Observants  
will take vpon them all those lice which the other can finde, and put them on their  
head, there to nourish them. But yet for all this loose scruple, they stick not at con-  
nage by false weights, measures and coyne, nor at vsurie and lies.

Some are said to be so zealous in their Idol-seruice, as to sacrifice their liues in their  
honor: whereunto they are perswaded by the preachings of their Priests, as the most  
acceptable deuotion. Many offer themselves, which being brought vpon a scaffold,  
after certaine ceremonies, put about his necke an iron collar, round without, but with-  
in very sharpe: from which hangeth a chaine downe his breast, into which, sitting  
downe he putteth his feet, and whiles the Priest muttereth certaine words, the same  
before the people with all his force stretcheth out his feet, and cuts off his head: their  
reward is, that they are accounted Saints.

## CHAP. VIII.

Of the Indian Nations betwixt Cambaia and Malabar,  
and their Religions.

He mightie Riuer of *Indus* and *Ganges*, paying their fine to the *Lords*  
of waters, the Ocean, almost vnder the very tropike of *Cancer*, doe (as  
it were) betwixt their waterie armes present into that their Mother  
bosome this large *Cheersonesw*; A Countrey, full of Kingdomes, ci-  
ties, people, and (our dueft taske) *superstitious customs*. As Italy is  
diuided by the *Apennine*, so is this by the hills which they call *Gat*,  
quite thorow to the *Cape Comori*, which not onely haue entred league with many is-  
lets of the sea, to diuide the soile into many Signories and Kingdomes, but with the  
Aire and Natures higher officers, to dispense with the ordinarie orders, and established  
statutes of Nature, at the same time, vnder the same eleuation of the Sunne, diuiding  
to Summer and Winter their seasons and possessions. For whereas Cold is banished  
out of these Countreies (except on the toppes of some hills) and altogether prohibited  
to approach so neere the Court and presence of the Sunne; and therefore their Winter  
and Summer is not reckoned by heate and cold, but by the fairenesse and foulenesse of  
weather, which in those parts diuided the yeare by equall proportions: at the same  
time, when on the West-part of this *Peninsula*, betweene that ridge of Mountaines  
and the Sea, it is after their appellation Summer, which is from *September* till *April*, in  
which time it is alwaies clear sky, without once (or very little) raining; on the other side  
the hills, which they call the coast of *Choromandell*, it is their Winter; enery day and  
night yeelding abundance of raines, besides those terrible thunders, which both begin  
and end their Winter. And from *April* till *September*, in a contrarie vicissitude, on the  
Western

a Gi. Not. Ben.  
Mass. lib. 1.  
Linsbot. lib. 1.  
cap. 34.



Western part is winter, and on the Eastern summer; insomuch that in little more then one league journey in some place, as where they crosse the hills to *St. Thomas*, on the one side of the hill you ascend with a faire summer, on the other you descend attended with a stormie winter. The like, saith *Linschoten*, happeneth at the *Cape Rosalgate*, in Arabia, and in many other places of the East.

Their Winter also is more fierce then ours, euery man providing against the same, as if he had a voyage of so many moneths to passe by Sea, their shippes are brought into harbour, their houses can scarce harbour the inhabitants against the violent stormes, which choake the Rivers with sands, and make the Seas vnnavigable. I leave the causes of these things to the further scanning of Philosophers: the effects and effects thereof are strange. The Sea roareth with a dreadfull noyse, the Windes blowe with a certaine course from thence: the people haue a melancholike season, which they passe away with play. In the Summer the Winde bloweth from the land, beginning at Midnight, and continuing till Noone, neuer blowing above tenne leagues into the Sea, and presently after one of the clocke vntill midnight, the contrary winde bloweth, keeping their set times, whereby they make the Land temperate, the heate otherwise would be vnmeasurable. But this change commonly causeth diseases, Fluxes, Feuers, Vomitinges, in dangerous (and to very many, in deadly) manner, as appeareth at *Goa*, where, in the Kings Hospitall (which is onely for white men) there die five hundred in a yeare. Here you may see both the North and South Stars; and little difference or none is found in the length of day and night throughout the yeare.

*Dely* is the next Kingdome to *Cambaia*, now not the next, but the same; the mountaines which before diuided it, not prohibiting the *Mogors* forces to annexe it to his Crowne. Of it is spoken before in the Chapter of *Cambaya*, as also of *Decan*, which lieth along the coast, betwixt the Rivers *Bate* and *Aliga* two hundred and fiftie miles. Here was, as is said, sometime a *Moore King*; who, leading a voluptuous and idle life, by his Captaines was dispossessed of his State: the one of these was called *Idalgan*; whose feat royall is *Visapore*, who in the yeare 1572. incamped before *Goa*, which the Portugals had taken from him, with an Armie of seuentie thousand foot, and five and thirtie thousand horse, two thousand Elephants, and two hundred and fiftie peeces of Artillerie. The other was *Nizamalucco*, which resideth in *Danaget*, and besieged *Chaul*, with not much lesse forces, against a Captaine of the *Venazary*, which are people that liue on spoile, as the *Resbuti* in *Cambaia*, the *Belemi* in *Dely*, *Canara* or *Concam*, seemeth to haue bene a part of *Decan*, but is possessed by the King of *Narsinga*, whose state is on the East side of the Mountaines. It hath in it the Coast-townes of *Onor*, *Batticalla*, *Mayander* and *Mangalor*, famous for traffique, but eclipsed by the Portugals neighbourhood. In these parts sometimes reigned a *Bengalan Prince*, which diuided his state among his Captains, which originally for the most part were *Slaves*, that he might ease himselfe of the cares of Gouvernement. And as he imported to them great places, so did he likewise honourable names, calling one *Idalgan*, which signifieth the King of Iustice; another *Nisamalucco*, that is, the Speare of the Kingdome; another *Cotamalucco*, the strength of the Kingdome; another *Imademalucco*, the pillar of the Kingdome; another *Malique Urido*, the keeper of the Kingdome, &c. But he that should haue bene the keeper of the Kingdome, was made the keeper of the King, whom these his *Slaves* and Officers by ioynt conspiracie had taken prisoner at *Bider*, his chiefe towne; the countrey of *Decan* falling to those two which we before named, and the rest to the rest.

*Goa* is the seat of the Viceroy, and of the Arch-Bishop, and of the Kings Counsell for the Indies, and the Staple of all Indian commodities. It standeth in a little Island, called *Tizuarin*, nine miles long, and three broad. *Bardes* on the North, and *Salfette* are both in like subiection to the Portugals; the King letting them to farme, and employing the rents to the payment of the Arch-Bishop, Cloysters, Priests, Viceroy, and other his Officers. *Salfette* is nine miles from *Goa*, being a Peninsula twentie miles about, containyng fixtie fixe villages or townes, and about fourescore thousand Inhabitants, giuen by *Idalgan* to the Portugals. *Antonius Norogna* the Viceroy destroyed therein

b *Gio Bot. Ben. Garcias ab Horto l. 2. c. 28. Linschoten &c.*

c *Linschoten l. 1. c. 27*

d *Vid supra c. 7.*

e Of *Goa*, reade *Arthus bishop Ind. c. 25. Linschoten*.

f *Al. Valignan.*

therein two hundred Temples, some of them sumptuous 1567. and many *Pagodes*, which caused them to rebell, and afterwards they slew some of the Iesuites and their companie.

There dwell in Goa of all Nations and Religions. The Governement is as in Portugall. Only publique vse of forreine Religion is forbidden them: but in their houses priuately, or on the maine land, they may practise the same. The Portugalls many of them are married with Indian women, and their posteritie are called *Mestizos*, and in the third degree, differ nothing in colour and fashion from naturall Indians. Of the Portugalls they reckon two sorts, married men and souldiers, which is a general name to all Bacheliers, although they are at their own command. Of these are many knights, and are called *Canalhiero Fidalgo*: for if a man doe any thing worth reckoning, presently his Captaine imparteth this honour to him; whereof they much boast themselves, albeit that this Knight-hood had descended to Cookes boyes. Many of the Portugalls liue onely by their slaues. They vse great ceremonie or pride (which you will call it) in their behauiour: the particulars whereof see *Linschoten*, that themselves amongst them, teach you.

f *Linsl.* l. 1. c. 28.  
29, 30, 31, 32.

Besides both Abassine and Armenian Christians, Jewes, and Moores, here are many Heathens. The Moores eat all things but Swines flesh, and dying are buried like the Jewes: The Heathens, as *Deccanijns*, *Guzarates*, and *Canarijns*, are burnt to ashes, and some women aline are buried with the Gentlemen or Bramenes, their husbands. Some will eat nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moone: yet all acknowledge a God that made all things, and ruleth them, after this life tending to all according to their workes. As for the Idols or *Pagodes*, they worship them, saith *Balby*, even as we adore in the Images that which they represent vnto vs. A good Argument for Image-worship.

Bal. c. 22.

But they haue *Pagodes*, which are Images cut and framed most vgly, and like monstrous Diuels, to whom they pray and offer: and to Saints which here haue liued holy, and are now intercessors for them. The Diuell often answereth them out of those Images, to whom also they offer, that he should not hurt them; They present their *Pagode* (when a marriage is to be solemnized) with the Brides mayden-head; two of her nearest kinswomen forcing her vpon the Iuorie pinne or member of stone (leaving the blood there for monument) of that Diuellish Idoll: the husband herein applauding his happinesse. Not much vnlike that beastly custome of the Roman Dames, which being newly married were caused to sit on *Priapus* his! But who can honestly name that which they dishonestly doe? They haue for the most part a custome to pray vnto the first thing they meete withall in the morning, and all that day after they pray vnto it; be it Hogge, or any other thing. But if they first meete with a Crow (whereof there are great store) they will not for any thing stirre out againe that day, after so vnluckie signe. They pray likewise to the New Moone, saluting her first appearance on their knees. They haue *Sagos* or Hermites, reputed very holy. Many Iuglers also & Witches, which shew diuellish trickes. They neuer goe forth without praying. Every hill, cliffe, hole, or denne, hath his *Pagodes* in it, with their furnaces hard by them, and their Cisternes alwayes full of water, with which euery one, that passeth by, washeth his feete, and then worshipping and offereth Rice, Egges, or what else their deuotion will afford: which the Bramene eateth. When they are to goe to Sea, they will feast their *Pagode* with Trumpets, Fires, and hangings, fourteene dayes before they set forth, to obtaine a good voyage: and as long after their returne; which they vse to doe in all their feasts, marriages childe-births, and their haruest and seed-seasons. I haue seene in Mr. *Hakluytes* hands a large Treatise written by *Don Duart de Meneses* of the customes, Courts, Officers, expenses, and other remarkable obseruations, for knowledge of the Portugall state and affaires in the East Indies. He saith that the Iland *Tisore* (so he writeth it) in which Goa standeth, hath thirtie two townes and villages therein. The Iesuites Colledge in *Salfete* enioyeth the rents before belonging to the *Pagodes*, being two hundred and fiftie pound yearly, besides their glebe-lands of Rice-grounds, and other commodities: also the parishes subiect to them are worth two hundred ninetie eight pounds and sixteene shillings. In Goa they receiue seuen hundred and fiftie

Bal. c. 22.

g *Linsl.* l. 1. c. 20.  
*Aug. de C. D. l. 6.*  
c. 9. *Rojinus Art.*  
l. 2.

Don Duart de Meneses. He summeth the publike ordinary expenses of the Port in India, at 134197 li. 5 sh. 11 d. ob.  
h In *Salfete* five Churches. S.F.

thirteen pound twelve shillings and six pence *per ann.* and their yearly presents amount to three hundred seventie five pound. In Cochin also they haue three hundred thirtie seven pound. The Monasterie of *St. Francis* in Goa hath rents six hundred and thirtie pound and ten shillings, and one hundred fortie three pound twelve shillings and six pence in other duties. The Dominicans receiue five hundred pound, and fourscore and ten pound in other rights. The Friars of *St. Augustin* fourscore pound twelve shillings and six pence. The Inquisition one hundred three pound and ten shillings (besides the rents of the Hospitall one thousand eight hundred seventie five pound, and an Almes-house for Widowes and Orphans two hundred and fiftie pound.) These things I thought worthy relation, not so much to satisfie the curious, as to answer the ordinarie bragges of that world-wandering generation, pretending mortification to the world, strictnesse of their vow, loue to religion, and compassion to the poore Pagans; when as they haue such *golden chains* to draw them thither. Whereunto if we adde the bountie of Christians in those parts vnto these prettend d. holy fantasies, their gains from the pearle-fishings, the vowes of such as become of their societie, and many other wayes accruing to their coffers, together with those house-tries and manies, wherewith euery sence in varietie is here presented; we may see the world almost silent argument to lead them about the world, whatsoeuer other pretences notwithstanding. But this hath beene learnedly handled against them by others already: amongst others and before others, our Most Reuerend and learned Metropolitan in *vn.* making the reasons of *Hill* for Poperie, hath shewed both this our *Hill* to be an ignorant Mountebanke, and our Iesuites in India rather enrichers of their owne societie in Europe with golde, pearle, spice, and other Indian wares, then of those Asian Profiters with sound European Christianitie. For me, what I can shew against this their allegation, belongeth to another taske.

i See *Linschot.*  
in the story of  
*I. Newbury & c.*  
l. i. c. 92.

Archb. Abbot &  
gainst *Hill*.  
Reason 4. & 5.

## CHAP. IX.

Of the Indian Bramenes, Canarijns, Corumbijns and Decarijns.

**T**He Indian Heathens haue a custome, that no man may change his fathers trade, but must succeed in the same, and marry a wife also of the same Tribe. The Brachmanni, or, as they are at this day called, the Bramenes (who haue their shops, as well as other Merchants, throughout the Cities) are of best reputation, and weare in signe of their profession (from the shoulder crosse vnder the arme, vpon their naked bodie, downe to the girdle) three strings like scaling threds: which for their liues they will not nor may by their vow put off. They are naked, sauing that about their middles they haue a cloth bound to hide their priuities. And sometime when they go abroad, they cast a thinne gowne ouer them. Vpon their heads they weare a white cloth wound twice or thrice about therewith, to hide their haire, which they neuer cut off, but weare it long, and turned vp as the women doe. They haue commonly hanging at their eares, gold-rings. They are very subtile in writing and accounts, making of the simple Indians beleue what they will. Whatsoeuer they meete first with in the streets, they pray to all day after.

When the Bramenes die, all their friends assemble together, and make a hole in the ground, in which they throw much sweet wood, spices, rice, corne, and oyle. Then lay therein the dead bodie; his wife followeth with musicke, and many of her neerest friends, singing praises in commendation of her husbands life, encouraging her to follow him, which accordingly she doth. For, parting her jewels among her friends, which sheerefull countenance shee leapes into the fire, and is presently couered with wood and oyle, whereby she is quickly dead, and with her husbands bodie burned to ashes. And if it chanceth (which is seldome) that any woman refuseth this *horrible combustion*; they cut the haire cleane off from her head: neyther may she after that weare a Jewell, but is accounted a dishonest woman. This custome is (as may appeare) very ancient,

and

a Ceremonies  
at the death of  
a Bramene.



and supposed to haue beene ordained, because of the libidinous disposition of the Indian women, which for their lusts would poyson their husbands.

The Bramenes obserue fasting dayes with so great abstinence, that they eat nothing that day, and sometime not in three or foure dayes together. They tell many miracles of their *Pagodes*. They holde the immortalitie of the soule, both of beasts and men, and that so often mentioned Pythagorean succession, and renewing of mens soules in beasts; and contrariwise. They by the direction of the Diuell (the author of their miracles) frame such deformed statues to their Idols.

The Indian women in Goa, when they goe forth, haue but one cloth about their bodies, which couereth their heads, and hangeth downe to the knees, otherwife naked. They haue rings thorow their noses, about their legges, toes, neckes, and armes, and seuen or eight bracelets vpon their handes (according to their abilitie) of glasse or other metall. When the woman is seuen years olde, and the man nine, they marrie, but come not together till the woman is able to beare children. Mr. *Fitch* mentioneth the solemnitie of these marriages, and the cause to be the burning of the mother when the father is dead, that they might haue a father-in-law to bring them vp.

b *R. Fitch.*

To leaue Goa with this Island. The Canaras and Decanijns weare their beards and haire long, without cutting, as the Bramenes. They except from soode Kine, Hoggies, and Buffles. They account the Oxe, Cowe, or Buffle to be holy, which they haue commonly in the house with them, and they besmeere, stroke and handle them with all friendship in the world; feede them with the same meate they eat themselves; and when the beasts ease themselves, they holde vnder their handes, and throw the dung away: they sleepe with them in their houses, hereby thinking to doe God seruice. In other things they are as the Bramenes. For those are the Laitie, these are the Spirituality. When they take their oathes, they are set within a circle of ashes, on the pavement, and laying a few ashes on their heads, the other on their breasts, sweare by their *Pagodes* to tell the truth.

The Canarijns and the Corumbijns are the rustickes, and countrey-husbandmen, the most miserable people of all India: their Religion is much as the other. They couer onely their priuities, and eat all things except Kine, Oxen, Buffles, Hogs, and Hens flesh. Their women binde a cloth about their Nauell, which reacheth halfe way the thigh: they are deliuered alone by themselves, without other helpe: their children are brought vp naked, till they be seuen or eight yeares olde, without any trouble about them, except washing them in a little colde water, and liue to be an hundred yeares olde, without head-ache or losse of teeth. They nourish a tuft of haire on their crowne, cutting the rest. When the man is dead, the wife breaketh her glasse-jewels, and cutteth off her haire; his bodie is burnt. They eat so little, as if they liued by the syt: and for a pennie would endure whipping.

In Salsette are two Temples, or holes rather of *Pagodes*, renowned in all India: one of which is cut from vnder a hill, of hard stone, and is of compasse within, about the bignesse of a Village of foure hundred houses: with many Galleries or Chambers of these deformed shapes, one higher then another, cut out of the hard rocke. There are in all three hundred of these Galleries. The other is in another place, of like matter and forme. It would make a mans haire stand vp right to enter amongst them. In a little Island called Pory, there standeth a high hill, on the top whereof is a hole, that goeth downe into the hill, digged and carued out of the hard rocke; within, as large as a great Cloyster, round beset with shapes of Elephants, Tygres, Amazons, and other like, workemanly cut, supposed to be the Chinois handy-worke. But the Portugalls haue now ouerbrowne these Idol-Temples. Would God they had not set new Idols in the roome; with like practise of offerings and Pilgrimages, as did these to their *Pagodes*.

c *Lincolne.*

Once I went into a Temple of stone, in a Village, and found nothing in it, but a great Table that hung in the middle of the Church, with the Image of a *Pagode* thereon painted, hellishly disfigured with many hornes, long teeth out of the mouth down to the knees, and beneath his nauell with such another tusked and horned face. Vpon the head stood a triple crowne, not much vnlike the Popes. It hung before a wall, which

which made a partition from another chamber; like a Quier, close without any light: in the middle whereof was a little doore, and on each side of it a furnace within the wall with certaine holes, thereby to let the smoke or fume of the fire to enter into that place, when any offering should be made. Whereof we found there some Rice, Corne, Fruits, Herbes, and such like. There issued thence such a filthy smoke and stinke, that it made the place blacke, and almost choked such as entered. We desired the Bramene to open the doore, which with much intreatie hee did, offering first to throw ashes on our foreheads, which we refused, so that before he would open vs the doore, we were forced to promise him not to enter beyond the doore. It shewed within like a kiln, being close vaulted, without hole or window: neyther had the Church it self any light but the doore. Within the said Cell hung an hundred burning lampes, and in the middle stood a little Altar covered with Cotten cloth, and over that with golde vnder which, as the Bramene tolde vs, sat the *Pagode* all of golde, of the big-  
ness of a Puppet.

Hard by the Church without the great doore, stood within the earth a great foure-  
square Cisterne, hewed out of free stone, with staires on each side to go downe into it, full of greene, filthy, and stinking water; wherein they wash themselves when they come to enter into the Church to pray. In the evening they carried their *Pagode* on procession, first ringing a Bell, wherewith the people assembled, and tooke the *Pagode* out of his Cell with great reverence, and set it in a *Palanquin*, which was borne by the chiefe men of the town; the rest following with great deuotion, with their vsuall noise of Trumpets, and other instruments; and hauing carried him a pretty circuit, brought him to the stone Cisterne, washed him, and placed him againe in his Cell, making a foule smoke and stinke, and euery man leauing his offering behinde him, in-  
tended to the *Pagode*, but consumed by the Bramene and his family. As we went along by the wayes, we found many such shapes vnder certaine couertures, with a small Cisterne of water hard by, and halfe an Indian nut hanging thereby, to take vp water withall, for the trauellers to wash and pray. By the said *Pagodas* doe stand commonly a Cisse of stone, and two little Furnaces; before which they present their offerings. My self leaping on one of those Calnes in the Church, the Bramene called out, and the people came running, but we stayed their furie by gentle perswasion of the Bramene before. And thus much of these deformed formes, and mishapen shapes, with their worshippings and worshippers futable. Like lips, like lettuce, Vaine rites, stinking finks and smokes, vgly Idols, conspiring with internall *Darknes* of the mindes, and externall *Darknes* of their Temples, to bring an eternall *Darknes* to the followers, that all may shut vp (as they are begun) in a hellish period.

*Duro* saith, the Bramenes also worship a one *Parabramma*, and his three sonnes, and in honour of them wear those three theeds aforesaid. He affirmeth that the *Taghi* wander vp and down through India, abstaining from all carnall pleasure, but a certain time; which being expired, they are past possibilitie of further sinning; and are then called *Abduri*, as the illuminate Elders of the Familists, polluting themselves in all filthinesse. The Bramenes haue Images of the *Trinitie*, and haue in religious estimation the number of *Three*. They acknowledge and pray to the *Trinity in Unity*; but affirme many Demi-gods, which are his Deputies in gouerning the world. They honour the *Portugalls* Images also, as approaching to their owne superstition. They marry but one wife, and admit no second succeeding marriage. The Bramenes must descend of the Bramene Tribe, and others cannot aspire to that Priesthood; but some are of higher account then other. For some serue for messengers, with in time of warre, and among theses may passe safely, and are called Fathers. They will not put a Bramene to death for any crime. *Henthim* reporteth (I know not from what intelligence) that they haue books and Prophets, which they alledge for confirmation of their opinions: that they thinke God to be of blacke colour: that they worship the hearbe *AMARACHI* or *Maisam* with many superstitious ceremonies: that they haue in their writings the decalogue, with the explanation thereof: that they adure all of their societie vnto himselfe touching their mysteries: that they haue a peculiar language (as Latine in these parts) wherein they teach the same in their Schooles: that their Doctores hallow the  
Sundays

d Gi. Bot. Herb.  
l. 2. part 3.  
Moss. l. 1.

e Od. Barboza

Hew. Indicus c. 3





of them in other places, according to the singularitye of each Nation in this so manifolde a profession, which they all demonstrate in their singular superstitions.

## CHAP. X.

## Of the Regions and Religions of Malabar.

**M**alabar extendeth it selfe from the Riuer Cangeracon to the Cape Comori; which some take to be the Promontory *Cory*, in *Ptolemeys* *Malabar* doubteth whether it be that which he calleth *Commara extrema*. In the length it containeth little lesse then three hundred miles; in breadth from that ridge of *Gase* to the Sea, in some places, fiftie. It is full of people, diuided into many States, by variety of Riuer; which make Hoies to be vsesuiceable in their Warres, and nourish many Crocodiles, enrich the soyle, and yeelde easie transportation of commodities, which are spices of diuers kinds. They haue Bats, in shape resembling Foxes, in bignesse Kytes. The chiefe Kingdomes in this Tract are Kanonor, Calecut, Cranganor, Cochin, Carcolam, and Tranncon. About seuen hundred yeeres since it was one Kingdome, gouerned by *Sama*, or *Sarama Perimal*, who by perswasion of the Arabian Merchants became of their Sect, in which he proued so deuout, that he would end his dayes at Mecca. But before his departure he diuided his estate into these pettie Signories, among his principall Nobles and kindred: leauing vnto *Coulam* the spirituall preheminance, and the Imperiall Title vnto his Nephew of *Calicut*, who onely enioyed the Title of *Zamori*, or Emperour, and had prerogatiue of stamping Coine. Some exempt from this *Zamori* Empire and Allegiance, both *Coulam*, the Papall Sea of the high *Bramene*, and *Canapor*; and some haue since by their owne force exempted themselues. This *Perimal* died in his holy voyage; and the Indians of Malabar reckon from this diuision their computation of yeares, as we doe from the blessed *Natiuitie of our Lord*. He left (saith *Cassaneda*) to himselfe but twelue leagues of his country, which lay neere to the shore where he meant to embarque himselfe, neuer before inhabited: this he gaue to a cousin of his then his Page, commanding that in memory of his embarquing there it should be inhabited, commanding the rest to take him for their Emperour (except the Kings of *Coulam* and *Canianor*) whom yet with the rest he commanded not to coyne money, but onely the King of *Calicut*. For *Calicut* was therefore here built: and the Moors for the embarquing tooke such deuotion to the place, that they would no more frequent the Port of *Coulam*, as before (which therefore grew to ruine) but made *Calicut* the Staple of their Merchandise.

*Calicut*, the first in order with them, shall be so with vs. The Citie is not walled nor fine built, the ground not yeelding firme foundation, by reason of the water which is forth if it be digged. This Kingdome hath not aboue fise and twenty leagues of Seacoast, yet rich both by the fertilitie of the soyle, which yeeldeth corn, spices, *Cocos*, *Lanterns*, & many other fruits: and by the situation; as the staple especially before the Portuguese vnfriendly neighborhood, of Indian Merchandise, and therfore in her variety of Merchants being a Map (as it were) of all that Easterne world. The Egyptians, Persians, Syrians, Arabians, Indians, yea, even from *Catay* the space of fixe thousand miles journey, here had their trade and traffike. The Pallace also contained foure halls of audience, according to their Religions, for the Indians, Moores, Iewes, Christians. Of their *Bramenes* or Priests we haue already said. They yeelde Diuine honours to diuities of their deceased Saints, and build Temples vnto beasts. One of which (dedicated to an Ape) hath large Porches, and hath (saith *Maffaus*) seuen hundred Marble Pillars, not inferiour to those of *Agrippa* in the Roman *Pantheon*. It seemeth that the ground in that place is not of so queasie and watry a stomach, but that it can digest deepe foundations. To Elephants they attribute like Diuinity: but most of all to Kine, supposing that the soules of men departed do most of all enter into these beasts. They haue many books of their superstition, neere the *Augurall* discipline of the *Hetrurians*,

a *Maginus*.  
Ptol. l. 7. c. 1.

c *Lop. Castane-*  
*dal*. l. 1.  
*Od. Barbosa*.  
*G. Bot. Ben.*  
*Linschot.*  
*G. Arthus hist. c.*  
26. 27. & seq.

d *Josephus*  
*Indus*.

e *Maff. l. 1.*

Lud. ver. d. 5. c. 2

and fond fables of the Gracians, and diligently conceale the same from vulgar knowledge, except some Bramene Proselytes do detect those mysteries. They beleue one God, maker of Heauen and Earth, but adde that hee could haue no pleasure in so waighie a charge of gouerning the World, and therefore hath delegated the same to the Diuell, to reward euery man according to his workes; him they call *Demmo*: they name God *Tamerani*. The King hath in his Pallace the Chappell of *Demmo*, carved full of Diuels, and in the midst sitteth this Image of metall in a Throne of the same matter, with a triple Crowne, like the Popes, and foure hornes, with teeth, eyes, and mouth wide and terrible, with hooked handes, and feete like a Cocke. In each corner of this square Chappell is a Diuell set in a fierie Throne, wherein are many soules, the Diuell putting one with his right hand into his mouth, and taking another from vnder him with his left hand. This Idoll is washed by the Bramenes with sweet water, incensed, and worshipped euery morning. Sometime in the weeke they sacrifice on this manner: They haue an Altar strewd with flowers, on which they put the blood of a Cock, and coales of fire in a Siluer Chasing-dish, with much perfumes incensing about the Altar, and often singing with a little Bell of Siluer. They hold in their hands a Siluer Knife, with which the Cocke was killed, which they dip in the blood, and put into the fire with many Apish gestures. All the blood is thus burned, many Waxe-Candles burning meane-while. The Priest hath on his wrists and legges as it were Morrice-Bels, which make a great noyse, and a certaine Table hanging at his necke: and when he hath ended his sacrifice, he taketh his handes full of Wheate, goeth backward from the Altar (on which he alwayes fixeth his eyes) to a certaine tree, and then hurleth the Corbe vp ouer his head as high as he can: after which hee returneth and vnsitteth the Altar. The King of Calicut eateth no meate, before foure principall Bramenes haue first offered thereof to the Diuell, which they doe lifting both their handes ouer their heads, and shutting their fists draw backe the same with their thumb, presenting of that meate to the Idoll, and then carrie it to the King on a great Leaf, or treene Platter. The King sitteth on the ground at his meate, without any thing vnder him, attended with Bramenes, standing foure paces off, with their handes before their mowthes in great reverence. And after the King hath eaten, those Priests carrie the reliques into the Court, where they clap thrice with their hands, whereat presently certaine Crows resort thither to eate the Kings leauings, which Crows are herunto accustomed, and may not be hurt of any.

g Castaneda and Barboza saith, that she is not married, but as his Concubine

When the King marrieth a wife, & one of the principall Bramenes hath the first night lodging with her, for which he hath assigned him by the King foure hundred or five hundred Ducats. The King and his Gentlemen, or Nayros, eate not flesh without licence of the Bramenes. The King committeth the custodie of his wife to the Bramenes when he trauelleth any whither, and taketh in too honest part their dishonest familiaritie. But for this cause, the Kings sonne succeedeth not in the crowne, but his sisters sonne, as being certainly of his blood. These sisters of the King chuse what Gentlemen they please, on whom to bestow their Virginitie; and if they proue not in a certaine time to be with childe, they betake them to these Bramene-stallions.

\* H. de Sancto Stephano.

The Gentlemen and Merchants haue a custome to exchange wiues, in token of great friendship. Some women amongst them haue fixe\* or seuen husbands, fathering her children on which of them she best pleaseth. The men when they marry, get orders to vse them (if they be Virgins) fifteene or twentie dayes before they themselves will bedde them. This Author affirmeth, that there were a thousand families of Christians in Calicut, at the time of his being there, a hundred and twenty yeares since.

Od. Barboza.

If a debtor breake day with his creditor, and often disappoint him, hee goeth to the principall of the Bramenes, and receiueh of him a rodde, with which he approacheth to the Debter, and making a circle about him, chargeth him in the name of the King, and the said Bramene, not to depart thence till hee hath satisfied the debt, which if hee doe not, hee must sterue in the place: for if hee depart, the King will cause him to be executed. The new King for one yeares space eateth neyther Fish nor Flesh, nor cutteth his Haire or Nayles, vseth certaine prayers daily, eateth but one meale, and that after he hath washed, neyther may hee looke on any

man

man till he hath ended his repast. At the yeares end he maketh a great Feast, to which resort about ten thousand persons to confirme the Prince and his Officers: and then much almes is given. He entertayneth ten thousand women in diuers offices in his Palace. These make to the king (after his fasting yeare is out) a Candlemasse-feast, each of them carrying diuers lights from the Temple (where they first obserue many Idoll ceremonies) vnto the Pallace with great musicke and other iollitie.

*Nayros* reckoneth eightene Sects that haue no mutuall conuersation, nor may marrie but in their owne rankes or order. Next to the king and Bramenes, he placeth the *Nayros*, which are Gentlemen and Souldiers, and are not professed *Nayros* (notwithstanding their blood) till they be by their Lords or by the King made knights or souldiers. And then he must neuer from that time go without his weapons, which commonly are a Rapier and a Target, and sometimes Peeces or Bowes. They neuer marrie, but live with such of the *Nayros* women or daughters as like them, leaving his weapons on him while at the doore, which forbid any man else, although it be the good man himselfe, to enter, till he hath ended his businesse and be gone. And if one of the common people once touch a *Nayro*, it is lawfull for the *Nayro* to kill him: and he is also released, and must be purified by certaine washings. And for this cause they crie as they goe in the streetes, Po, Po, that the baser raskalitie may giue place. They haue a pit of standing water at their doores, hallowed by the Bramenes, wherein euery morning they wash themselves, although it be Greene slime, and stinking, imagining thus to be cleansed of their sinnes. They are brought vp altogether to feates of Armes and a distance from their childehood, admirably able to winde and turne themselves, and are very resolute and desperate, binding themselves by oath to liue and die with their King or Lord. No *Nayro's* women may enter into Calicut but one night in the yeare, when the Citie is full of lights: and they goe with the *Nayros*, to beholde and gaze their fill. They intend nothing but their lust, and thinke that if they die Virgins they shall enter into Paradise.

The *Bisbari* are another sort, and are Merchants, Gentiles, and enioy great priuiledges. The King cannot put them to death, but by sentence of the principall of themselves. They were the onely Merchants before the Moores traded there, and still enioy many possessions. These marrie one wife, and their children inherit, and they may touch the *Nayro's*. The *Cugianem* are a Sect of the *Nayros*, hauing a law and Idols by themselves, which they may neuer alter. They make Tiles to couer the Temples and the Kings Pallace. The *Nayro's* may lie with their women, but must wash themselves before they goe home.

Another Sect is called *Manantamar*, which are Landerers, nor may they or their posteritie be of other function: nor may they mingle themselves with any other generation. They haue Idol-ceremonies and Temples by themselves. The *Nayros* may vse their wines (or women rather.) Their brethren or nephews are their heires. The *Calien* are Weauers, and haue a distinct idolatrous Sect; otherwise as the former.

Besides these of better condition, there are of baser sort eleuen Sects, which may neither marrie nor meddle with others. The first of these are called *Tibari*, husbandmen; the second, *Moger*, and are Martiners; both hating their proper superstitions, and vse their women in common: the third are Astrologers, whom they call *Canium*. Common men aske their counsaile, but may not touch their persons. The *Aggeri* are Masons and workers in metalls. The *Muchon* or *Mesbor* are Fishers; dwelling in Villages by themselves; the men cheeuers, the women harlots with whom they please. The *Amis* are Salt-makers: the *Pacium* are Iugglers, Inchanters, and Physicians (if such diuellish practises may deserue so honourable name) which, when any are sick and require their helpe, vse coniuration to cause the Diuell to enter into some of them, and then by his suggestion declare the euent of the disease, and what sacrifices or other things are to be performed. They may not touch or be touched of other men.

The *Renoles* are a baser sort of Gentiles, which carrie wood into the Citie to sell, and herbs. The *Puler* are as excommunicate persons, and liue in desarts, where the *Nayros* haue no occasion to passe, and when they goe neere any of these *Nayros*, or any of the better



k *Leu. 13. 45.*

better sort, they crie as loude as they can (as the <sup>k</sup> Lepers among the Iewes) that others may auoyde them. For if any touch them, their kindred may for such action of pollution slay them; and as many of these *Puler* also, as may make satisfaction for such disparagement. Some nights they will go of purpose, seeking to touch some of the *Nayro* women with hand, sticke, or hurling of a stone: which if they effect, there is no remedie for the woman but to get her forth and liue with these villaines, or to be fole, to escape killing by the handes of her kindred. These *Puler* are theues and sorcerers. The *Pareus* are of worse esteeme, and liue in desarts without commerce of any, reputed worse then the Diuell. These ten sorts (or eleuen if you reckon two sorts of the *Fakiri*, as our Author doth; whereof one are warriors, distinguished by a certaine cutt, which they must carrie in their hands, from the *Nayros*, are as well differing in Religions, as matters of common life: though, for their seuerall rites, it were wrong to the Reader at large to recite them, if we had the particulars to deliuer.

Lop. de Castan-  
da, G. B. N.H. de Sancto  
Steph.

There are besides these Gentiles, Naturall of Malabar, many strangers of Indians, Moores, and Christians. But in other Kingdomes of Malabar, the Heathen Religion is little differing from that in Calicut. Generally amongst them, the Bramenes and Kine are had in such honour, that when the Kings create their *Nayros*, he giueth them with a sword, and embracing them one by one, bids them haue care of the Bramenes and the Kine. And if any should kill one, it would cost him his life, as being a God-murderer. Some of them will kill and eat any other beasts, and some will kill nothing, neyther fish nor flesh.

l *Maginus*

*Cranganor* is a small kingdome: the Inhabitants of the Citie, which giueth name to the Region, are Christians of Saint *Thomas* profession, about seuentie thousand in number. *Cochin* is now growne great by the Portugals traffique and friendship. Of the rest there is not much worth the recitall. The Papall honour among the Bramenes, which some ascribe to *Coulam*, *Maginus* bestoweth on the King of *Cochin*. In these parts are now many Christian Proselytes of the Iesuites conversion, besides many of the olde *Thomas-Christians*. Both men and women in *Cochin*, account it a great Gallantrie to haue wide eares, which therefore they stretch by arte, hanging waighs on them till they reach to their shoulders.

m *Od. Bar.*

The King of *Coulam* Dominion stretcheth beyond the Cape *Comori* (where Malabar endeth) on the East side fourescore and tenne miles, as farre as *Cael*: which diuers great Lords holde vnder him. Among the rest is the Signiorie of *Quilacare*. In the Citie of *Quilacare* is an Idoll of high account, to which they solemnize a Feast euery twelfth year, where the Gentiles resort as the Popish Christians in the Roman Iubilee. The Temple sacred to this Idoll hath exceeding great reuenuē. The King (for so he is called) at this Feast erecteth a Scaffold covered with silke, and having washed himselfe with great solemnitie, he prayeth before this Idoll: and then ascends the Scaffold, and there in presence of all the people cutteth off his Nose, and after his Eares, Lippes, and other partes, which he casts towards the Idoll; and at last he ratteth his throate, making a butcherly sacrifice of himselfe to his Idoll. He thinke to be his successour must bee present hereto: for hee must vndergoe the same Martyrdom, when his twelue yeares Iubilee is come. Along this coast dwell the *Parsi*, simple people, and Christians; which liue by fishing of Pearles. The *Nayros* make such holes in their eares, that *Cesar Fradericke* sayth, hee thrust his arme vp into their shoulders in one of them. They are prodigall in their lates in the honour of their King. *Oswin* telleth of some, which, like the renowned *Decij*, had vowed themselves to death, and not to returne from the enemy without victorie. *Aloisius Gouanna* numbrells in the Sea-coast of *Coulam* three and twentie Townes, of which *Attene* had Christian Churches.

n *Ces. Fred.*o *Oswin de reb. Eman.*Step de Brit.  
1600.

Besides those former Sects, *Stephanus de Brito* speaketh of the *Malcas* which inhabit small Villages in the mountings, which are hunters of Elephants: amongst whom are no thefts or robberies, and therefore they leaue their doores open when they go abroad. They are skillfull in Musicke, and Magike. They haue no Idoll amongst them; onely they obserue their Antecessors Sepulchres.

Of the Feast which all the Malabar-kings hold euery twelfth year in honour of the  
River

River Ganges, we have there spoken & where we have discoursed of the River. This Fort lasteth eight and twentie or thirle daies with great solemnitie, to the furtherance whereof certaine souldiers, to the number of thirtie, rush among the people, and kill as many as they can; themselves certaine to be killed of the Kings souldiers. This is the Tribute imposed by the King of Calicut on one of his vassals, to honour his solemnisation. Such a number, that shall thus sell their lives as deare as they can. Of the Election of the Zamorin, we have spoken in the beginning of the Chapter: let us now adde out of *Castaneda*: concerning his deuotion. He saith that this King of Calicut is a Bramene, as his predecessors also. And for this it is a custome that all the Kings die in one *Pagode* or Idoll Temple, he is elected for that cause. For alwaies there is and must be in that house a King to serue those Idols; and when he that serueth there dieth, then must the King that then reigneth leaue his Empire, and goe seruen that place as the other did; another being elected to succede him in the Kingdom. And if any refuseth to forsake his Court for the *Pagode*, they enforce him thereunto.

The Kings of Malabar be browne men, and goe naked from the girdle vpward, and from thence downeward they are covered with cloth of Silke and of Cotton, adorned with Jewels. For their children; the sonnes inherite not, but the brother or if there be none the sisters sonne. When their daughters are ten yeares olde, they send out of the Kingdom for a Nayro, and presenting him with gifts, request him to take her Virginity, which hauing done, he giveth a Jewell about her necke, which she weareth during her life, as a token that from thence forth she hath free power of her body, to do what she will, which before she might not. After their death these Kings are carried forth into a plaine field, and there burned with sweete wood very cosly, their kindred and all the Nobilitie of the country being present: which done, and the ashes buried, they shew themselves without leauing any haire except on the browes and eye-lids, even on the least childe; and for the space of thirteene dayes cease to eate *Betels* (his lips with that doth it) and all this time is an *Interregnum*, wherein they obserue if any will come in to obiect any thing against the new future King. After this he is sworne to the lawes of his predecessor, to pay his debts, to recouer whatsoever belonged to his Kingdom being lost; which oath he taketh hauing his sword in his left hand, and in his right a Candle burning, which hath a ring of gold vpon it, which he toucheth with one of his fingers, and taketh his oath. This being done, they throw or poure vpon him a few graines of Rice, with many other ceremonies and prayers, and he worshippeth the Sonne three times: after which, all the *Caymales* or principall Nobles sware their fidelitie to him, handling also the same Candle. The thirteene dayes ended; they eate *Betels* againe, and flesh and fish as before; the King except, who then taketh thought for his predecessor, and for the space of one whole yeare (as is before obserued in part out of *Barbosa*) eates no *Betels*, nor shaueth his beard, nor cutteth his nails: eate but once a day, and before he doth it, washeth all his body, and obserueth certaine houres of prayer daily. The yeare being ended, hee obserueth a kind of *Dirige* for his predecessors soules, whereat are assembled 100000. persons, at which time he giveth great Almes, and then is confirmed. All these Malabar kings haue one speciall man, which is the chiefe administrator of Iustice, who in matters of gouernement obeyed no lesse then the king himselfe. The souldiers are *Nayros*, none of which can be imprisoned or put to death by ordinarie iustice: but if one of them kill another, or kill a Cowe, or sleepe with a countrey-woman, or speake euill of the king; the king after information giues his warrant to another Nayro, who with his associates kill him wheresoever they finde him, hewing him with their swords, and then hang on him his warrant, to testifie the cause of his death. These Nayros may not weare their weapons, nor enter into combat, till they be armed knights, although that from the age of seven yeares they are trained vp in seates and practise of Armes. He is dubbed created by the king, who commaundeth to gird him with a sword, and laying his right hand vpon his head, muttereth certaine wordes softly, and afterward dubbeth him saying, *Hauo a regard to keepe these Bramenes, and their King*. When they yeelde themselves to any mans seruice, they binde themselves to die with him, and for him, which they faithfully performe, fighting til they be killed. They are great Southsayers,

q *Supra cap. 54*r *Hernan. Lopez de Castaneda l. 1. c. 14.*f *Funerall Rites.*\* *A Lease, of which see c. 12. t Inauguration of the new King.*u *The dubbing of the Nayros.*

have their good and bad dayes, warship the Sunne, the Moone, the Fire, and the Rain, and the first they meete in the morning. The Diuell is often in them (they say) in one of their *Pagodes*) which causeth them to utter terrible wordes; and then he goeth before the King with a naked Sword, quaking and cutting his flesh, saying with great cries: I am such a God, and I am come to tell thee such a thing; and if the King doubte, he roareth lowder, and cutteth himselfe deeper till he be credited. The Romans haue much delighted the greauesse of the King of Calicut, and caused many other alterations in all the East in this last Age of the world. Of whose exploits *Cassandus, Strabo, Massey, Oserius*, and others haue written at large.

## CHAP. XI.

## Of the Kingdome of Narfinga and Bisnagar.



From those places where our feete last rested (or touched rather) to the Cape *Goudaworn*, betwixt that ridge of mountaines called *Gins*, and the Ocean (which is there named the Gulfe of Bengala) extendeth the Kingdome of Narfinga or Bisnagar; those two royall Cities extending which shal giue name to this mightie Empire, containing two hundred leagues of Sea-coast. The King hath in continuall payment thousand Nairs. But as occasion serueth, he can bring into the field many many thousands more, as in that Expedition against *Idalean*, specified by *Barrius* and *Barnus*, in which, to let passe that world of people, he sacrificed vnto Idols twentie thousand hundred and threescore head of beasts and fowles in nine dayes space, which idol-deuotion were all bestowed after on the poore.

In the yeare of our Lorde 1567. *Bisnagar* was sacked by foure Kings of the *Moors* (as saith *Frederike*) naming them *Dialean*, *Zagmaluc*, *Cotamaluc*, and *Vish*, through treason of her owne Captaines: but hauing sacked it (as not able to hold it) they retired homie. The Citie remained after, an habitation for Tygres and wild beastes, contayning in circuit foure and twentie miles, as our Author (that stayed there some moneths) affirmeth. He neuer saw Pallace exceeding that of *Bisnagar*. It had nine gates with guards of souldiers. Here he observed their rites in burning the women, so often mentioned, which after his and *Balby* his relations are thus.

The woman taketh two or three months respite after her husbands death: the day being come, she goeth early out of her house, mounted on an Horse or Elephant, or else on a Stage carried by eight men: apparelled like to a Bride adorned with Jewels, and her haire about her shoulders; holding in her left hand a Looking-glasse in the right, an arrow: and singeth as she passeth through the Citie, saying, That she goeth to sleepe with her husband. She is accompanied with her friends, vntill it be one or two of the clocke in the afternoone: then they goe out of the Citie passing by the Rivers side to the burning-place, where is prepared a great square Caue full of wood. Here is made a great banquet, the woman eating with ioy, as if it were her wedding-day, and after they sing and daunce till the woman bid to kindle the fire in the Caue; then she leaueth the feast, and taketh her husbands neereft kinsman by the hand, and goeth with him to the banke of the River, where shee strippeth her of her clothes and Jewells, bestowing them at her pleasure, and covering her selfe with a cloth, she throweth her selfe into the River, saying, *O wretches wash away your sinnes*. Comming out of the water, she rowleth her selfe into a yellow cloth; and againe taking her husbands kinsman by the hand, goeth to the said Caue, by which is erected a litle Pinnacle, on which she mounteth, and there recommendeth her children and kindred to the people. After this, another woman taketh a pot with oyle, and sprinkleth it ouer her head, and there with annoynteth all her body, and then throweth it into the Furnace, the woman going together with the same. Presently after the woman the people throwe great pieces of wood into the Caue, so that with those blowes and the fire, shee is quickly dead; and their great mirth is on a sudden turned into great lamentation & howling.

When

Magin, Gi.  
Boler, Ben.

b 700000. foot.  
40000. horse.  
700. Elephants  
20000. harlors.  
c C. Fred.

d The solemnity of burning of the wife after her husbands death. The ancients mention this rite. vid. *Al. var. hist* 1.7. c. 8. Hier. ad Iou. 1.1. See the same described in *Poracchi Fun. Antichi Tau*. 17.



When a great man dieth, all the women of his house, both his wife and slaves; with whom he hath had carnall copulation, burrie themselves together with him, As amongst the heathen sort; I have seene (saith Master *Frederike*) the dead man carried to the place of buriall, and there set vpright: the woman comming before him on her knees, catch her armes about his necke, while a Mason maketh a wall round about them: and when the wall is as high as their neckes, one comming behinde the woman, strangling her, the worke-man presently finishing the wall ouer them; and this is their buriall.

**c The wife  
immured with  
her dead hus-  
band.**

*Indolentia* *Telortomannus*. It relateth the same funerall rites of *Tiannafferi* (as in other parts of India) saying that there fifteene or twentie men in their idolatrous habite, like *Druids*, doe ascend on the fire wherein the husband is burned; all the Musicians of the Cite solemnizing the funerall pompe; and fifteene dayes after they haue the like solemnitie, at the burning of the woman, those diuellish fellows holding fire in their mouths, and sacrificing to *Demon*, and are her intercessors to that Diuell for her eood entertainment.

f Lud. Vert 1.6

The cause of burning their wives is by some ascribed to their wonted poisonings of their husbands before this Law; s by others, that the husband might have her help and comfort in the other world.

**g. Odorich:**

In these parts is the City of Saint *Thomas* or *Malepuz*; where they say Saint *Thomas* (after he had preached the Gospel to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as little likelihood of truth is in that long tale of the miraculous Crucifixes here found, related by *Officiaries*, who likewise declare the rites of those Saint *Thomas*-Christians, of their Churchman Popes, Cardinals, Patriarchs and Bishops; of which in another place we shall more fully speak. On the first day of *July* Saint *Thomas* holy-day is celebrated, as well by the Pagans as Christians: and his Sepulchre is had in devout estimation, both of the Moors, Gentiles, and Christians; each pretending the right of his owne Religion to the Church, where this Saint lyeth interred; to which the Indian Christians go on pilgrimage, carrying with them a little of that earth for a great relike. A Moore hath the keeping of the Church, which was built after our fashion, and begged of the courtiers for maintenance of it, and of a light continually burning therein.

### h *Oforinus* lib. 3.

i Od. Barbosa.

The Portugals <sup>now</sup> inhabit this Towne almost desolate: the Iesuits also have here a residence. The Church-doores (by the superstition of some) are almost cut in pieces, and carried away to set in gold and silver, and to wear about their neckes, as tholy reliques; the Portugals herein being exceedingly vaine, and attributing hereunto many miracles, verifying that Proverb which the Spaniards vsē, affirming the Portugals to be *Pieos, feros, devotos*. One sent *Linschoten* a whole bead-roll or paire of beads thereof, the bringer affirming that those Beads had calmed a Tempest miraculously by the way. The Inhabitants in this respect have driven their Church-doores full of nailes: but Saint *Thomas* bones are now removed to Goa, Those doores are of long renowned holinesse, because they were made of that wood which Saint *Thomas* once with his girdle out of the haufen (which it choaked) and could not before this stroke by any means be removed.

k Linschoten.

I Few, Fooles,  
denout.

*Odericus* in telteth of a strange and vncouth Idoll, as bigge as *Saint Christopher*, of pure gold, with a new band about the necke full of precious stones, some one whereof was of value (if he valued iustly) more then a whole Kingdome: The rooſe, paucet, and feeling of the walles, within and without the Temple, was all gold. The halants went thither on pilgrimage, ſome with halters about their neckes, ſome with their hands bound behinde them, ſome with knives ſticking on their armes and legs; and if after their pilgrimage, the wounded fleſh feſtered, they eſteemed that limbe holy, and a ſigne of their gods fauour. Neere to the Temple was a Lake, where-into the Pilgrims caſt gold, ſiluer, and gemmes for honor of the Idoll, and reparation of his Temple. At euery yearly Feaſt the King and Queene, with the Pilgrimes and people, ſtumbling, placed the ſaid Idoll in a rich Chariot, and with a ſolemnne proceſſion of Virgins, two and two in a rancke, ſinging before him, and with muſicall instruments came him forth. Many Pilgrims put themſelves vnder the Chariot-wheels, where they

they are crushed in peeeces. More then five hundred persons vsed thus to doe, whose carkasses were burned, and ashes kept for holy reliques. Otherwise also they will devote themselves to such a martyrdome in this manner. The parents and friends assemble and make a Feast to this Votarie, and after that hang five sharpe knives about his necke, and so carry him before the Idoll, where he taketh one of his knives, and crieth *For the worship of my God I cut this my flesh*; and cutting a peece, casteth it at the feet of the Idoll, and so proceeding, as the last saith; *Now doe I yeeld my selfe to death in the halfe of my God*; and being dead, is burned as before.

a Sir John Mandevile.

Our Countrey-man Sir John Mandevile reporteth the same Historie of their Idoll Procession, and the ashes of those voluntarie Martyrs, which they keepe to defend them against tempests and misfortunes. Hee also saith that some Pilgrims in all their peregrinations, not once lifted vp their eye-lids, some at every third or fourth pace fell downe on their knees to worshippinge, some whipped, others wounded themselves; yea, and killed themselves (as is before said.) *Niccolo di Conti* reporteth the same in his time.

p Linschoten lib. 1. cap. 44.

Neither is this bloudie custome yet left, as *Linschoten* affirmeth by report of one of his Chamber-fellowes that had seene it. They haue (saith hee) a Waggon, or Cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Faires, Feasts, and Processions. At this Cart hang many Cables or Ropes, wherat all the people haile and pull, of deuotion. In the vpper part of the Cart standeth a Tabernacle, and therein the Idoll: vnder it sit the Kings wiues playing on Instruments. And while the Procession passeth, some cut peeeces of their flesh; and then at the *Pagode*, some lay themselves vnder the wheeles of the Cart, with such censure you haue heard.

q Balby cap. 30. Aribus Dan. Hist. Ind. Or. 4. 2.

*Gasparo Balby* relateth the same, and addeth, that the Priests, which haue care of this Idoll, and certaine women, are consecrated to these deuotions from their Cradles by their Zeale-blinde parents. And the women prostitute their bodies, to gaine for the Idoll whatsoever they can get ouer and aboue their owne maintenance. This filleth the Citie with strumpets; there being of this *Sacred* (you may interpreter is *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idoll Procession, some of them in the Chariot which is drawne by men; euery one accounting himselfe happie, that can touch or draw the same. This he saith was at *Negapatan*.

He further affirmeth, That not farre from the Citie of *Saint Thomas* is the Towne *Castia*: where the wife is not burned (as at *Negapatan*) but a great graue being made for the deceased husband, they place the liuing wife by the dead corpse, and their next kindred cast earth vpon them both, and stampe thereon. They which marrie, wed in their owne degree, as a Smith to a Smiths daughter: and they powre out their prayers at the Image of some Cow, or a Serpent called *Bistia di capella*. Their Bramines burne Cowes-dung; and if they intend any warres with other Nations, they stonke their nose and forehead with those ashes, not washing themselves till the euening. They which sacrifice themselves to the *Pagode*, when they haue wallowed a long time in lustfull pleasures, shoot into the aire peeeces of their flesh tied to arrowes, and diuinely mangle themselves; at last, cut their owne throats, so sacrificing themselves to the *Pagode*.

r Desperate dying.

There are also certaine people called *Ameuchi*, otherwise *Chikvi*, which perceiving the end of their life to approach, lay hold on their weapons, which they call *Chikvi* and going forth, kill euery man they meete with, till some bodie (by killing them) make an end of their killing. They are loth (it seemes) to come into the Diuels presence empty-handed, or to goe to Hell alone. Some of them worship God in the likeness of a Man; some in the Images of Kine and Serpents: some inuoke the Sunne and Moone; others, some Tree or Riuer.

Among many Feasts which they celebrate in the yeare, one in Autumne is most solemnne, in which they take some great Tree, and fasten it in the ground, hauing first fashioned it like a mast of a ship, with a crosse-yard, whereon they hang two hookes of iron. And when any one by sickness, or other miserie, hath made a vow to their Idoll

in *Perada*, he cometh thither, and being first admonished by the Priests to offer his sacrifice, they lift him with those hookes by both the shoulders, and there hold him to the Idoll, till he hath three times saluted the same, with clapping his folded hands to his breast, and hath made some sport thereto with weapons which he hath in his hand. After this he is let downe, and the blood which issueth from his shoulders is sprinkled on the Tree, in testimonie of his deuotion. Then they draw him vp againe by the middle, to giue thanks to the Idoll: and then giue him leaue to heale himselfe, if he can. They which are in great miserie, or seeke some great matter at the hand of their Idoll, doe this. They haue another Feast, celebrated in the night, continuing eight nights: in which many candles are scene burning thorow the Ciue. Three or foure runne from one end of the streete to the other, and hurling Rice, and other meates after them, say, they offer it to the Diuell which followes them; not daring to looke behinde, lest he should slay them.

In other places also they haue those Idoll-Chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand. *Francis Fernandez* saith, that *Cidambaram* is the mother-Ciue of their Pagan-rites, wherein are many stately Temples, and the reuenue of the *Bramins* amounted to thirtie thousand ducats, but now they are paid but twelue thousand yearly.

*F. Fernandez*  
Epist. 1598.

Heere happened a strange accident, the same day the Iesuits departed, the occasion of which was this. There is in this Ciue a Temple of *Perimal*, wherein they worship an Ape called *Hanimant*, whom they report to haue beene a God, and (for I know not what) together with many thousands of other gods, to haue remained there, being all transformed into Apes. Now when this principall Ape was forced to passe into the Iland *Zeilan*, and wanted a ship, he leaped, and at euery leape left an Iland or heape of land behind him, so making way for his apish traine to *Zeilan*. The tooth of this Ape was kept for a great relique in that Iland, with great resort of Pilgrims thereunto: and in the year 1554. was by the Portugals, (who made a roade thither, in hope of great bootie) taken away. The Indian Princes offered the Viceroy three hundred thousand (as *Linschoten* telleth, seven hundred thousand) ducats, for the ransom of this Apes tooth, but the Archbishop dissuaded the Viceroy; who thereupon burnt the same before those Indian Embassadors; and threw the ashes into the Sea. Not long after a *Bonnie* of *Cambaia* perswaded the Indians, that hee by Diuine Power had taken away that holy Tooth, being inuisibly present, and had left another in the roome which was burnt. Superstition is credulous, and the King of *Bisnagar* gave him a great summe of gold for that Apes tooth, wherewith he thus apishly had bitten and mocked them, which was after holden in like veneration as the former. But to returne to our *Cidambaran* Historie.

*Linschoten* s. 444

They tell, That an holy man, in great penance, had many yeares held his foote pierced thorow with a piece of iron; and when he was often by God commanded to leave that selfe-rigor, he flatly refused, vlesse that he might see God dancing about him, which also hee condescended vnto; and with the Sunne, Moone and Satyres, which played the Musicians, he appeared dancing: And as he danced, a chaine of gold fell from his foot, whereof this Towne tooke name. For *Cidambaran* signifieth a golden chaine.

*u F. Fernandez*

Now at this time there was a great contention, whether the signe of *Perimal* should be erected in the Temple of *Cidambaram*. This signe was a gilded mast, with an Ape at the foot thereof. Many Embassadors were there about this quarrell; some vying, some resisting this deed. But the Prince (called the *Naisib* of *Gingi*) would haue it set vp, notwithstanding the Priests greatest vnwillingnesse. The Priests therefore, both regular (which are the *Iogues*) and secular *Bramins* ascended vp the rooſe of the Church, and thence threatened to hurle downe the ashes, which twentie of the *Iogues* did, and the rest threatened to follow. But the *Naisib* caused gammes to be discharged at them, which slew two, and caused the rest to retire and breake their couenants (rather then their neckes) with their fellowes. A woman also of this faction, cut her owne throat for zeale of this new superstition. The swelling stile of this King of *Bisnagar*, I thought worthie to be heere inserted, which is this. *The husband of good fortune,*

*1598.*

x The titles of  
the Kings of  
*Bisnagar*,



fortune, the god of great Provinces, King of the greatest Kings, and god of Kings, the Lord of horsemen, the Master of them which cannot speake, Emperour of three Emperours, Conquerour of all bee sees, and Keeper of all he conquers, Dreadfull to the eight Coasts of the World, Vanquisher of the Mahumetans, &c. Lord of the East, West, North, and South, and of the Sea, &c. *Vencapatadinus Ragin Denamaganus Regel*, which newreth and governeth this World.

With the *Naicho* or King of Gingi (vassall to the King or Emperour of Bismagar) the Iesuits found good entertainment. Heere some of the *Iogues* distributed the water of Ganges, out of certaine vessels couered with soule and filthie clothes which yet the people for deuotion kissed. These *Iogues* with admirable patience endured the Sunnes heate: and one among the rest enclosed himselfe in an iron cage, with his head and feet onely out of the cage, that he could neither sit nor lie downe at any time: and on the cage were hanged an hundred Lampes, which foure other *Iogues*, his companions, lighted at certaine times. And thus walked he in this his perpetuall prison, as a *Light vnto the world*, in his vain-glorious opinion. They reasoned with certaine Bramenes; some of which held the Sunne for God, and yet sometime to haue been a man, and for his merits so promoted. Some denied a multitude of gods, onely allowing that priuiledge to *Pyr ama*, *Vidhun*, and *Vnistr*, one of which maketh, another keepeth, the third destroyeth all things.

Neare to Madure is an Idoll called *Chocanada*: which by night appeared in a vision to a Priest, and bade him goe say to the *Naicho* of Madure, that he or I must abide in this house: whereupon he would not be corruall with his Idoll, but resigned the Palace to him. His deuotion is such, that every day while he sitteth in iudgement, a Bramene euer and anon soundeth the name of *Aranganassa* in his eares: and when one is wearie, another succeedeth in the same office, neuer ceasing this Idolls remembrance, although he there sitteth fixe or fixe houres.

y Discourse of  
China, p. 401.

I thought meete to mention one Custome y which some report of the *Brama*, or Pope-like *Bramene* in these parts, who by his authoritie dispenseth with many of their Lawes, and dissolueth Marriages: giuing libertie at his pleasure to the woman to marrie another; which his dispensation is sealed on her right shoulder, with a marke of a hot iron.

z Mechior  
Cotignus.

Chandagrin is the Royall Seat of the great King of Bismagar z. The chiefe Families therein are the *Bramens*, *Rains*, and *Cretins*. They affirme that their Idoll *Perimal* did bring forth the first out of his head (as the Poets tell of *Minerva*;) the second out of his breast; the third out of his belly: and all other inferiour Families out of his feet. The *Bramenes* haue some opinions, not altogether dissonant from the Scriptures. They say, That God onely by his thought made a man, which they call *Adam*.

On the tenth day of *Iuly*, Anno 1600. happened an Eclipse of the Sunne, which the *Bramenes* said was by meanes of the *Dragon* (which they make a celestially sign) his biting of the Sunne and Moone: whereupon the King and others neither eate nor dranke that day; deploring their miserie, because the *Dragon* deuoured the Sunne. In the Citie *Prepeti*, three miles from *Chandegrin* is the Feast of *Perimal*, in remembrance of his marriage: at which the offerings amounted to two hundred thousand crownes: and the Chariot of the Idoll was drawne forth a mile and a halfe in Procession by ten thousand men. They haue another Feast of the Kine, because they suppose *Perimal* to be the sonne of a Cow, and then the wayes and streets are full of that cattell. They haue a Feast in honor of the Sunne, which lasteth eight dayes, solemnized by the Emperour himselfe, and hee is iudged a traytour which is not present therat. Then they cast lots, the King first, and after the rest, diuining by arrowes the next years destinie. If an arrow light on a tree, and being plucked out, causeth a red liquor to follow, it prognosticateth warres; if white, peace. Not farre hence is an Idoll called *Tripits*, to which are great Pilgrimages and Offerings; alwayes as they go, some beginne, and the rest answere; and so all continue to resound the name of the Idoll *Goiu*. Before they enter into the Temple, they shauie and wash themselues. They haue Heremites, which they call *Sanasser*, who liue in deserts, and at sometimes appeare before the people naked. They haue others which they call *Gurupi*, learned Priests, (as it were a de-  
gree

a Simon Sa,

proof Doctors) which beare a great port, and neuer goe forth on foote. The Idoll *Tripiti* is seated on a mountaine, about which are fertile valleyes, stored with fruits, which none may touch, as being consecrated. There are in the woods great abundance of Apes, so tame, that they will take meate out of mens hands: the people esteeme them a diuine Race, and of the familiaritie of *Perimal* the chiefe god, whom they worship in many colours and shapes, as of a Man, Oxe, Horse, Lion, Hogge, Doeke, Cocke, &c.

As *Deiga*<sup>b</sup> and *Ricinus*, two Iesuits, trauelled to Chaudegrin, they came to Trauil, where they saw their Idoll, with a white banner on his backe, and after him three sacred Kine, with Drummers on their backs, and after them Trumpeters and many Musicians of other sorts. Then followed thirtie women dancing, which were also consecrated to the Idolls seruice, and might not marrie, but yet prostitute their bodies: these were richly attired, and carried Lights. The Priests followed with the Idoll, and were followed by the people with Lights. At their returne they set downe the Idoll, and set sodden Rice before him to eate; others meane while driving away the flies, and others cowering him that he should not be seene eating: and at last, one maketh a long Oration of the worthy actes of their god, and then set him againe in his place. This lasted foure houres; and in the meane space many reasoned with the Iesuits, and some held vaine Discourses of the Creation: as, that there were seuen Seas, one of salt-water, the second of fresh, the third of hony, the fourth of Milke, the fift of Tair (which is creame beginning to sowre) the sixt of sugar, the seuenth of butter: that the Earth had nine corners, whereby it was borne vp by the Heauen. Others dissented, and said, that the Earth was borne vp by seuen Elephants; the Elephants feete stood on Tortoises, and they were borne by they knew not what.

When the *Naribo* of Tangaor<sup>c</sup> died, three hundred of his Concubines willingly offered themselves to the fire, to honor his funerall; so much can Custome harden so delicate and soft-hearted a nature.

The Temples<sup>d</sup> in the Countrey haue great reuenues, which in some places are increased by the deuotion of women, which prostitute themselves to gaine for their Idolls: and many yong girls are brought vp for this purpose. Many are heere in these parts, of the Sect of the *Guzzarates*, which kill no quicke thing, as is spoken<sup>e</sup>. Some haue a stone hanging about their neckes, as big as an egge, with certaine lines drawne thorow the middle thereof; and this they worship, and call it *Tambarans*: they keepe every Friday holy-day.

The Kingdome of Orissa hath on the Sea-coast three hundred and fiftie miles, betwixt the richer Kingdomes of Bengala and Bisnagar, poore of Ports and traffike. *Raman*<sup>f</sup> is the Royall-Citie; from whence the Riuer Ganga passeth, and at his fall into the Sea, ioyneth his water with those of Ganges. The Inhabitants (except a few Moores) are Gentiles, little or nothing (that I can learne) differing in Rites from their neighbours, of which yee haue heard. Some ascribe to the Citie Orissa, as the name, is the principallitie of the other Cities of this Kingdome.

One thing I thought not to omit, that there be<sup>h</sup> whole Villages and kindreds of people, in other things like to other men, but are borne with one of their legs and one foot from the knee downwards, as thicke as an Elephants legge; which the common people imagine to be a curse by Diuine Iustice, inflicted vpon the whole Generation, for that their Progenitors murdered Saint *Thomas*. *Linschoten* saith, hee hath seene and spoken with them, and could learne no other cause thereof. It is to them a deformitie, but no let or impediment otherwise.

And thus haue we finished our perambulation of the Continent of Asia. Some perhaps will maruell why I haue not handled the Muscouites and Russians in this Asian Discourse: to whom I answer, that, of the Tartarians, subiect to the Muscouite, I haue already spoken; and the rest of the Muscouites Dominions, especially the most populous, ciuill, wealthie; yea, the Imperiall Citie it selfe, by most Mappes, is ascribed to Europe: that I speake not of the vncertaintie of that troubled estate, now these many years, whereof I would haue more certaine and settled Relations to bestow on our Reader, which I hope, with Gods help, in our European Discouery shall be performed.

As

b *Em. de Veiga.*c *Melch. Coll.*d *Gi. Bot. Ben.*e *O'or. lib. 4.*f *Maginus.*g *Summario di. pop. orient.*h *Linschoten. c. 15.*

i De Quadrup.  
Silesia.

k De statu Rei  
Christi. in Ind.  
Or.

l Lib. 8. cap. 18.  
m Lopes Scal.  
Ex. 208. &c.

n M. Polo Lib. 2.  
cap. 37.

o Gas. de Cruv.  
Menduz, Cor.

As for the Vnicorne we haue before obserued, That none hath beene scene these hundred yeares last past, by testimonie of any probable Author (for *Webb*, which saith he saw of them in *Prester Johns* Court, is a meere fabler). And *Casspar Swenckfeldt* a Physician testifieth of the common Vnicornes horne, that it is inferiour to Harts horne in efficacie against poysons, and therefore not likely to be it. Of the Tygers hath been spoken, and the harme they doe in Pegu. *Nicholas Pimenta* k reporteth, That the Tygers, Crocodiles, and a certaine Lizzard or Newt (*Lerina* saw the like in *Brasile*) is great and as cruell as the former, doe wonderfully spoile in *Bengala*, both by land and neere the shores. Hetells of one strange escape of a man in a vessell neere the shore, assaulted at once by a Tyger from land, and by a Crocodile from the water; and the Tyger with more swiftness and furie ayming at his prey, passed over him into the Crocodiles mouth. The admirable swiftness of this beast is recorded by *Pliny*. Authors agree. m That both in Asia and Africa they rather prey on blacke people, then on the whiter Europeans.

Muske is made of a certaine beast called *Gudderi*, which liueth, as n *Polo* saith, in *Thebeth*, and hath a kind of swelling neere the nauell, which once in the Moone sheddeth his muskie bloud: the most o say it is a beast in *China*, which feedeth only on a sweete roote called *Camarus*: him they take and bruiſe all to peeces with blowes, and lay him where he soonest putrifieth, and then cut it out skinned and flesh together, and tie it vp like balls or cods. *Pantogia* affirmeth, That it is the stomacke of a beast somewhat greater then a Car, which liueth in the woods, in Countries adioyning to *China*. How euer, our greatest sweet we see is but rottennesse and putrifaction. There be in *Malacca*, *Sion* and *Bengala* some Goats, whose hornes are esteemed excellent against poison, which *Linschoten* affirmeth of his owne experience.

Now let vs shipp our selues ouer (for wee are not skillfull of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the fruits and other rarities of Nature in India.

## CHAP. XII.

## Of the Creatures, Plants, and Fruits in India.

a Vid. Arist. &  
Alian. hist. Ani-  
mal. Plin. lib. 8.  
Gelner. &c.

b So Linschot.  
cap. 46. but A-  
rist. hist. An. l. 2.  
placeth them  
within his bo-  
die neere the  
reines.

c Christ. Acoſta  
in sine. Linschot.  
lib. 1. cap. 46.  
Thomas Lopez.  
&c.



F the Elephant and Rhinoceros is already spoken: and of diuers other of their beasts. The Elephant is a of great vse, both for Warre and Peace. When the keeper employeth him in any burthen, hee geneth first on his necke, and putteth his feet vnder the beasts eares, hauing a hook in his hand, which he sticketh about between his eares, b where his stones lie: they binde the burthen with a rope, which at his keepers bidding hee taketh in his mouth, and windeth it about his teeth, and so draweth the packe after him. The Elephants are said to keepe themselves chastly to one female, which is thought to bring forth in a yeare and halfe, or (as *Aristotle* affirmeth) two yeares. c *Christophorus Acoſta*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Pliny*, *Alian* and others of the Ancient, relate strange reports of the Elephant. For the Readers delight I will mention some. An Elephant being wearie, hasted home; his keeper after much entreaty not preuailing, told him it was for the King of *Pomalgals* seruice, which he would haue him doe: the beast answering *hoo, hoo* (which in the *Malabar* language signifieth I will, I will, as *Acoſta* interpreteth) fulfilled his request. The same Elephant wanting his meate; his master said it was, because his kettle wherein he vsed to boile it was broken, and therefore willed him to carry it to the Tinker; which he did, and brought it againe, but ill amended: whereupon he was sent againe, and the Tinker to trie him, amended it worse. The Elephant carries it to the riuer which ranne by, to see if it would hold water, and finding it to runne, came backe with great noise and anger: the Tinker entreats pardon, and at the third time doth it well; which yet the Elephant would not belecue, till by triall he saw it held water, and then shewing it to the standers by that it would hold, carried it home. A souldiour hurled a *Coco*-shell at



an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few dayes after seeing him in the street, at Chochin, he hurled the same out of his mouth at the souldier againe. Another souldier iniured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after cyping the souldier, when his keeper was absent; he tooke him vp in his trunk and ducked him diuers times in the water, and then set him downe where he had taken him vp. They are very ambitious. One being vpbraided of lazinesse by his keeper, when as his burthen was too heauie for him to draw, and therefore they had brought another Elephant to helpe him; disdainig a companion, thrust him away, and drew himselfe dead in the place. Another in like case fell on his fore-legges, and was at his keepers chiding, and although he admitted a companion till the greater difficultie was overcome, yet feeling it then in his owne power to draw, he put away the other Elephant with his head and teeth, to recouer his credit. *Plutarch* tells of one which learned his theatricall gestures, practising them alone by moone-light: another which reuealed his keepers hard vsage, to his master, with other like stories. *Pliny* reports things more incredible. Of the admirable capacitie, gratitude, and other qualities of this beast, were tedious to recite. An ample testimonie hereof, is the example of the King of Aua his Elephant before mentioned. *Plutarch*, *Pliny* and *Ælian*, adde also Religion, in washing himselfe, adoring the Sunne, lifting vp his trunk into the air: but this was rather the relaters superstition, as that which also followes in *Plutarch* of *Ioues* offence with *Antiochus*, for offering foure Elephants in sacrifice, in expectation whereof, he made foure others of brasse. The mightiest Elephant which euer I read of by many degrees (if not some degrees beyond truth) is that which *Eleazar* is said to kill, which exceeded his fellowes, and yet each of them bare (saith the storie) two and thirtie fighting men with their furniture, in wooodden Castles, besides the keeper; whereas *Pliny* and *Ælian* speakes but of three, and the Moderne Observers but of fīue or sixe in those towers girded for fight to the Indian (and therefore the best) Elephants. Of the Rhinoceros is spoken before: the best are in Bengala. It is lesse and lower then the Elephant, snouted like a Hogge, with a horne therein, whence he hath his name. His skinne seemeth, as it were armed. It is enemie to the Elephant.

As for fowles, they haue Parrots of many kinds: sothe reckon foureteene: and *Ney* more pleasing in beauty, speech and other delights then the Parrot, but they cannot be brought out of that Countrey aliue. Of Bars they haue as bigge as Hennes, about Iava and the neighbour Ilands, *Clusius* bought one of the Hollanders, which they brought from the Iland of Swannes, *Ilha do Cerne*, newly stiled by them *Maurice Iland*: it was about a foot from the head to the taile, about a foot about, the wings one and twentie inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisse easily scene, &c. Heere & they also found a fowle which they called *Walgh-vogel*, of the bignesse of a Swanne, and most deformed shape.

In Banda and other Ilands, the Bird called *Emia* or *Eme*, is admirable. It is foure foot high, somewhat resembling an Ostrich, but hauing three clawes on the feet, and the same exceeding strong: it hath two wings rather to helpe it running, then seruiceable for flight: the legges great and long: they say it hath no tongue, and that it putteth out the pisse backwards, as the Camell: that it deuoureth Oranges and Egges, rendering the same in the ordure, nothing altered. It strikes with the heeles like a horse, will swallow an apple whole as bigge as ones fist, yea it swalloweth downe burning tollers without harme, and in a contrarie extreme, peeces of ice.

Of the birds of Paradise, elsewhere is shewed the falschood of that opinion, which induceth them to want feet, whereas they goe as other birds, but being taken, the bodies (for the most part) together with the feet are cut off, and they being dried in the Sunne, is so hardened and closed, as if Nature had so formed them. This is testified by *Pigafeta*, and the Hollanders. Of this, *Clusius* in his *Auularium* hath a large Discourse, shewing diuers kindes of them, a greater and lesse: and saith that *John de Wee* of Amsterdam told one of them, which had feet, to the Emperour, 1605. But I would not herein be tedious. Of the birds and beasts of India, *Acosta*, *Linschoten*, *Clusius*, besides *Gesner* and others can informe the studious.

d Pl. de As.  
comparat.e Al. de As.  
lib. 13. cap. 9.f Clus. Exot.  
lib. 5. cap. 1.

g Cap. 4.

h Cap. 3.

i De Bry part. 5.  
Ind. Or.Cornel.  
Gerardi.k Itinerarium.  
A Pigafet.  
Holland. Nan.

They haue Crowes so bold, that they will come flying in at the windowes, and take the meat out of the dish, as it standeth on the table before them that are set thereat: and are such vexation to the Buffles, that they are forced to stand in waters vp to the necks, that they may be rid of them. They haue Rats, which the Cats dare not rouch, as big as yong Pigges, which vndermine the foundations of houses in such sort with their diggings, that they sometimes fall to the ground. There are other little red Rats, which smell like muske. Incredible is the scathe which they receiue in Goa by the Pistmires, which with such huge multitudes will presently assaile any thing that is farric, or to be eaten, that they are forced to set their cup-boords and chests, wherein are their richalls and apparell, with a wooden cistern of water vnder euery of their foure feet, and that in the middle of the roome. And if they forget to haue water in the cistern, presently these Ants are all ouer, and in the twinkling of an eye (saith *Linschoten*) they will consume a loafe of bread. The like cisternes haue they for their beds and cabins: and for the pearches whereon they set their Canarie birds, which else would be killed by Pistmires, yea though it hung on a string from the roose of the house. The poorer sort which want cup-boords, hang their fragments in a cloth on the wall, hauing a circle of char-coales about it; with this wall to keepe out this small creature, and great enemy. There are other Ants almost a finger long, and reddish, which do great harme to fruits and plants. Great is the harme which Moths and Wormes doe in mens cloths and bookes, which can very hardly be kept from them. But more hurtfull is the *Barra*, which flieth, and is twice as bigge as a Bee, from which nothing almost can be kept close enough, and are to bee esteemed as a plague among them, like to the Pistmires, and are commonly in all fat wares and sweet meats, and when they come vpon apparell they leaue their staining egges behinde.

g *Tcones de Bry*  
Ind. Or. pars. 4.  
h *L. Vert. lib. 5.*  
cap. 22.

i *An. Galuano.*

The Salamander is said to be common in the Ile of Madagascar, an Island of Africa, by which they saile to India. Of Serpents<sup>b</sup> they haue diuers kinds, and very venomous, besides one other kinde as bigge as a Swine, which is destitute of poison, and hurteth onely by biting. But the superstition of the King of Calcut multiplieth their Serpents. For he causeth cottages to be set vp to keepe them from the raine, and maketh it death to whomsoever that shall kill a Serpenter a Cow. They thinke Serpents to be heauenly Spirits, because they can so suddenly kill men. So much hath the *old Serpent*, both at first, and since, deluded men by this venomous creature. There are Hogges with hornes in the Moluccas: in Celebes and Mindanao are Hogges, which besides the teeth they haue in their mowthes, haue other two growing out of their snouts, and as many behind their eares of a large spanne and a halfe in length.

k *Maff. hij.*  
Ind. lib. 7.

Offish they haue great plentie and varietie. They haue of *Hayens* or *Tuberos* which deuour men, especially such as fish for Peasles. And others bath themselves in cisterns, nor daring to aduenture the Riuers for them. Of fish-monsters like men, and like a Hog some write: and as monstrous is that, which *Maffius*<sup>k</sup> telleth of a Whale, which with the opposition of his huge bodie, stayed the course of a ship, sayling with eight other ships into India, with so great a noise and shaking, as if they had fallen on a rock. Neither could the windes, which filled the sailes, further her course. The Mariners when they saw two elements of Winde and Current, so strongly encountred, looked out and saw this monster, with her finnes embracing the sides of the ship, and embracing the sterne with her taile, applying her bodie to the keele, which contained about eightie foot in length. They thought presently that some hellish fiend had been sent to deuour them; and consulted of remedie, at last sent out their Priest in his holy vestments, with Crosses and Exorcismes: who (like the greater Diuell) preuailed with these weapons, and the Whale forsooke them without further hurt.

l An hundred  
and siue Do-  
drantes.

m *Linsc. cap. 48.*

There are<sup>m</sup> certaine fish-shells, like Scalop-shells, found on the shore; so great, that two strong men with a leauer can scarce draw one of them after them. They haue fish within them. A ship (called *Saint Peter*) fell vpon sands, sailing from Cochin, and safe. The men saved themselves, and of the wood of the old ship built a Caruall, wherein to get the Continent, but in the meane while were forced to make a sconsse, and by good watch to defend themselves from certaine Crabs of exceeding greatnesse, and in great numbers, and of such force, that whosoever they got vnder their clawes, it cost him his life, as two Marriners of the ship told *Linschoten*.

Crabbes

Crabbes heere with vs haue a sympathy with the Moone, and are fullest with her fullness in India there is a contrary antipathy, for at full Moone they are emptiest.

They haue Oysters, in which the Pearles are found, which are fished for by duckers, that diue into the water, at least ten, twenty, or thirty fathom. These men are naked, and haue a basket bound at their backs, which being at the bottome, they rake full of Oysters and durt together, and then rise vp and put them into boats. They lay them on the land, where the Sunne causeth them to open, and then they take out sometimes many, sometime few Pearles, as each Oyster yeeldeth, which is sometimes two hundred graines and more. The King hath one part; the souldiers, a second; the Iesuits, a third; and the fishers themselves the fourth: a small recompence for so great a danger, in which many men euery fishing-time lose their liues. The Hollanders found Turcoises so great that ten men might sit and dine within one of the shells.

Of the Indian Plants diuers haue written, both in their generall Herball, as *Pendul* and *Label*, *Gerard*, with other Herbarists: and in peculiar workes of this subiect, *Clusius*, *Garcin de Oria*, *Christophor Acofta*, &c. Some also pretending themselves Natural Principall Secretaries, haue found out in these and the like, not onely temperaments, learned by experience; but \* *Signatures* of Natures owne impression, fitted to their seuerall and speciall uses in Physicke, finding out a strange harmonie and kinnesse in the Greater and lesser World: But leauing these speculations to better lea-

\* Oswald, *Crolius de signaturis*.

son, let vs take a little view of the Indian Trees, Plants and fruits. Of their Fruits, *Ananas* is reckoned <sup>n</sup> one of the best: in taste like an Apricocke, in show a farre off like an Artichoke, but without prickles, very sweete of sent. It was first brought out of the West-Indies hither: it is as great as a Melon; the iuice thereof is like sweete Must: it is so hard of Nature, that if a knife sticke in it but halfe an houre; when it is drawne forth, it will bee halfe eaten vp: yet moderately eaten, hurteth not a man. *Iacui* are bigger then the former, and grow out of the bodie of the tree: they are of so many pleasant tastes, but hard to digest. Of *Mangas* there are three sorts, they are as bigge as Goose-egges. The first sort hath stones, which the second wanteth: the third is poyson so deadly, that yet no remedie hath bene found against it. Of the like bignesse is the *Caiou*, yellow, of good saueur, full of iuice like Limons: the end (as Apples haue a stalke, so) this fruit hath a Nut like the kidney of a Hare, with kernels toochsome and wholesome. The *Iambus* exceedeth in beautie, taste, smell, and medicinable vertue: it is as bigge as a Peare, smelleth like a Rose, is ruddie; and the tree is neuer without fruit or blossomes, commonly each branch hauing both ripe and vnripe fruits, and blossomes all at once: *Linschoten* saith, On the one side, the tree beareth ripe fruits, and the leaues fallen, the other covered with leaues and flowres, and it beareth three or foure times in a yeare. The *langonius* grow on a tree like a Plum-tree, full of prickles, and haue power of binding. The *Papaio* will not grow, but male and female together: but of these, also the *Carambolus*, *Iambotins* and other Indian fruits, I leaue to speake, as not writing an Indian Herball, but onely minding to mention such things, which, besides their Countrey, haue some varietie of Nature, worthie the obseruation. For the rest, *Gracius ab Horto* translated by *Carolus Clusius*, *Paludanus*, *Linschoten*, *Christophorus Acofta* (writing particularly of these things) and others in their generall Herballs, may acquaint you.

<sup>n</sup> *Paludanus*.

Of this sort is the Indian Figge-tree: if it may bee called a tree, which is not above a mans height, and within like to a reede, without any woodie substance: it hath leaues a fathom long, and three spannes broad, which open and spread abroad on the toppe of it: It yeeldeth a fruit in fashion of the clusters of Grapes, and beareth but one bunch at once, containing some two hundred figges at least, which being ripe, they cut the whole tree downe to the ground, leauing only the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeare long. They are the greatest sustenance of the Countrey, and are of verie good taste, and smell, and in those parts men beleete that *Adam* first transgressed with this fruit.

But of greater admiration is the *Cogno*-tree, being the most profitable tree in the world, of which in the Ilands of Maldua they make and furnisht whole ships: so that

o Of this, besides *Linschoten*, see *Garcin de Oria*, with *Clusius* notes. *Exot. lib. 7. c. 26.*



(save the men themselves) there is nothing of the ship, or in the ship, neither racking, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spongie substance, easie to be sowed, when they make vessels thereof, with cords made of *Cocau*. For this Nut (which is as bigge as an *Edridge* egge) hath two sorts of huskes, as our Walnuts, whereof the vppermost is hairy (like hempe) of which they make Oream and Cordage, of the other shell they make drinking-cups. The fruit, when it is almost ripe, is full of water within; which by degrees changeth into a white harder substance, as it ripeneth. The liquor is very sweet, but with the ripening groweth sowre. The liquor extracted out of the tree is medicinally, and if it stand one houre in the Sunne, it is very good vineger, which being distilled, yeeldeth excellently *Aqua-vita*, and Wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meat of the Nut dried, they make oyle. Of the pith or heart of the tree, is made paper for bookes and evidences. Of the leaues they make coverings for their houses, mats, tents, &c. Their apparell, their firing, and the rest of the commodities which this tree (more plentifull in the Indies, then willowes in the Low-Countries) yeeldeth, would be too tedious to recite. They will keepe the tree from bearing fruit, by cutting away the blossomes, and then will hang some vessel thereon, which receiveth from thence that liquor, of which you have heard. It is the *Cannijns* living, and they will climbe vp these trees, which yet have no boughes, but on the toppe, like Apes. This tree hath also a continuall succession of fruits, and is never without some.

No lesse wonder doth that tree & cause, which is called *Arbre de rais*, or the tree of roots: *Clusius* calleth it (by *Plinius* authoritie) the Indian Fig-tree: and *Gorgius* (with more confidence, then reason) affirmeth it to be the tree of *Adams transgression*. It groweth out of the ground, as other trees, and yeeldeth many boughes, which yeeld certaine threads of the colour of gold, which growing downewards to the earth, do there take roote againe, making as it were new trees, or a wood of trees, cousing by this meanes, the best part sometimes of a mile: in which the Indians make galleries to walke in: The figges are like the common, but not so pleasant.

The *Arbor vitæ* & deserueth mention: It grows at *Goa*, brought thither (in thought) from *Malacca*: The *Hollanders* saw one at *Acaia* in *Samatra*. In the day-time and at Sunne setting, you shall not see a flowre on it; but within halfe an houre after, it is full of flowres, which at the Sunne rising fall off; the leaues shutting themselves from the Sunnes presence, and the tree seeming as if it were dead. The flowres in forme and greatnesse are like to those of the Orange-tree, but sweeter, in *Acoftas* iudgement, then any flowres which euer he smelled: the Portugals have vsed all meanes to haue it grow in Europe, but our Sunne hath refused to nourish such sul'en vnhankefull contents.

And that yee may know the Indians want not their *Metamorphoses* and Legends, they tell that a man, named *Parisatico*, had a daughter, with whom the Sunne was in loue; but lightly forsaking her, he grew amorous of another: whereupon this *Damofell* slew her selfe, and of the ashes of her burned carcase came this tree.

*Bettile*: is a leafe somewhat like a Bay-leafe, and climberh like *Iuie*, and hath no other fruit: neither is any fruit more in vse then these leaues: at bed and boord, and in the streets as they passe, they chew these leaues; and in their gossipings or visiting of their friends, they are presently presented with them; and eate them with *Auca*, which is a kind of Indian Nut. It saueh their teeth from diseases, but couloureth them as if they were painted with blacke blood. When they chew it, they spit out the iuice, and it is almost the onely exercise of some, which thinke they could not liue, if they should abstaine one day from it.

They haue an herbe called *Dutroa*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man sleepe, as if he were dead the space of foure and twentie houres, except his feete bee washed with cold water, which restoreth him to himselfe; and in much quantitie it killeth. The women giue their husbands thereof, and then in their sights will prostitute their bodies to their lewder louers, and will call them *Corndow*, stroking them by the beard: the

p *Clusius* describeth this tree out of the Relations of *Plin.* lib. 12. *Curt.* l. 9. *Strabo* lib. 5. *Theophrastus* lib. 4. and mentioneth like kinds (if not the same) out of *Lopez de Castagneda* lib. 7. *Oniedo* lib. 6. *Lopez* or *Pigafetta* of *Congo*, &c. *Cluf.* *Exot.* lib. 1. c. 1. q *Garcias* ab *Horto*, lib. 2. c. 1. c. *Acofta*, c. 37. saith it growes most in *Malabar*.

r The Plant *Bettile*.

the husband sitting with his eyes open, grinning like a foole, and when he returneth to himselfe, knoweth nothing but that he hath slept.

Another strange herbe is called *Sentida*, or feeling<sup>a</sup>, for that if any passe by it, and toucheth it, or throweth sand or any thing else on it, presently it becommeth as if it were withered, and closeth the leaues; so continuing as long as the man standeth by; but so soone as he is gone, openeth fresh and faire: and touching it againe, it withereth as before. The Indians suppose it will procure loue, and restore Virginitie: A Physician amongst them became madde with studying to finde out the nature of this herbe. *Pigafetta* speakes of another sort, as after shall follow.

<sup>a</sup> *Herba Viua*  
*Asoph.*

But the strangest plant (for so may we terme it) is, that at Goa the hornes of beasts slaughtered are throwne together in one place, lest they should bee occasion of indignation and reproch to any; the shewing or naming of a horne being there ominous. These hornes thus cast forth, after a certaine time, take root, and the rootes grow two or three spannes in length.

Pepper (whereof there are diuers sorts) groweth at the foot of *Arecca*, or some other tree, on which it climbeth, as *Bettele* or <sup>b</sup> *luie*; growing in bunches like grapes, half a spanne long, and as bigge as ones finger, Greene like *luie* when it is gathered, and in five or sixe dayes drying in the Sunne becomes blacke.

<sup>b</sup> *Hieron. da*  
*S. Stephano.*

*Cinamom* <sup>c</sup> is the inner barke of a tree as bigge as an Oliue; with leaues like Bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three yeares after, the tree yeeldeth another barke, as before. In Seylon is the best. They of Ormuz call it *Darchini*, that is, wood of China: and selling it at Alexandria, call it <sup>d</sup> *Cinamomum*.

<sup>c</sup> *Garcia ab*  
*Horto, l. 1. c. 15.*

*Ginger* <sup>e</sup> groweth like yong reeds, or *Gladiolus*, with a roote like a Lilly: it is plentifull in Malabar.

<sup>d</sup> *Quasi Amomum*  
*ex Sina delatum.*  
<sup>e</sup> *Ginger.*  
<sup>f</sup> *Cloues.*

*Cloues* <sup>f</sup> grow in the Moluccos on trees, like Bay-trees, yeelding blossomes, first white, then Greene (at which time they yeeld the pleasantest smell in the world) and last of all red and hard, which are the Cloues. They are so hot of nature, that if a paille orub of water should stand in the chamber, when they clense them, or any vessell of wine or other moistur, in two dayes the Cloues would sucke it out and drie it. The same nature is in the vnspunne Silke of China.

The Nutmegge-tree, <sup>g</sup> is like a Peach or Pease-tree, and groweth most in Banda and Iaua. The fruit is like a Peach, the inner part whereof is the Nutmegge, which is couered and interlaced with the Mace or flowre, and ouer that, is the fruit like a Peach, as if haue seeme them conserued. When the fruit is ripe, the first and outermost part openeth, as it is with our Walnuts, then the Mace flourisheth in a faire red colour, which in the ripening becommeth yellow. *Cardamomum* is of three sorts; the Indians vse it in their meats, and commonly chew it in their mouthes, as being good against a stinking breath, and euill humors in the head: it is much like to Panike. <sup>h</sup> *Lac* is a strange drug, made by certaine winged Pisfaires of the gumme of trees, which they sucke vp, and then make the *Lac* round about the branches, as the Bees make hony and waxe. The raw *Lac* is of a darke red colour, but being refined, they make it of all colours, and therewith varnish their beds, tables, and vse it for other ornaments, and for hard waxe.

<sup>g</sup> *Nutmeg.*

*Annil* or <sup>i</sup> *Indigo* growes in Cambaia: the herb is like Rosemary, and sowne as other herbs, in due time pulled and dried: then made wet, and beaten, and then dried againe, and prepared; first it is Greene, and after blew. Of <sup>k</sup> *Sanders* there are three sorts, white, yellow and red. In Tymor, an Island by Iaus, are whole woods of *Sanders*; the trees are like Nut-trees, with a fruit like a Cherry, but vnprofitable; onely the wood (which in the *Sanders*) is esteemed. <sup>l</sup> *Snakewood* groweth in Seylon, and is good against the sting of Snakes and other poyson, a medicine learned of the beast *Quil*, which being in continuall enmitie with Snakes, herewith healeth their bitings. The trees of <sup>m</sup> *Lignum Aloes* are like Oliue trees, but somewhat greater: the innermost part of the wood is best, with blacke and browne veines, and yeelding an Oylie moy-sture: it is sold in weight against Siluer and Gold. There is another kinde <sup>n</sup>, where-with they burne their dead Bramenes. The best, which they call *Calamba*, grow in Malacca, and is vsed much for Beads and Crucifixes. <sup>o</sup> *Opium* is the iuyce of the heads

<sup>h</sup> *Lac.*

<sup>i</sup> *Indigo.*

<sup>k</sup> *Sanders.*

<sup>l</sup> *Snakewood.*

<sup>m</sup> *Calamba.*

<sup>n</sup> *Palo d'aquilla.*

<sup>o</sup> *Opium.*

u *Acoft. de A-*  
*rom.*

of blacke poppie being cut: a dangerous drugg, vsed much in Asia and Africa, which makes them goe as if they were halfe a sleepe: they suppose I know what coniuncti- on and efficacie both of *Mari* and *Venus* therein: but being once vsed, must daily be continued on paine of death, which some escaped in *Acoftar*'s companie by the helpe of wine. Bangué is another receit of like vse, especially with slaues and souldiers, made them drunke-merric, and so to forget their labour. But what should I heere recite their Camphora, Mirthe, Frankincense, Tamarinde, Myrobolanes, and a world of others?

x *Ofor. de Reb.*  
*Em. lib. 7. c. 8.*

It were an endlesse peece of worke, and not so pertinent to our purpose, to speake of the rest of the spices, drugges and fruits in India: These (as the rarest or chiefe) I haue chosen so (as it were) to recreate our Reader with a walke, and howres-view in this Indian Garden, being before full cloyed with our tedious Narrations of their Superstitions. I might adde heere a Discourse of Gemmes, as Diamonds, Rubies, Emeralds, &c. But it becommeth not my pouertie to talke so much of Jewels. The greatest vertue in any which I haue read of, was of that which *Oforius* \* saith, would not suffer a droppe of blood to fall from him that wore it, who yet, without losse of blood, was slaine by a great wound: and this Jewell was lost by shipwracke, when it should haue bene sent to Portugall for a present to the King. He which had this Jewell, was called *Nahodabegua*, a Prince of Samotra, which was killed in his shippe; and the Portugals rifling him, found no blood about him, till they had taken from him a chalet of gold, in which this stone was inclosed, and then he bled freshly. This stone is

y *Bezar-stone.*

taken out of certaine beasts, which the Siamites call *Cabrisar*. The 7 Bezar-stones are likewise taken out of the maw of a Persian or Indian Goat, which the Persians call *Pazar*. And in the Countrey of Pan, by Malacca, they finde within the gall of an Hogge a stone, of greater force against poyson and other diseases, then the Pazar-stone. It is thought that these stones doe proceed of the pasture whereon these beasts feede. The Amber is found as well in other places as in India. \* *Garcia* thinkes it to be the nature of the soyle, as Chalke, Bole-armenike, &c. and not the seede of the Whale, or issuing from some fountaine in the Sea, as others hold. *Ch. fmo* tells a probable opinion of *D. Marsel*, that it was an excrement gathered in the Whales belly.

z *Garcia ab*  
*Horto. in Clus.*  
*Exot. lib. 7. c. 1.*  
*Vid. Scal. Ex.*  
*104.*

\* *Discou. Galv.*

*Galuano* \* writeth of a small vermine in Sian, which cleaueth fast to the trunk of the Elephant, and thence sucketh out his blood and life: his skull is so hard that it cannot be pierced with a hand-gunne: and in his liuer is said to bee the likeness of men and women, and he which hath one of them about him, is safe from wounds by iron. He telleth of a tree in Mindanao; the one halfe whereof (which standeth towards the East) is a good remedie against poison: the Westerne halfe yeeldeth the strongest poison in the world. There is a stone, on which whosoever sitteth, shall be broken in his bodie.

### CHAP. XIII.

#### *A generall Discourse of the Sea, and of the Seas in and about Asia.*



FTER our long perambulation of the Asian Continent, the sea inuironing doth sollicite our next endeouours, that the Reader might there refresh his wearied sense, with a new succession of Natures varieties, and humane vanities. And first, while our barke bee made readie to shippe vs ouer to some of those Ilands, let vs (as it were on the shore) take view of this, so strong, so weake, so constant, and so vnconstant waterie Element. That the Earth and Sea make one Globe, we haue elsewhere shewed in the Historie of their Creation. In which, the Earth being (as it seemeth) at the first forming of it, more perfectly sphericall, and wholly couered with waters, by the power of that Almighty decree and word (*Let the waters be gathered into one place, that the*

drin



*Island may appeare*) both the waters (as *some gather*) were more condensate, which before were more suttile, and therefore occupied more roome; and the earth was in some places lifted vp, in others depressed with deepe Furrowes and Trenches, to make more and conuenient receptacles for the Sea; and withall fit matter yeelded for the elevation both of Mountaines about the ordinarie height of the earth, and of the earth and continent also in the higher places, whence the greatest Rivers deriue their Originall, in comparison of the lower and maritime partes, where they empty themselves into the Sea. This is the proper seate of the element of water, called *aqua*, *quod* signifies of the equall and plaine face and superficies thereof, or as *Lactantius* with a further fetch obserueth, *a qua nata sunt omnia*, because hence all things are bred and nourished. Now because waters are eyther without motion, as in Lakes; or of an vniform motion, as in Riuiers; or diuerse, as in the Sea; the Heathen ascribed a trident or three-fold Scepter to *Neptune* their supposed Sea-God.

That the Earth and Sea haue one and the same Center, both of grauity and greatness, appeareth by this, that the parts of Earth and Water falling from a high place, without other impediment, haue the same direct descent: a peece of earth also falleth perpendicularly into the water, with equall and right angles. And that the water naturally inclineth to a roundnesse, appeareth in the small drops thereof, which gather themselves into that forme, and by the easier discerning things on shore from the tops of the hatches of a ship in the Sea: likewise by the eleuation or depression of the Pole and Starres, no lesse in sayling, then land-trauels, to the North or South: also in preventing or lengthning the Sunnes light by sayling East or West, as before hath bene obserued in the Spaniards and Portugals, meeting at the Philippina's, and differing a whole day in their reckoning, the Portugals loosing by meeting the Sunne in their Easterne course, that which the Spaniards get by following him in a Western. Yea, even in one dayes sayling this may be manifest, as *Record* instanteth in a ship sayling West from *Island*, in one of their dayes of twentie houres getting halfe an houre, and in the next day returning with like swiftnesse, looseth as much of the Sunne. Yea in Riuiers of very long course, besides that descent (before mentioned) from higher to lower passages, some obserue a kinde of roundnesse or circular rising in compassing the globe, which else must needes be exceedingly deformed in the Riuiers of *Nilus*, *Amon*, and others which runne neere an eighth part thereof.

The Sea is great and wide, saith the Psalmist: and at first covered the whole earth like a garment, till for mans vse the drie land appeared, which for mans abuse was againe in the dayes of *Noah* couered. And had not God set the Sea a bound which it cannot passe, it would (so some translate it) returne to couer the Earth for ever. It is his peremptorie decree, who commanded, and it was made, that though the waues thereof rage, yet they cannot preuaile, though they roare, yet they cannot passe ouer. And thus many of the ancient and later interpreters of *Genesis*, doe auerre, that the earth is indeede lower then the waters, as in the beginning of this Worke is obserued; as if God did by a kinde of miracle in Nature, bridle and restraîne the tempestuous force of the Sea, *Regnum omnium uulnificissima* (to vse *Basils* wordes) *debilissimaq; arena*: with Sand the weakest of all creatures. Thus held *Aquinas*, *Carthusianus*, *Catharinus*, and others. Which opinion being granted, how easie were it for the Sea to enclose the earth in her watry mantle, and againe to make a Conquest of the drie land, hauing such forces of her own, and such re-enforcements from the Ayre and the Earth it selfe? Her owne power, even by order of Nature and proportion of the Elements, cannot but seeme dreadful: in which, as the ayre exceedeth the water, and is it selfe exceeded of the fire; so the water to some seemes no lesse to surmount the earth, as the lowest and least of the elements. And what Armies of exhalations doth the Sunne daily muster in the great vnder plaine, which would succour their mother in such an attempt? Besides that, even the earth, as it is euery where compassed of the Sea, doth compasse in it selfe so many Seas, Lakes, Riuiers, in the vppermost face thereof, as professed partakers; and the inward bowels thereof haue daily intelligence, and continuall conspiracie with the waters, by those secret pores and priue passages, whereby it commeth to passe, that albeit all Riuiers runne to the Sea, yet the Sea is not filled. And were it possible that so many

o *Augustine*,  
Aquinas, &c.  
p *Damasius*, l. 2.  
de *Orth. fid.* c. 10  
vid. *Clauium* in  
J. S. B. & *Brer-*  
*woods*; enquiry,  
c. 23.  
q *1<sup>st</sup>* *Orig.*  
l. 13. c. 12.

r *Alch* *scholia-*  
*res.*

s *Vid.* l. de *ac.*  
*Boet. Clau. Ma-*  
*ritim.* &c.

Record. cap. l. 4.

t *Erast. Rein-*  
*bold.* vid. *Reck.*  
*problem nautica*  
e *Dana.* traſſ. 3  
p *Phy. Arist.* de  
Cael. l. 2. c. 14.  
u *Pf.* 164. 25. &  
26.  
x *Gen.* 1. 9.  
y *Pf.* 104. 9.  
z *Jerem.* 5. 22.

\* *Eccles.* 1. 7.

worlds

worlds of waters should daily and houely flow into this watric world, and that such a world of time together, and yet the Sea nothing encreased, but that (as *Salomon* there saith) *The Rivers goe to the place from whence they returne and goe* ? that is, they runne into the Sea, and thence, partly by the Sunnes force, elevated and restored in rains, and other Meteors, partly by filling the veynes of the Earth with Springs, doe both wayes returne againe in Rivers to the Sea. This <sup>a</sup> appeareth by the *Dead Sea*, and by the *Cassian*, which receiue many Rivers without open payment thereof to the Ocean: and at the straits of Gibraltar, the Ocean commonly hath a current in at one end, and the Euxine Sea at the other, besides abundance of other waters out of Europe, Asia, Africa, and yet is no fuller.

<sup>a</sup> *Vid. Zenc. de Oper. & G. E. B. Rel. Arist. &c.*

*Psal. 107. 24.*

Many indeed are the wonders of the Lord in the deep, and this concerning the height, depth, and profunditie thereof one of the highest, deepest, and requiring the profoundest skill to search. That the waters are gathered on swelling heapes in round forme, compassing the earth, is already proued; which to a vulgar capacitie may seeme to enforce a height of the water about some parts of the earth: but seeing that the earth and waters haue one center, and height is properly to be measured by distance from that center; it seemeth vnlikely that the water should be higher then the earth: or altogether equall to the height thereof, in whose channels and concavities it is contained. And though the Sea swelleth, and lifteth vp it selfe into that forme which best agreeth to that globe which is compact of it and the earth: yet is it not capable (being a liquid fluible bodie) in the greatest depth and widenes, of such elevations as we see in high and mountainous Regions, whereby the earth seemeth to exceed the due and iust proportion of her owne globositie, and thereby no lesse to excell the highest elevation (as we may terme it) of the Sea, then the cliffes and shores doe those waters which approach them. And what needes a conceit of miracle in the very ordinarie constitution and conseruation of Nature? though all Nature if we regard it as a Creation by supernaturall power, be nothing else but miracle. Some indeed dreame of I know not what proportion of the elements, whereby they would haue the water to exceede the earth, as before is said: and it is true that the vpper face and vtter superficies of the waters (as

<sup>b</sup> *See lig. saith twice so great.*

<sup>c</sup> *Scal. Exerc. 38*

<sup>d</sup> *Rec. Castle. 4*

<sup>e</sup> *4. Esd. 6. 42. & 47.*

<sup>f</sup> *T. Lid. disq. de Or. font.*

ought that is knowne to the contrary) is as great <sup>b</sup> as that of the earth. But if we compare the depth of the waters with the diameter of the earth, we shall finde that in most places the one is not so many fathoms as the other is miles. Yea who euer soundeth at such depth? And whereas the Diameter of the earth is by some reckoned 6872  $\frac{1}{2}$  miles, and by some more, who euer cast line and leade into the Sea to measure 1000. fathom? Yea, in <sup>c</sup> *Scaligers* opinion, the earth is so much greater then the water, that if the mountaines were cast downe into these watric receptacles, and the earth brought into a perfect roundnesse, there would no place in it be left for the water. *Records* recordeth not so much as he, yet holdes the earth almost 10000. times as great as the Sea and all other waters. And if we receiue the Iewish Tradition, mentioned by our Apocrypha <sup>e</sup> *Esdras*, this may be more probable: for he saith, that (euen in the vtter face of the globe) *the waters were gathered into a seventh part, and fixe parts of the earth kept drie*. Some imagine <sup>f</sup> a bottomlesse depth, passing quite thorow the earth, through which the Moone being in the other Hemisphere, causeth the heightning of the tydes, no lesse then when she is present in ours; which gaue no small helpe also in their conceit in the generall deluge: which if it be true, addes a greater proportion to the Sea then we haue obserued. But because little reason, and no experience can be shewed for this assertion, I will not insist in refutation. But that deluge being caused by breaking vp the fountaines below, and violent stormes from aboue, confute that opinion that the Sea should be higher then the Earth, which then might haue effected the flood without eyther of those former causes. But why doe I drowne my innocent Reader, with my selfe, in these depths of the Sea? which some measure by the height of hills; others <sup>g</sup> resemble those extraordinary land-heights to extraordinary whirlpooles, but seeing the Sea is tenant to the earth, which hath (as before we haue said) remoued it selfe in some sort, to make way and room for it, the more ordinarie height and eleuation of the one may seeme to answer the more ordinarie depth and descending of the other. These bottomes of the Sea haue also their diuersified shape and forme,

<sup>g</sup> *Brerewood Eng.*

some, as it were of hillockes mountaines, valleyes, with the<sup>h</sup> Acclivities and Declivities of places, as in the shelves, shallows, rockes, Ilands, appeareth.

The saltnesse of the Sea some ascribe to the first creation; some, to the sweat of the earth, rotted with the Sunne; some, to the saltnesse of the earth, especially in Minerals of that nature; some, to a dust vapours, partly lea fall on the Sea, partly raised from it to the brinnes and face thereof; some to the motion of the Sea; some, to vnder-earth or vnder-sea<sup>h</sup> fires of bituminous nature, causing both this saltnesse and the motion also of the sea; and some, to the working of the Sunne, which draweth out the purer and finer parts, leaving the grosser and baser behinde: as in this little world of our bodie, the purest parts of our nourishment being employed in, and on the bodie, the vaine and other excrements remayning, doe retain a saltnesse. I will not determine this question, neyther that of the ebbing and flowing of the Sea, which (some<sup>l</sup> say) is the breath of the world; some, the fires aforesaid boyling in and vnder the water; some, the waters in holes of the earth, forced out by spirits; some, the meeting of the East and West Ocean; some ascribe it to the<sup>m</sup> Moone, naturally drawing water, as the Load-stone, Iron; some to the variable light of the Moone: a variable light they all give. They that send vs to God and his Decree in Nature, haue said what is the true cause, but not how it is by naturall meanes effected. Certaine it is, that the Ocean and the Moone are companions in their motion: vncertaine whether the Ocean hath a naturall power in it selfe, or from the Moone, so to move: which is made so much the more doubtfull, by reason that they follow not the Moone in all places of the world alike. *Vetmannius* writeth, that in Cambaia the tides are contrarie to the course they holde in these partes; for they encrease not with the full, but with the wane of the Moone: and so the Sea-crabs doe likewise. In the Iland of Socotora, *Don Iohn* of Castro obserued many dayes, and found (contrary both to the Indian and our wont) that when the Moone riseth it is high Sea, and as the Moone ascends, the tide descends and ebbereth, being dead-low water when the Moone is in the Meridian, and this operation he found continuall. With vs also our highest tides are two dayes after, and not at the very full and change. About Vaigat *Stephen Barrrough* found it to flow by fits, very vncertaine. *Sealiger* saith, that the full-Moones at Calecut cause the increase of the water, & at the mouth of Indus (not farre thence, in the same Sea) the new-Moons. But what exceeding difference of the tides doe we finde in the Downes, and other places on our owne coasts, both for time and quantitie? that at once in the compass of ones light, there should be both floud, ebbe, and these differing in degrees: and that in some places of our coast it should rise one fathom, in some two, in the Thames three, neere Bristol ten, and on some part of the French coast, neere St. Malos fiftene, whereas our shore ouer against it riseth but two. The like differences may be obserued between the Terrhene Sea, and that on the opposite coast of Barbary, the one swelling, the other not at all heightned: in the East and West Indies I could instance the like, not mentioning those currents which hinder all courses of tides. Further, the floud continueth in some places seuen houres, in some foure, in most fixe. In *Negropone* it is said to ebbe and flow seuen times a day; and *Patritius* affirmeth, that himselfe obserued at Auffer in Liburnia in a hand-made strait of Sea water, the same to happen twentie times in a day. Again we see these tide motions differ, according to their daily, weekly, monethly, and as some adde, halfe yearly and yearly alterations. All which varieties cannot be attributed to one simple cause, neyther to any vniuersall, whether Sunne, Moone, or Native heat of the Sea, or any the like: although we must needs acknowledge (which we cannot know) one principall cause; hindred or altered by manifold accidents, and therefore producing effects thus diuersified. Other motions also may be obserued in the Sea, as that namely which is continuall (and if we call the tides the breathing, this may be termed the pulse of the Sea) whereby the waters alway wash the shore falling on and off, couering and presently vncouering the feete of such as stand by, which hath force to expell all Heterogeneous or differing natures, as drowned carkasses, wrackes, and the like. This (as that of the tides) *Patritius*, *Pentem*, *Lidyate*, & others, attribute to a kind of boyling, which (as in a vessel of seething water) causeth it thus to rise and fall, and to expell the drosse and things contrary. But the

<sup>h</sup> The banke towards Newfoundland is as a large hilly Region of the Sea. See l. 8. c. 4. i. *Patric. Pancos. l. 24. Ita enim ab initio factum est mare sicut calum & terra. Maris autem sunt aqua amara de motu & salis maris vid. Kesherman. prob. naut. Scal. ex. 77. Du Bar. tas 3. Day. Ar. Mont. Nat. abs. Lid. diq. Bot. rel. lat. mar. k. Lid. diq. c. 9. l. Apollonius Phil. 1. 5. m. Silius Tertig. referit, sicutum Luna &c.*

<sup>n</sup> Don Iohn of Cast. M. S.

<sup>o</sup> Exter. 52.

<sup>p</sup> Some say Aristotle drew ned himselfe here for not finding out this secret.



the heate which causeth this boyling one ascribes to the Sunne, another to fires in the Sea, another to the naturall heate of the Sea ingendring spirits, and causing rarefaction and motion. *Patricius* doth not onely ascrib this, but that the Sea is as a sublimine Planet, moving it selfe, and moved by the superiour bodies to effect the generation of things: for which cause *q Orpheus* calls the Ocean father of Gods, men & other things. The saltnesse thereof is (in his opinion) the instrument of this motion, and the nearest inward and most proper cause of marine movings, as in the two Merian<sup>r</sup> Lakes appeareth, the one whereof is salt, and ebbes and flowes, which the other being fresh, doth not. This saltnesse (saith he) with greater heate ingendreth more spirits in moisture: the cause of greater tides he thinketh to be the shallownesse, and narrower shoares, the force of the Ocean thrusting the same most forwards where it findes interruptions and indraughts: the certainty of these motions he ascribes (according to his Philosophie) to the soule of the world, moving this, as other Planets. For my confuze, it shall be rather on my selfe then these opinions, where silence rather then boldnesse be commended. *¶ Even a foole whiles he holdeth his peace is accounted wise.* And, to borrow the wordes of a subtile Disputer, *Quod ubiq; clamare soleo, non sibil scire, maxime convenit his disquisitioni, quæ maris tractat motum.* Let this also be arranged amongst the wonders of the Lord in the deepe, rather to be admired then comprehended.

I might here speake of other Sea-motions, eyther particular or accidentall; as in the open Seas betweene the Tropikes, & vncertaine whether it may be termed an Easterly winde, or some impetuous violence, caused by the superiour motions which draw together with them the inferiour elements: likewise those currents in divers coasts, as at Madagascar on the African, and in the great Bay on the American shores. From other accidents arise other motions; caused by the windes in the ayre (which somewhere have their set seasons) by whirle-pooles, or other contrary currents, meeting in the Sea by capes, indraughts, riuers, llands of the land: by the conceptions and traueilling throwes in the waters, in bringing forth some imminent tempest, and the like. I might adde also touching the Originall of Fountaines, which both Scripture, and reason finding no other store sufficient, deriue from the Sea, how they are from thence conveyed by secret channels and concavities vnder the earth, and by what workemen of Nature thus wrought into new and fresh waters. *Scaliger* experiment to proue the Sea water at the bottom fresh, by bottles filled there by cunning Diu<sup>r</sup> or otherwise, is by *Patricius* his experience, as he saith, found false. And this freshnes of the springs, notwithstanding their salt originall from the Sea, may rather be ascribed to percolation and straying through the narrow sponge passages of the earth, which makes them leaue behinde (as an exacted toll) their colour, thicknesse, and saltnesse. Now how it should come to passe that they should spring out of the earth being higher then the Sea, yea, out of the highest mountaines, hath exercised the wits of Philosophers; some ascribing it to a sucking qualitie of the thirstie or spongie earth, some to the weight of the earth pressing and forcing the waters yppwards, some to the motion of the Sea continually (as in a Pumpe) thrusting forwards the water, which expelleth the weaker ayre, and followeth it till it finde an out-let, whereof both by the continuall protrusion of the Sea, and for auoyding a *vacuum* or emptinesse (which nature abhorreth) it holdeth continuall possession: some find out other causes. And *Mr. Lichard* in a Treatise of the Originall of Springs, attributeth the same to vnder-earth fires, which no lesse by a naturall distillation worketh these waters vnder the earth, into this freshnesse and other qualities, then the Sunne and heauenly fires doe by exhalations aboue. Yea, such are his speculations of these hidden fires, that he maketh them the causes of Windes, Earth-quakes, Minerals, Gemmes, fertilitie and sterilitie of the earth, and of the saltnesse and motion (as is before said) of the Sea. But loth were I to burne or drowne my Readers in these fierie and waterie Disputes: let vs from these speculations retire our selues to the experimentall profites and commodities which this element yeeldeth.

Concerning the commodities of the Sea, as the world generally, so the little models of the world, the llands (whereof this of *Great Britanne* is iustly acknowledged the most excellent of the world, sometime accounted another world) haue great commodities

q *Orph. hym.*

r *Cortes. Narrat.*

¶ *Vid. Pat. Pant. 1. 27. 28, 29, 30.*

r *Prou. 17. ult.*

u *Scal. ex. 52.*

Ps. 107.

x *Acost. hist. Ind.*

Ar. *Met. Nat. Ols pag. 210. Scal. ex. 46.*

y *Vid. Amb. & Basil. in hexaem. Theod. ser. 2. de prouid. &c.*

to celebrate and acknowledge the same. It is a wall of defence about our shores, Great conveyer of the worlds commodities to our use, conuey of the surquedrie and excesses of Rivers, vniser (by traffick) of nations which it selfe seuereth, an open field for passages of peace, a pitched field in time of war, disdayning single personall combats, and only receiving whole cities and Castles, encompassed, with wals of wood, which it setteth together with deadly hatred & dreadfullst force of the Elements, the fierie thunder, syrie blasts, watry billowes, rockes, sheldes, and bottomes of the earth, all conspiring to build here a house for death, which by fight or flight on land is more easily accomplished (and how did it scorne the *Invincible* title of the Spanish Fleet in 88, and effect thus much on our behalfe against them?) The Sea yeeldeth Fish for diet, Pearles and other jewels for ornament, variety of creatures for vse and admiration, refuge to the distressed, compendious way to the Passengers, and Portage to the Merchant, Customes to the Prince, Springs to the earth, Cloudes to the skie, matter of contemplation to the minde, of action to the bodie; once, it yeeldeth all parts of the world to each part, and maketh the world (as this Treatise in part sheweth) knowne to it selfe. Superstition hath had her Sea. prophets which haue found out other sea-profits, as for the purging of sinnes: and the Roman Diuines caused <sup>b</sup> Hermaphrodites to be carried to the Sea for expiation, the Persian Magi thought it pollution to spit or doe other natural necessities therein. But of these in diuers places.

<sup>a</sup> Vid. Amb. hex. l. 3. c. 5. 1. fid. Orig. l. 13.

<sup>b</sup> Iul. Obseq. de prodig.

The Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Med-land* appellation are contained all the Seas and Gulfs that are seated within the Land, as the Arabian, Persian, Baltike, Bengalan, and especially such as the Sea of Sodom and the Caspian, which haue no apparant commerce with the Ocean: but principally is that Sea called *Mediterranean*, which entring at the Straites of Gibraltar, is both larger then any of the rest (contayning about ten thousand miles in circuit) and sheweth not on one onely, but on all the parts of the elder world, washing indifferent-ly the shores of Asia, Africke, and Europe.

The Seas beare also the names of the Countries, Cities, Hills, Rivers, and Landes, by which they passe, or of some other accident there happened; as the Atlantike, or Germane Ocean, the Adriaticke, the redde, white, or black Seas, the Sea of Ladies, the Euxine by a contrarie appellation, for their inhospitalitie.

But to contract our speech vnto Asia, we finde the Sea prodigall of his best things, and of himselfe vnto it, clasping, with a louely embrace, all this Asian Continent, saue where a little Necke of Land diuides it from Africa; and no great space, together with Tanais, from Europe. Yea, as not herewith satisfying his loue to this Asian Nymph, in many places he insinuates himselfe within the Land by Gulfs or Bayes, making his louing armes about some whole countries: otherwhere (as it were) by hostile ynderminings he maketh Seas farre from the Sea; and hath yeelded so many Islands, as rather may seeme admirable then credible.

Of those Seas banished from communie and societie with the Ocean, are that Sea of Sodom largely described in our first booke. Many other Lakes also, as of Kitaisa, Yan, Chiamay, Dangu, Guian, and the like, as great or much greater, doe no lesse deserve the name of Seas: but the most eminent of all the rest is the Caspian, or Hyrcan Sea, called in these dayes diuersly of the places thereon situate, as the Sea of Bachu, &c. the Moores call it (as they doe also the Arabian Gulfe) *Bohar Corfun*, that is, *the Sea enclosed*. It hath bene diuers times sayled on and ouer by men of our Nation, passing the way into Tartaria, Media, and Persia. The first of whom was Mr. *Anthony Jenkinson* in 1581, who affirmeth, that this Sea is in length about two hundred leagues, and in breadth a hundred and fiftie, without any issue to other Seas: the East part ioyneth with the Turkemen Tartars, the West with the Chyrcaesses and Caucasus, the North with the Nagay Tartars, and Volga, which springing out of a Lake neere Nouogrode, runneth two thousand miles, and there with seuentie mouthes falleth into the Sea: the South hath Media and Persia. In many places it hath fresh water, in others brackish, in others salt, as our Ocean, If we hold the Sea naturally, or by selfe-motion, or by exhalation, salt: then the freshnes may be attributed to the abundance of fresh Rivers, which all com running with tributes of their best wealth to this seeming close-fisted miser, which

<sup>c</sup> Vid. Ortel. Scalig. ex. 51.

<sup>Ant. Jenk. Hak. To. 1.</sup>

which (for ought the world can see of his good workes) communicateth with no other sea, any part of that abundance, which the Rivers Volga, Yaic, Yern, Cyrus, Arax, Ardok, Oxus, Chelchel, and others many, bring into his coffers. And yet is this Winter neuer the richer, Nature it selfe holding a close conspiracie to dispossesse him of his needlesse treasures. Yea the Rivers themselves (his chiefe Factors and Brokers) in the Winter time grow cold in allceagance, and frozen in respect of wonted ductie: or else are detayned by a greater Commaunder, the Generall of Winters forces, Frost, who then closeth and locketh vp both them and him in Icie prisons, till the Sunne taking a nearer view of this incroaching vsurper, by the multitude of his Arrowes and Darts chase him out of the field, and freeth this Sea and Riuer from their colde fare and close dungeons, wherewith Ice their hard Gao'ler had entertained them. *Christopher Barroughs* relateth, that from the middle of Nouember till the midst of March, they found this frozen Charity of the Caspian to their cost: being forced with great perill and paine, to trauell many dayes on the Ice, and seare their ship in the Sea, which there was cut in pieces with violence of the frost. And yet is *Althacan* on the Northerne shore, (where Volga and the Caspian holde their first conference) in fixe and fortie degrees and nine minutes, from whence this Sea extendeth beyond the fortieth degree Southwards. The freshnesse of the Rivers make it thus subiect to frost, which hath no power ouer the salt waters of the Ocean, as by most learned men is holden: which appeareth in the Baltike and Euxine Seas, which holding not so full commerce with the Ocean, and filled with fresh Rivers, are made an easie prey to that Icie Tyrant, whose forces the more open Seas, with their salt defence easily withstand; and although from the mouthes of Rivers, Bayes, and Shores, he brings whole lands of Ice into those waterie Plaines; yet euen vnto the Pole, so farre as hath beene discovered, the Sea with an open mouth proclaimeth defiance, and enioyeth his Elementary freedome.

The Euxine Sea which is deuided from the Caspian by a hundred leagues of land, hath this reason of the freezing ascribed by *Disarius* in *Macrobium*, that the fresh waters which flow from so many Rivers, being lighter then those on the Sea swimme on the top, and are subiect to frost, which the Sea water is not. And this force of the fresh waters is common to most great Rivers, as *Plata*, *Zaire*, and others: and in the Euxine it is obserued of *Phasis* by *Arrianus*. The thawing of those frosts is the cause of those foggies and mists, which so much infect these Seas, and are so great a hinderance in all Northerne Discoveries. And hence in likelyhood came the prouerbe of *Cimmerian darkenesse*, rather then from that *Hansum* which *Haithon* mentioneth (a place of a hundred miles, compassed with a wall of pitchie darkenesse, whence sometimes the crows of Cockes and like sounds are heard, but none dare enter) or other like fabulous conceits of the Poets. From these darke mists the Euxine is called also *Mare Maurum*, or the blacke Sea; it was in olde time called the *Sarmatian*, *Cimmerian*, *Taurican*, *Caspean*, *Phasian*, *Pontike*, and what other titles, peoples, hills, riuers, or speciall occurrences fixed on it. Of the description thereof, *Arrianus* hath written a whole Treatise, and *Strabon* hath largely commented thereon, and *Ortellius* hath bestowed good paines in that argument, to whom I referre the Reader. *Arrianus* was employed in this Discovery by *Adrian* the Emperour, beginning at *Trapezond*; where he set up *Adrians* Image, and where before that was a Temple dedicated to *Mercurius* and *Peleusius* his Nephew. He sayled from thence descrying and describing the Coasts, Riuer, Cities, about the Sea. In *Phasis* he obserueth the lightnesse of that water, fresh on the top, salt in the bottom where it is mixed with the Sea, or rather slideth ouer it. They had here a lawe that none might carrie water into *Phasis*; and if they had any in their stups, they must at the entrance of this Riuer cast it forth, otherwise fearing an vnquiet and dangerous Nauigation. The water of this Riuer (he saith) will last vnconcorrenne yeares. This *Phasis*, *Aeschylus* calleth the limit of Europe and Asia. At the left hand of the entrance was set the Image of the *Phasian* Goddesse, seeming by her Cymball in her hand, and *Liona* drawing her Chariot, to be none other then *Asia*. There also (as a holy relique) was shewed the Anchor of the ship *Argo*, which because it was of Iron, seemed to our Author to be counterfeit, especially there being the fragments of an Anchor of stone, which seemed more likely to be that of the *Argonautes*,

Ch. Bur. ap. Hak.  
& in a M S.  
which I haue  
seen.

d Merula Cos.  
l. 3. c. 5. Stuck. in  
Ar. &c.

e Macrob. sat.  
l. 7. c. 12. Mar-  
cellinus Comes,  
an. 451.

f Ar. Periplus  
Pon. Eux.

g Vid. Scal.  
ex. 259.

h In Parergo.  
See also Gyl-  
lius, Marci-  
anus, Ouid de  
Ponto, Amma-  
nus, &c.

Counterfeit  
Reliques.



so much chaunted by the Poets. Other monuments of *Iason* he found none.

But to looke backe to the Strait or Thracian *Bosphorus*, he there nameth the Temple of *Iupiter Urius*, *Donsa* and *Gyllus* report the pleasantnesse and fertilitie of these parts. *Iason* did sacrifice to the twelue Gods, and buile a Temple to them. *Apollo* had his Temple neere the Strait, the most ancient at *Chalcedon*, giuing place to none of the Oracles, two at *Bizantium*, and the other neere thereunto. But with these and manifold other antiquities, *Gyllus* can best acquaint the more leasurely Reader. Of all the Cities along this shore, I cannot but mention *Heraclea*, where were obserued the donations of *Iupiter Stratus*, his Altars, and two Oakes, planted there in his honour by *Heracles*. This Citie was also made famous by the Legend of *Hercules*, descending to hell of *Cerberus*, *Acheron*, and the like. Of this Citie *Mennon* wrote a large Historie, some parts whereof doe yet remaine. *Cotta* after a strait siege subduing it to the Romans, among other spoyle seized vpon the pyramidall statue of *Hercules*, (whom he would haue serue him in a thirteenth labour) exceeding in sumptuousnesse, greatnesse, and price: neere to which was his Clubbe of solid golde, as was also his Lions skinnie and his Quiver. Many monuments and offerings he carried out of the Temples. Both *Mennon* and *Eliau* tell of *Dionysius* sonne of *Clarchus* King of *Heraclea*, which grew into so grosse and vnwonted degree of fatnesse, that it made him vnfit, not for state-affaires onely, but for necessarie functions of life, especially in his sleepe. From which to awaken him this remedie was deuised, to thrust long needles into his flesh, which whiles they passed through that new-come flesh and fatnesse, were no more like stones of a stone, til they came to the more naturall flesh of his bodie. When he fate judgement, he had a kinde of Cupbord which hid the rest of his bodie, leauing his face onely open to be seene. *Marcianus Heracleotes*, one of this Citie, hath written a *Periplos* or Circumnauigation of these and other Seas. But lest I seeme frozen in these colder Narrations, or to haue lost my selfe in these Cimmerian mists, I will get me out of this Sea, and obserue the principall Ilands adiacent to Asia. For if I should follow these Discourses of the Sea, enter into a new, of the huge Whales and other varieties of fishes and monsters, inhabitants of the Sea, which is thought to haue creatures resembling in some sort all those of the land, both men and beasts: I should grow tedious; and *Gaeser* with others haue done it already.

*Dionys. Itiner.*  
*Gill. de Bosp.*  
*Thracio l. 1.*

*Plin. l. 16. c. 44.*

*Mennon de Sta-*  
*tu Herac. Pont.*

*Eliau. var. l. 9*  
*c. 13.*

*Mar. Her. gr.*

*Gaeser de Aqua-*  
*til. vid. Olauus*  
*Mag. &c.*

## CHAP. XIII.

*A briefe survey of the Ilands adioyning to Asia; also some  
Fancies of the Sabbaticall River, and  
inclosed Iewes.*

**I**F we should shippe our selues for the Discouerie of the Ilands in the Northeast Seas of Asia, we were like to finde *coldes entertainement*. Sir *Hugh Willoughby* with his companie, lost themselves in this search, being frozen to death. *Stephen Burrough* after attempted, and found out (scarce worth the finding) *Vaygats* and *Noua Zemla*. As badde or worse hath bene the successe of *Pet*, *Iackman*, and others, both Dutch and English. And the Russians reports to *Herbert* are in some things so *melancholick* (as of their *Slaty Baba*, and of men dying euery Nouember, and reuiuing in the following) that a man may well suspend his credite to the rest. What *Balakus* in his letter to *Mercator*, *Hesselin* in his late maps of these partes, or any other haue written, will be but meane spokemen to procure any Reader with vs in this Northward Discouerie. Stirring therefore another course, and coasting another way to the South parts of Asia; let vs take a briefe survey of that World of Ilands in the Indian Seas, reseruing a more full Description of the chiefe of them to the chapter following: and then proceede to a more leasurely view of the Arabian, and some of the Mediterranean Ilands. And first in this course we are encountred with the

See his Nauig.  
written by  
himselfe. *Hak-*  
*Tom. 1.*

*Sigism. ab Herb.*

Y y

Iland,

h Of the Islands of Asia.  
Benedetto Bordone and T. Portacchi haue written large Treatises of this Iland-subiect.

Iland, or<sup>b</sup> Islands rather, bearing the name of Iapan; the principall whereof are three: of which more afterwards.

Some mention (beleue it that list) neere to Iapan certaine Islands of Amacoz, with which the Iaponites yearly haue both worldly and fleshly traffique: and when a ship commeth from Iapan, so many women as there are men, come to the shore, and leaue each a paire of shooes with her marke, which who so taketh vp is her Paramour. These are seconded by the Islands of China, which doe (as it were) hedge and fence in; of which, there is little in Authors worthie mentioning. In Macao, or Amacoz, the Portugalls haue a Colonie, but the chiefe Island of China is Anian, in the Gulf of Cauchin-China.

Further from the Continent, from Iapan Southwards, are many Islands, called by the names of *Laquid*, the greater, and the lesse, rich in golde: nigh to the same is *Hemosa*; and next to these the Philippinz, so called of *Philip* the second, King of Spaine, by whose charge and charges they were discovered in the yeare 1564. long after that *Magellanus* had lost his life in the discoverie of these partes. Some make this name holde some proportion to the Spanish ambition, calling all the Islands *Philippinz*, which are betweene New-Spaine, and the Gulf of Bengala, in all, after their account, eleuen thousand; whereof onely thirtie are subiect to the Spaniard, as *Thomas à Jesu* hath obserued.

They beginne their reckoning at *Nona Guinaa*; where first we see *Cainan*. The next Banda, which name is proper to an Island so called, and common also to her neighbours, *Rosolarguin*, *Ay*, *Rom*, *Neyra*, in foure degrees to the South, which alone in the world are<sup>k</sup> said, by some, to bring forth Nutmegs and Mace. The more there are Merchants, the women attend to husbandrie. The Islands *del Moro* abound with Rice and Sagu (the pith of a tree which yeeldeth Meale) where<sup>l</sup> are wilde Hennes, which sit not on their Egges, but burie them a good depth vnder the sand, where the Sunne hatcheth them. They haue no Kine, but a Fish of like lineaments, which they take in their Nets. *Gilolo* hath a Mahumetane Prince, and is a great Island; the people are Meate-eaters. *Amboino* is the name of many Ilands, rude both in soyle and people, which eate their owne parents when they are olde: *Daniel Middleron* in a written Discouery of one of his Indian voyages, mentioneth an Island amongst or neere these of *Ambina*, called *Bangaia*, the King whereof is a Gentile. A Hollander here obtayned such sway, that none durst displease him. He had two houses full of the daughters of the Inhabitants which best liked him, besides many slauers of both sexes. His life is merely Epicurean: he will dance and sing and be drunke two dayes together: nor will he be commanded by any of his countrey-men. He is Collector or Treasurer to the King of Ternate in those parts, and sends him what he can spare. At Banda the Hollanders would not suffer the English to trade: and euery where else, both East, and West, and North, and South (as may be instanced in the particulars) if force or fraude by slauers raised on our people can effect it, they testifie that gaine is more precious to them then the loue of our Nation. Neere to the Ilands last mentioned are the *Moluccs*, five in number, *Ternate*, *Tidor*, *Motir*, *Macbian*, and *Bachian*; famous through the world, as being Natures Store-house of Cloues.

Their worship is directed to the Sunne, Moone, and other heavenly and earthly creatures. The King of *Tidores* chiefe Priest came aboard the Consent, of which *Ship Daniel Middleron* was chiefe. In the Moluccas are found those admirable birds of Paradise, or as the Portugals call them, fowles of the Sunne. The<sup>m</sup> *Selsebes* abound with golde, abandoned of goodnesse, peopled with Idolaters and Meate-eaters. The Islands of *Moratay* are more Northerly, where *Barrata*-roots is their bread, their neighbours face in the Islands of *Tarrao*, *Sanguin*, *Solor*, and others.

In those Ilands, which more properly beare the Philippine title, *Mindanao* is of very large circuit, and hath diuers famous Cities: *Tendaia*, for her excellence, was by the first discoverers called the *Philippina*. *Luzon* incompasseth a thousand miles, in which the Spaniards haue built a Towne, called *Manilla*, and haue thither carried cattle for breed. This ciitie standeth in foueteene degrees and a quarter.

*Borneo* is reputed as bigge as Spaine, richly attended with many Ilands of smaller circuit.

i P. Bertiz tab.

k G. Bot. Ben.

l A. Pigafetta.

m Selsebes.

n Moratay.

circle. It hath a Cisie of the same name, founded on Piles, in the salt water, with sumptuous buildings of hewed Stone, covered with Coco leaues. The King is a Mahumetan.

The greater Iava is by *Seahger* called an Epitome, or Summe of the world; rich in many commodities. The *Cabal* is a wilde beast in this Iland, whose bones do restrain the blood from issuing in wounded parties. The South part is Gentiles, as the countie within the land; but towards the shore they are Mahumetans. Touching the lesser Iava, there is some controuersie which should be it.

Betwixt Malacca and Samatra Nature hath (as it were) sowed that Field of waters with Ilands; the principall of which is Bintam. Samatra, within the countrey, is Echinus; towards the coast are Moores; an Iland large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) guarded with a double ranke of Ilands, which *Hieronymus* hath seras Garisons of those Seas. But these all are not worthy the honour due to *Zeilan*, called in olde times *Taprobana*, which name others apply to Samatra. From thence, alongst the coast of India, are scene few Ilands of any greatnesse: but further into the Sea are the *Maldina*, so called of *Maldius*, one of their number, whose name signifieth a thousand Ilands; (*Hieronymus de Sancto Stephano* numbred them betwixt seven and eight thousand) some of which are diuided by larger Seas, some by smaller Armes; the Ocean somewhere with his greatnesse threatening to swallow them, and in other places as curious of his delightfull search, stealing rather, then forcing a separation, prouoking the passengers to communicate in his sports; who sometimes, helped with some over-growing Tree, can leape from one Iland to another. In hath our Nature, thus diuersifying their situation, yeelded them diuersitie of her riches, sauing that it seemeth heere she hath chosen her chamber for the Palme, or Coquo-Nuts, which in other places she hath, in comparifon, but scattered, here stowed, that by this store the people might supply all their other wants. Yea, besides the Land-Coquo, there groweth another vnder the water, bigger then the former; a speciall Antidote for poyson. The Inhabitants are addicted to subtiltie and sorcerie, and the Ilands next to the Continent, Moores beare sway; in the rest, Pagans. Other Ilands of smaller reckoning, we reckon not. Diu hath long bene famous for the wares therein; vainly attempted by the Turke and Indians against the Fortresse of the *Pungall*.

The Persian Gulfe hath left some remnants of Land extant; the chiefe is Ormus, a famous Mart, which the Moores there maintained, vnder the gouernment of a Moore, since made tributarie to the Portugall; which Nature hath made barren, Industrie plentifull: the more fertile Element yeelds barrennesse and Sands; the barrenner brings in a double wealth, pearles, and merchandise.

*Iohn Newbury* which sailed downe Euphrates to this Sea, and so to Ormus (visiting heere by the way, which he saith is twentie or fife and twentie miles, Southward from olde Babylon) testifieth of the women in Ormuz, that they slit the lower part of their eares more then two inches, which hangeth downe to their chinne. This our Countrey-man died in his trauels, hauing trauelled to Constantinople, into the blacke Sea and Danubius, and through the Kingdomes of Poland and Persia, the Indies and other parts of the world. But for the description of the passage downe the River Euphrates to the Persian Gulfe, I know none which hath done it so exactly as *Cosmo Balbi* a Venetian, which that way passed to Ormuz and India; who relateth the same in the Diarie of his trauels: sometimes the Trunkes or bodies of trees, vnder the water of this River conspiring dangerous attempts; sometimes Zelebe and other over-hanging Mountaines, threatening ruine, and euen now seeming to swallow them in their darke deuouring iawes; sometimes the violence of some steeper current, as it were hurling them into a Whirle-poole; alway the Arabians readie attending for prey and spoyle. One Citie, or rather the carkasse of a Citie, whereof onely the ruines remaining, stands on the left hand of this River, greater in his opinion then Cairo in Egypt: the Mariners affirmed to him that by the report of the olde men it had



three hundred threescore and sixe gates: from morning to noone with the helpe of the streame and foure Oares, they could scarcely passe one side thereof. This is called *Elerfi*, perhaps that which was aunciently called *Edeffa*. He speaks of the *Caragmali*, inhabiting as they passed, which agree neyther with Turkes, Moores, nor Persians in their Sect, but haue a Heresie by themselves. He trauelled more then one whole day by one side of olde Babylon: from Telugia to Bagdad, though the ground be good; yet saw he neyther tree nor greene hearbe, but all barren, and seeming to retaine some markes of the Prophecies threatened by *Esay* against this place. They which dwell here, and trauell from hence to Balsara, carrie with them Pigeons, whom they make their Letter-posts to Bagdad; as they doe likewise betweene Ormuz and Balsara. The coasts of Persia as they sayled in this Sea, seemed as a parched Wildernesse; without tree or grasse: those few people which dwell there, and in the Ilands of Lar and Calon, liue on fish, being in manner transformed themselves into the nature of fishes; so excellent swimmers are they, that seeing a vessell in the Seas though stormie and tempestuous, they will swimme to it fure or sixe miles to begge almes. They eate their fish with Rice, hauing no bread; their Cats, Hennes, Dogges, and other creatures which they keepe, haue no other dyet. In the Iland of Bairen, and those of *Confiar*, they take the best pearles in the world. In Muscat, threescore miles from Ormuz, they dare not fish for them, for fishes, which are as cruell to the men, as they to the innocent Oysters. They hold that in Aprill, the Oysters come to the top of the water, & receive the drops of raine which then fall, where with they return to the bottom again: and therefore fish not til the end of Iuly, because that substance is not before ripened and hard. In sayling from Ormuz to Diu he saith they passed ouer a bay of a hundred and thirty leagues of water, white like milke. I haue seene an extract of a Chronicle written by *Pachatur*, *hnyas*, which reigned in Ormuz three hundred yeares agoe; testifying that one *Mahomet* being King of Amen in Arabia Felix, pretending title to Persia, built a Citie on the Continent of Hormuz, which his posteritie held in succession of many generations, it happened that King *Cabadanis* fleeing from the King of Creman, came to *Larim*, that is, a Wood; so they called this Iland, which is almost all of salt, the Riuer being brackish from a salt Mountaine in the midst thereof, and the sides of the Riuer white salt. Yet there then grew thinn woods. Here he built Ormuz; which *Albuquerque* made tributarie to the Portugals, being Lady of the Ilands thereabouts, and principall Stople of Merchandize for those parts of the world. *Odoricus* speaketh of the intolerable heate in these parts: and *Balby* testifieth that neere Balsara many persons die of the extremity of heate, which hapned to foure of their company, which forced by heate and wearinesse fate downe, and with a hote blast of winde were all smothered.

In the Discourse of these Asian Seas and this Persian, among the rest I thought it worthe relating, which *Louis de Vrreta*, in his *Aethiopian Historie* telleth of a certaine Jew. He trauellling alongst the shore of this Persian Sea, by some In-lets and Armes thereof, which embay themselves within the Land, saw the Sea losie and swelling, by force of the Windes and Tides, seeming to threaten the higher Elements, but euen now readie to swallow vp the Earth, roaring out a loude defiance in such sort, that the poore Jew was amazed, and dreadfully feared therewith: and this continued the space of some dayes, whiles the Jew trauelled thereby. But on the Saturday and Sabbath, Superstition commanded the Jew; and Nature (the hand-mayde of *Dominie*) enioyned the angrie Elements to rest; a sudden calme followed, as if Waves and Windes would accompanie the Jew in his deuotions, and had forgotten their former furie and wonted nature, to remember the sanctification of this Day. The Jew hauing heard before, that there was a *Sabbaticall Riuer*, (which some place in *Aethiopia*, some in *Phoenicia*, others they cannot tell where) in a credulous fancie perswades himselfe, that this Arme of the Sea was that *Sabbaticall streame*, and that he now haue the experiment of that relation with his eyes. Fancie had no sooner affirmed, but superstition sware to the truth, and credulitie tickles him with gratulation of diuine fauour to himselfe, that had liued to see that blessed sight. Rauished with this conceit, he fills his Budget full of the Sand, which is of a more crosse and cleauing nature, then

o See their names in Balby c. 14.

Pach Chron.

Odoricus. Bal. c. 9

p L. de Vrreta Hist. Aethiop. l. 1 c. 6.

in other places, and carrieth it with him as a great treasure vnto the place of his habitation. There he tells his Countrey-men that now the Messias would not be long before he came, for now he had found this signe thereof; the *Sabbaticall River*; shewing this Sand in proofe thereof. *Credis Iudeum Apella*, the Iewes beleue quickly all but the truth, especially in Portugall, whither hee came with this report. Many thou- sand moued by his wordes, remooued their dwellings, and selling their substances, would needes goe into these partes of Persia, by the *Sabbaticall River* to fixe their habitation; there waiting for their promised Messias. One, and a chiefe of this supersti- tious expedition was *Amatus Lusitanus*, a Physician of great note, accounted one of the best learned of his profession, and a writer therein; and *Iohn Micai*, a Merchant of great wealth. They passed through Fraunce, Germanie, Hungarie, their company (as a snow-ball) encreasing as they went, with the addition of other Iewes of like credulitie. When they came to Constantinople, there were of them in many bands or companies thirtie thousand. *Cobasius Bassa*, the Turkish Commander, thought to gain by this occasion; and would not suffer them to passe over the water into Asia, with- out many hundred thousands of duckats: except they would passe on horse-backe. This example was soone both spread and followed of the other Bassaes and Comman- ders in Asia, as they went; their wealth and substance being euery where so fleeced, that they came into Syria, much lessened in numbers, in estate miserable and begger- ly; new Officers euery where, as new hungrie Flies, lighting on these wretched car- uels (so I may call them): some they whipped, some they empaled, some they han- gued and burned others. Thus were these miserable Pilgrims wasted: and *Don Iohn de laser* was present, when *Amato* aforesaid being dead with this affliction, his Phy- sicks booke were at an Out-erie to be sold at Damasco, and because they were in little use, no man would buy them, till at last another Iew became chapman. *Micai*, one of the wealthiest men which Europe held, died poore in an Hospitall at Constantino- ple. And this was the issue of their Pilgrimage to the *Sabbaticall streame*, which they supposed to finde in this Persian Gulfe; where we haue too long holden you the spe- cimens of this Iewish Tragedie.

And yet let me intreate your patience a little longer in considering the occasion of this rout. We haue elsewhere mentioned this *Sabbaticall River*: now you shall vnderstand that the Iewes generally haue drowned their wits therein. *Rambam* calls it *Gizan*. *Genebrard* alledgeth many R.R. testimonies of it: but of all let *Eldad Danius* his tale (which *Genebrard* hath translated) finde some fauourable enter- tainment; the rather because one of our Apocryphall Authors seemes to weaue the same webbe, which as the worthier person, deserueth first examination. *Esdra* there- fore (so we suppose him, and this is not all his Iewish fables) reporteth, that the *same Tribu* which *Salmanafer* ledde captive, took counsell among themselves to leane the moun- taine of the Heathen, and goe forth into a further countrey where neuer mankinde dwelt: that they might there keepe their statutes which they neuer kept in their owne land. And they entered into *Euphrates* by the narrow passages of the River. For the most High then bound signes for them, and held still the flood till they were passed ouer. For through that countrey there was a great way to goe, namely, of a yeare and a halfe: and the same Region is called *Asareth*. Then dwelt they there untill the later time. And now when they shall beate come, the Highest shall stay the Springs of the Streame againe, &c. Here you see no lesse miracle then in Iordan, or the Redde Sea, for their passage: which seeing it was through *Euphrates*, ye will pardon our Iew for searching it neere this Persian Gulfe, es- pecially seeing his good Masters the Rabbins had increased this tale, with the inclosure of these Iewes from passing againe into our world; not by the continuall course of *Euphrates*, as *Esdra* insinuateth, but by the Sabbatizing of the *Sabbaticall streame*, which by *Eldads* description is two hundred cubites ouer, full of sands and stones, without water, making a noyse like thunder as it floweth, which by night is heard halfe dayes journey from it. On the Sabbath it is continually quiet and still, but all that daye miseth thence a flame, that none dare enter, or come neere by halfe a mile. Thus the fire (if not the Religion of the Sabbath) then detaines them no lesse then the

q. 1. 2. 3. 4.  
1. Elias Thib.  
rad. Sambation.  
Eldad Dan. ap.  
Gen.

2. Esd. 13. 40.

stonie streame on the weeke dayes: and what stonie heart can refuse them credit? Yet doth not he and *Esdra* agree of the inhabitants, both deriuing them from the Ten Tribes; but *Eldad* challenging no lesse antiquitie then from *Ierobeam*, who contending with *Rehobeam*, the godly Catholike Israelites refusing to fight against the house of *Dauid*, chose rather to attempt this Pilgrimage; and so passing the River *Phison*, (for the Scriptures had forbidden them to meddle with Egypt, Ammon or Amalek) they went and went till they came into *Ethiopia*. There did the foure Tribes of *Dan*, *Nephthali*, *Gad*, and *Aser* settle themselves, which continually warre vpon the Kingdomes of *Tusiga*, *Kamtua*, *Koha*, *Marhugia*, *Tacul*, *Bactra*, and *Kacua* (he on the simplicitie of our Geographers which know not one of these, no better then *Esdra* his *Arifareth*): they haue a King whose name is *Huziel Mathial*, vnder whom they fight, each Tribe three moneths, by course. The Tribe also of *Moses* (for they imagine his children claue to their mothers religion, which was a Madianite or *Ethiopian*) is turned to their truth: and they all obserue the Talmud, the Hebrew tongue, the Ordinances of the Elders, and suffer nothing vnckeane amongst them: Yea, no Vroopian State comparable to theirs. He tells the like tales of the other Tribes. But how came he thence to tell this newes? Truly I wonder no lesse then you: yet he saith he got to the Sea (forgetting that before he had compassed his countrey with the Sabbaticall Streame) and there was taken captiue, and by his leanenesse escaping the Cannibals (else our far storie had bene deuoured) was sold to a Jew, of whom perhaps this forged tale procured his redemption. Howsoeuer; the Tradition holdes, both for these inclosed Jewes, and that Sabbaticall streame, that it should be sought here-a-ways, or found no where. The reciting is sufficient refusing to a reasonable vnderstanding; and yet the Jewes are not onely besotted with these, their inclosed brethren, imagining their Messias may be amongst them, although they know not whether to ascribe this transportation to *Salmanser*, or to *Alexander* the great, or to the dayes of *Ierobeam*; but Christians also tell of them about the Pole, and they know not where. And I haue seene a printed Pamphlet of their coming out of those their inclosures in our times, with the numbers of each Tribe. Yea, *Poßellus*, *Boterus*, and many other deriue the Tartars from them: which dreames, they which please may read a large confused by Master *Brerewood*. It was about the yeare 1238. when *Eldad* came from thence into Spaine. If any maruell why in a Discourse of the Sea we adde this, I answer, that wee cannot finde the land whereto it is due: and therefore one absurditie must follow another. But let vs proceede.

¶ *Oronius* in  
Geog.

*Brerewoods* en-  
quirie. cap. 13.

The Redde Sea, or Arabian Gulfe, seemed vnwilling to be the Oceans subiect: so many small Islands doth she continually muster in resistance, besides her vndermining the Sea with her shallow Channell, conspiring the destruction of many heedlesse Mariners, that here will aduenture as tenants to the Sea in their mouing houses. Once (by a mightier hand) was it helped to preuaile against the Seas force, to discover a new land in the midst thereof, and with her waterie erected walls to guard these new passengers, till the same hand reuered it, or rather rewarded the then emptie bellie thereof with the prey of so many thousand Egyptians. *Babelmandel*, *Camaran*, and *Mazra* are accounted amongst the chiefe of these Isolets: *Suachen* hath most Soueraignie, being the seat of the Turkish Bessa for *Abassia*.

*Arianus* in his Periplus of the Redde Sea, and *Agatharchides* in a Treatise of like argument, mention not many Islands therein: Orine, *Alalex*, *Catacumene*, and that of *Diodorus* in the mouth of the Strait. *Don Iohn* of Castro hath written an exact Treatise (from his own experience) of these Seas and Islands, which Master *Hakluyt* hath in a written Copie; out of which we shall obserue more in our coasting about *Africke*. *Thomas Jones*, who was in the Ascension in this Sea, speaketh of twelue or thirtene desolate Islands, where they found refreshing with Cokos, Fish, and Turkedoues, whercof one may with his hands take twentie dozen in a day. The Straits are a mile and halfe ouer, but now not chained. *Mokha* is the chiefe Staple of *Indias* commodities, which passe that way to *Cairo* and *Alexandria*. *Aden* is the key of Turkish gouernment in those parts.



Socatera is without the Strait. The Naturals are Christians, of Saint *Thomas* Sect, who is heere said to haue suffered ship wracke; and of whose broken ship was erected a Church. They are great warriours, both men and women, and great Magicians. They haue no vse of Trafficke, Letters, or Navigation, and yet are esteemed the noblest people in the world. It is (as *Don Iohn of Castre* obserued) in twelue degrees, and 7. twen-  
 tie leagues long, and nine broad. Their prayers are in Chaldzan. The men haue differ-  
 ing names as in these parts: but the women are all called by the name of *Mary*. They  
 haue no King, Gouvernour, Prelate, nor Politie. Most dwell in Caves, some in tharched  
 Cottages. Their food was Flesh and Dates: their drinke milke, and seldome, water.  
 They worship the crosse: haue no offensive or defensible weapons, but certaine swords:  
 and are without all industrie for fishing and navigation. By the later Obseruations of  
*Henry Hippert*, we heare that they haue a King which is sonne and heire to a King in  
 the Continent of Arabia, and that all the chiefe men are Moores, the vulgar Caphars.  
 The Moores will not steale, but if they finde a thing, will enquire after the loser. A man  
 came to them out of the mountaines, which reported that in ten daies he had not seene  
 the Sonne, which yet shined to them cleare and hot. They are subiect to cold vapors,  
 and therefore care not for drinke in twentie daies space.

Two other Islands confront this; of which one (they say) is the habitation of  
 men, and the other of women, which sometimes haue encounter one with the other,  
 beside the Ayre (Natures inexorable and heauie handmaid) not suffering any long abode  
 to each, but in their owne allotted portion.

Loath am I to looke any further into that boisterous Sea, and therefore leauing all  
 this huge Tract of Africke, as compassed by a sudden thought, but vnfulured, we shall  
 passe ouer Asian Islands in the Mediterranean. And because, being now wearied, the  
 description would be tedious, a passage for vs, nether are there many llands worth  
 noting in *Propantia*, or the *Euxine*, we will speake a little of Rhodes and Cyprus, and  
 then remember how long we haue forgotten our selues.

The former of those containeth about an hundred and twentie miles: fertile in soile,  
 and of most pleasant ayre, caused by that loue which *Phabus* beareth to it; there neuer  
 passing day, in which he doth not, in his bright and shining apparell, salute it. And for  
 this cause happily was that huge *Colossus* of Brasse (gilded ouer, and reputed the most  
 wonderfull of the Worlds seven Wonders) here dedicated to the Sunne (though some  
 ascribe it to *Iupiter*) the workmanship of *Chares Lindius*, of threescore and ten cubits,  
 (or as others tell, an hundred fortie three feet, but it selfe told fourescore cubits in  
 height, which, falling by an Earthquake, the Oracle forbad the Rhodians to erect a-  
 gaine. But nothing forbad *Mabius*, or *Anani*, the fifth Caliph, after his seven yeares  
 waile about Constantinople (as saith *Constantinus* out of *Theophanes*) inuading this  
 lland, to carrie away nine hundred (*Constantinus* numbred many more) Camels bur-  
 thened with this Brazen carcasse.

The Temple of *Liber* was heere enriched, with many presents of the Greekes and  
 Romans, to both which the City of Rhodes was had in friendly and honorable regard.  
 Much was their force by Sea in ancient times, and for two hundred yeares space it was  
 the Seat of the Hospitular-Knights, which now reside in Malta; driuen thence by  
 mighty *Solyman*.

These Knights had also, by purchase of King *Richard* the first of England, the  
 lland of Cyprus, dedicated by the Poets to *Venus*, to whom the Inhabitants were  
 too much addicted, as appeared by their Temples and other vanities in her honor. At  
 Paphos shee was worshipped in the liknesse of a Nauell; and round thereabouts (by  
 the Diuels working) it rained not. *Trogus* writeth, That the Cyprians prostituted their  
 daughters (before they married them) to Marriners on the shore. Wee haue seene at  
 home (saith *R. Volateranus*) the attendants of Queene *Carlotta*, neuer a whit better  
 then those ancient.

Of Cyprus, thus reporteth *Ammianus Marcellinus*; Lib. 4. It is ennobled by  
 two Cities, Salamis and Paphos; the one famous for *Iupiter* Images; the other, for  
 the Temple of *Venus*. It is so plentifull in all things, that it needs no helpe of other  
 Nations, and of her owne abundance is able to set forth a Shippe, from the Keele to  
 the

r Gi. Bot. Ben.

f This inscrip-  
 tion was in the  
 bust, as *Meur-  
 sius* translates it:  
*Rhodo colossus  
 bis quater cubi-  
 tis decem Super-  
 bientem Lindius  
 fecit Laches*,  
 which words  
 shew both the  
 Author *Lindius*  
*Laches*, and the  
 height foure-  
 score cubits.  
*Meursius* in  
 translat. Con-  
 stant.

e Constant Por-  
 phyrogenitus de  
 ad. imp. cap. 21.

*Theophanis*  
*Chronicon*.

u Of his-  
 tory of Cyprus,  
 besides other  
 Chronogra-  
 phers, see *Ri-  
 chardus Canoni-  
 cus*, Trin. Lon-  
 don. in vita  
*Rich.* 1. cap. 48.  
 & 50.  
 x *Adrian*, Ro-  
 man. Theat.  
*Vrbium*, lib. 2.

the Top-saile, with all prouision, furnished to the Sea. Neither grieue I to tell it; the Romans more greedily then iustly, made themselves Lords thereof. For *Ptolomey* the King being confederate with vs, was profetibed without any fault, but the defect of our Treasure, who therefore poisoned himselfe, and the Isle became tributarie. *Strabo* *Rafius* saith as much. *Amas* was the first, if we beleue *Herodotus*; who first conquered Cyprus, and made it tributarie. He also saith (*Lib. 7.*) That the Cyprians were partly from Salamine and Athens, partly from Ascadia, partly from Cyprus, from Phoenicia, and from Ethiopia. *Pliny* affirmeth; That it was sometime the Seat of nine Kings, and was diuersly named, as *Acamanis*, *Cerastis*, *Aspelis*, *Andrubia*, *Macaria*, *Cryptus*, and *Colima*. It was such a Forrest of Trees, that when in their Shipping and Mines were not able to waste them, it was made lawfull for any man to fell and destroy them, and for his labour to possesse the land which hee had cleared. *Bartholomew Salerniacus*, saith he saw flying fishes in the sea about Cyprus, which in the Atlantike Ocean are common: he saw also a Raimme in Cyprus with iuen hornes.

\* *Quadi Geo-  
graphia.*

In Hak. voy-  
ages the ra-  
king of Fama-  
gusta, &c. is  
largely related,  
*Tom. 2.*  
*P. Contarenius  
de bello Turc,  
Ven.*

In the time of *Constantine* it was forsaken of the Inhabitantes, as before forsaken of the Elements, which refused to water with any droppe of raine that Island (sometime accounted happy) the space of seuen teene yeares together, or as others haue it, five and thirtie, re-peopled from diuers parts by *Helena*, the mother of *Constantine*, and remaining to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignan*: whose posteritie failing, the Venetians succeeded, till *Selym* the second, minding to erect a Religious Hospitall, to shew his Magnificence, began with an irreligious foundation. For whereas their holy lawes will not suffer any thing to be dedicated to holy uses, which their owne sword hath not conquered, he brake League with the Venetian, and robbed them of this Island, which they are thought, not with the iustest title, before to haue possessed. But it is high time to bethinke vs of our Indian shore, whence we haue taken so large a prospect; where we are stayd to be transported into the chiefe of those Islands there to take a more leisurly view of their Regions and Religions. And if any be desirous to read the ancient names and descriptions of the Seas and Islands about Asia, *Marcellinus Heracleotas*, and *Scylax Caruandensis* haue written especiall Treatises thereof, which *David Hæschelius* hath published in Greeke, very profitable to the learned Students of the ancient Geographic, as are the workes also of *Isidorus Characenus*, *Themidorus Ephesus*, and *Dicaarchus Messenus*, which he hath ioyned with them.

## CHAP. XV.

## Of the Islands of Iapan, and their Religions.

**T**He Iesuits haue not more fixed the eyes of the World vpon them in the Westerne parts, then they haue fixed their owne eyes on the Eastem; heere seeking to repaire, with their vntempered Mortar, the ruines of their *Falling Babylon*: there laying a new foundation of their hopes: heere, by their Politike Mysteries and Mysticall Policies, endeavouring to reconer; there, by new Conquests to make supply to their losses: heere, for busie intruding into affaires of State, suspected by their owne, hated by their aduersaries; there, by seeming to neglect Greatnesse, and to contemne Riches, of the mightiest are not feared, while others beleue, obserue, and admire them. Both heere and there they spare not to a compass Sea and Land, to winne Proselytes; euerie of their Residences, or Colledges, being as so many Forts to establish this new Romane Monarchie, but with vnlike advantage, encountering there with Reason (or rather with the carcasse of Reason) attended with Ignorance, and Superstition, whose Ouylish eyes cannot endure the interview of Truth, though darkened with those Clouds, wherewith they ouercast it: Heere with Truth, yea, the Soule of Truth, true Religion; whose Shield of Faith, and

a *Matth. 23. 15.*

*Sword of the Spirit*, these (the stronger part of the strongest *Gates of Hell*) cannot pre-  
vail against. A Spanish Faction of Spanish humour and successe, more easily con-  
quering a world of the naked Americans, and effeminate Indians, then keeping all  
they had in Europe. Such are the armes of the one, and the preaching of the other.  
Yet would I faine bee thankfull to the one and the other<sup>b</sup>, the first for furthering  
Geographie with knowledge of a new world; the other, for making a possibilitie of  
a better world to some, whereas otherwise there was a generall desperation of all.

Neither are the wounds of Popish superstition so absolutely mortall, as the Ethnike  
Atheisme; the one having no foundation at all; the other shewing the true founda-  
tion: although their *Babylonish slimes* even heere supplied the roomes of better matter,  
besides their *stubble, hay and wood built vpon it*. Better a mixed Truth, then a totall er-  
ror: and a maimed Christ, then none at all. But howsoeue they be beholden to them  
for their Diuinitie, it were inhumanitie in vs, not to acknowledge a beholdingnesse to  
them; for that they giue vs in the knowledge of many peoples, although in all their  
Discourses this caution is necessarie, not to yeeld them a *Catholike* and vniuersall cre-  
dence, where we any way may spie them dawbing the walls of their pretended Carho-  
lic Church. In relating their Miracles, and such like, we will remember they are *Le-  
suits*: in other things not seruiceable to Rome, we will heare them as Trauellers, when  
lying doth not aduantage them, nor hurt vs. But as the Labours of the Iesuits may e-  
uery where breed shame to our negligence in a better quarrell: so in Iapon it is most  
of all admirable, that the furthest part of the World should be so neere to their indu-  
strie. And that you at last may be acquainted with Iapon, we will borrow of them to  
pay our hopes, by this long introduction suspended.

*Maffew* (who hath translated and set forth more then thirtie of those Iaponian E-  
pistles) in the twelfth Booke of his Indian Historie, doth thus describe it. Besides o-  
ther lesse, three principall Islands beare the name of Iapon; which the first and grea-  
test more particularly challengeth, containeth in it three and fiftie Kingdomes or Prin-  
cipalities, the chiefe Citie whereof is Meaco: The second is Ximum, diuided into nine  
Seignories: The third, Xicoe, quartered into foure Lordships, so that there are in all of  
this Iaponian Dominion, threescore and fixe Shires, or petite Kingdomes. The space  
of Land is measured two hundred leagues in length, in breath some-where ten, in o-  
ther places thirtie, betweene the thirtie and thirtie eight degrees of Latitude: East-  
ward from China. (Our Countrey-man *William Adams* which now liues there, and  
hath done these many yeares, and therefore hath better meanes to know the truth;  
placeth it from the 35. to the 48. degree of Northerly Latitude: the length East and  
by North, and West and by South, for so it lieth, is two hundred and twentie English  
Leagues that way, and South and North two hundred and threescore Leagues, almost  
square). The soile is not very fertile; subiect to much snow, the aire holesome. The  
bowels of the earth are stored with diuers mettalls; the trees are fruitfull, and one  
wonderfull, in that it abhorreth moisture, and if happily it be moistened, it shrinketh  
and becommeth withered; which they remedie by plucking it vp by the roots, and af-  
ter it is dried in the Sunne, to set it in drie sand; if a bough be broken off and nailed on  
again, it groweth. They haue two high Mountaines, one of which casteth forth  
flames, and in the toppes thereof the Diuell vseth to shew himselfe in a bright cloud  
to some, that (by long fasting) haue prepared themselves to this sight: the other, called  
*Fuymiana*, is by some leagues higher then the clouds. They much esteeme a tall per-  
sonableness: they plucke off the haire on their head (children before; the com-  
mon people halfe way; the Nobilitie almost all) leauing but a little growing behinde:  
to touch which, were to offer great indignitie to a man. They can endure much hard-  
ship: an infant new borne in the coldest of Winter, is presently carried to the Riuer to  
be washed: their education is hard: yet are they neat: they vse forks (as the Chinois)  
or sticks, not touching the meat with their fingers, and therefore neede no naperie:  
they sit on carpets, and enter the roomes vnshod, their tables are a hand high, some  
eigheteene inches square, curiously wrought, to each guest one, and changed at eue-  
ry new service or change of meate. *Quabacandonus*, against a solemne and festiuall  
entertainment of his father, prepared an hundred and thirtie thousand of these tables,  
They

<sup>b</sup> Benefit by  
the Sponiard  
and Iesuit.

<sup>c</sup> Of the wants  
of their con-  
uerfions, see  
T. a Iesuit: and  
the Epistles of  
Xauier Baptista  
Montanus, &c.

<sup>d</sup> Mercator  
thinks Iapon  
to be the *Aurea  
Chersonesus* -  
which agreeth  
not with *Ptole-  
my*, lib. 7. cap. 2.  
who placeth it  
vnder the  
Line,  
<sup>e</sup> *Adams* in a  
letter which  
was brought  
home by the  
last Indian  
Fleet, bearing  
date from *Fi-  
randa*, *Oliob.*  
23. 1611.  
f A strange  
Tree.



d L. Armerda.

Mel. Nannies.

e Customes in things indifferent are comely or vacomely, *pro more loci*.

f Sometimes this is the sentence thus to kill themselves, or at least a mitigation of the sentence; so esteemed there, as with vs the beheading of great persons condemned to a death more ignominious.

g W. Adams his strange voyage and adventures.

h Their Crosses haue two crosse timbers, one for the hands, the other for the feete, and a third peece in the midst, to beare vp the waight of the bodie: they binde them thereto, and runne a Lance into the right side, sometimes two a crosse.

L. From.

They vse much the powder of a certaine herb called Chia, of which they put as much as a Walnut-shell may containe, into a dish of Porcelaine, and drinke it with hot water. At the departure of friends they will shew all their most precious household furniture, the best whereof they employ about the heating water, or other vses for this herb, which is of precious account with them. The women in Iapon which wanted means to bring vp their children, with inhumane butcherie did deprive them, being borne, of that life, which not long before they had communicated to them. Their houses are most of wood, because of often Earth-quakes: and some of stone. Temples and Monasteries they haue for both Sexes; and more had, till *Nabunanga* destroyed them. Their language is one, and yet exceedingly diuersified, according as they differ in State or Sexe: or as they speake in praise or dispraise, vsing a diuers Idiom. They use Characters in writing and printing, as in China. Their swords are of a most excellent temper. Their customes differ in many things from other men. • Blacke is a festiual colour, white a funerall: their meates, drinckes, perfumes, are as dissonant to ours. Their teeth are coloured with blacke, as beauties livery borrowed of Art, which we by Art would auoid. They mount on the right side of the Horse. They sit, (as we rise) to entertaine a friend. They giue to the sicke persons, salt things, sharpe and raw: neuer let blood: we contrary (as in other rites) either to other ridiculous. All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all in *capite*, to finde so many souldiers to the warres, at their owne costs. Generally the whole Nation is wittie: pouertie is a disgrace to no man. Reproches, Theft, Injuries, Dice-play are hatefull: very ambitious they are in all things, respectiue to their credit, full of courtisie each to other, neuer brauling, no nor at home with their bow-holds. The inconstancie of that State learneth them by vse to prepare for, and to welcome, every State. They are exceedingly subrill, hypocriticall and double-dealing: they are also of cruell disposition, not to their enemies alone, but sometimes will assay the goodnesse of their blade and strength of their arme, on some innocent bodie; and in case of distresse, they esteeme it a credit to prevent the sentence f of law by bloody execution done on themselves, which they vsually doe in ripping vp their breastes crosse, a servant or friend attending to smite off his head: and if it bee a man of any sort, his friends and followers in like manner with their owne hands plucke out their bowels to testifie their loue. The Gouvernours haue absolute rule ouer their inferiours: yea, in euery priuate Familie, the authoritie extendeth to life or death. The people (saith *Adams*) are exceeding courteous and valliant; they are gouerned in great civility (no land better) with seueritie of Iustice. They are very superstitious, and of diuers opinions. Many Iesuits and Franciscans haue conuerted many, and enioy there many churches. This our Countrey-man went chiefe Pilot of a Fleet of Hollanders of five sailes, 1599. and wintered in the Magellan Strait from *Aprill* to *September*. Neere to the Ile of Saint *Marie* in seven and thirtie degrees in the South sea, the ship wherein he was, and another of the Fleet lost their men in fight with the Indians. They sailed thence to Iapon, and sought the North-Cape (which is false placed in Maps) in thirtie degrees, but found it in 35°. In this voyage from Saint *Mary* hither, they were foure months and two and twentie dayes: and then there were but fixe besides himselfe that could stand vpon their legges. They anchored neere Bomage: and two or three dayes after a Iesuit from Langasack came aboard them. The King of Bungo befriended them with house-rooms, and refreshing for their sicke; but three of their company died the next day, and three after; onely eightene were left. The Emperour sent five Gallies or Frigates for them, about fourescore leagues distance: and demanded of them many questions touching our Countrey, and the termes of warre and peace in which it stood with others. Then was he commanded to prison, and two dayes after conuened to gaine, and demanded the cause of his voyage: The Iesuits and Portugalls informed against them as robbers of all Nations, and vsed their best friends to their worst designements: so that euery day they looked to bee crossed (or crucified, which is there the vsuall death of malefactors). But the Emperour answered, they had not hurt him: and after long imprisonment, he was suffered to returne to his shippe, and restitution of the goods (before seized on) commanded, but without effect, because

because they were dispersed. They had fiftie thousand rials giuen them. This Citie was called Saca, two leagues and a halfe from Ozaca. From thence they were removed to Quanto, an hundred and twentie leagues Eastward, neere to Eddo, where the Emperour resided. They could nor obtaine leaue to goe where the Hollanders traded, but were allowed each man two pound of Rife a day, and eleuen or twelue ducats a yeare. In proceffe of three or foure yeares, the Emperour employed Adams in making him a ship after the fashon of ours, which, <sup>a</sup> as he could, he did, which wani him fauour and a larger annuitie: Hee after built him another of an hundred and twentie runnes: and by this meanes, and acquainting him with some principles of Geometrie, and the Mathematickes, grew in such fauour, that the Iesuits and Portugals (his *quondam* enemies) were now glad to vse him as a mediator in their suits to the Emperour: He hath now giuen him a lordship, with eighty or ninetie husband-men or slaues, to serue him, fauour neuer before done to any stranger. He could neuer obtaine leaue to returne home to his wife: but the Emperour was contented he should write for a dutch and English trade to be there established yearly. They haue there (he saith) an Indies of money. But let vs here leaue our Country-man, and returne to *Maffens*:

<sup>a</sup> He was no ship-wright.

All Iapon sometime obeyed one Prince, called *Vo*, or *Dairi*, <sup>b</sup> who at length addicting himselfe to his priuate delights, and putting off the burthen of ruling to his officers, grew in contempt: and at last euery one seised on his owne prouince, whereof you haue heard there are threescore and fixe, leauing the *Dairi* a bare title, and a Herldes Kingdome, to giue termes of honor at his pleasure, whence he raiseth great reuenue, otherwise subiect (excepting his Title) as are all the rest, to the Lord of *Tensa* (so they call the noblest Kingdome adioyning to Meaco.) This <sup>c</sup> *Vo*, or *Dairi* descendeth by succession from the ancient Kings, out of which he is chosen, and is honoured as a god. He may not touch the ground with his foot; which if hee doe, he is put by the place: neuer goeth out of his house, seldome is seene of the people. He sitteth in his chair with a bow and arrowes on one hand of him, on the other a Dagger. If he should kill any, or if he shew himselfe an enemy to peace, hee is deprived as well as if he had fallen on the ground. All great men haue their factors with him to procure new titles of honor, the onely fewell of his greatnesse. The King of China giuing royall ensignes to *Taiosama*, perswaded him to depose and abolish the *Dairi*, which yet I doe not see that he did.

<sup>b</sup> *Maff. lib. 13.*

<sup>c</sup> *Cof. Turrian.*

They haue another generall Officer or chiefe Justice, which denounceth Warre, and iudges, giueth sentence on matters in controuersie. But these are but the Instruments of the Lords of *Tensa*, as are also the *Banzij*. These are their Religious, among whom one is supreme in cases spirituall, by whom all their old holies are ordered, and all new confirmed or dashed. The *Tundi*, (which are as their Bishops) are by him consecrated and confirmed, although their nomination be by lay-patrons. Hee dispenseth with them in diuers priuiledges and immunities: he enioyeth great reuenue and sovereignty, and is aduanced hereto by money and kindred. The *Tundi* giue Priestly Orders, and dispense in smaller matters, as eating flesh on dayes prohibited. They are subiect in spirituall things to these, in secular affaires to their Kings and Ciuill Magistrates. Through their diuisions and many warrs, they were much infested with robbers and pyrates, till *Quabocodonus*, in stead of so many Tyrants, erected one, and became vniuersall Monarch of Iapon. Betweene him and the King of China hapned wares about the Kingdome of Coray, which the Iaponites left vpon his death: and the Chinois also, as caring for no more then they already had. Many of them still are pyrates, very much feared, and not suffered to land in any place. Captain *Dani* had experience of them to his cost, for hauing taken a ship of them, and not possessing himselfe of their weapons, because of their humble semblance, they watched opportunity, and slew him; and thought to haue taken their takers, and made themselves masters of the English shippe: hauing a watchword or token for those aboard their owne ships, to murder the English there. Dangerous had this fray proved, had not the commanding peece, with almost a cleane riddance of them, cruelly decided the quarrell. Yet would they not desist their lutes, and pulled the pikes of such as had wounded them, throw their bodies, to reuenge it with their swords,

<sup>Sir Ed. Michell.  
burne.</sup>

They

They haue many Sects, some reckon them twelue; all truly agreeing, in disagreeing with Truth: Some of them Epicure-like denying Gods providence, and the soules immortalitie. They hold that a man hath three soules, which one after another come into, and depart out of the bodie. Few of their *Bonzij* will openly teach this Doctrine, but labour to hold the people in awe. *Amida* and *Kaca* they preach, as Saviours, and to be worshipped. Some of their Sects \* doe beleue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime led so another a life, for the sinnes of mankind, that for a man to vex his minde, or macerate his bodie for his owne sinnes, or to doe good workes, would not onely be superstitious, but offensive and derogatorie to their merits. And heere the kinde-hearted Iesuit is paged with a fit of Charitie to yoke the Lutherans with them; as if the sufferings of Iesus were but the superstitions of *Amida*, as if either the sufferings of man, imperfect, burned, durie, could be; or the sufferings of God could not be meritorious; or as if the Lutherans denied Christian contrition (whose affect is *Indignation*,<sup>h</sup> effect *(selfe-remy)*) as they doe Popish Confession and Satisfaction. These gods they call *Fotogues*. Other gods of a lesse mould, they call *Camis*, which haue their charges and peculiar offices, for health, children, riches, &c. as among the elder (that I trouble not the quakers by the mackes of the later) Romanes.

These were Kings and Noble-men, or Inuenters of Arts, of whom they haue as true tales as *Homer* or the Legend yeeldeth. *Taicofama* that died a few yeares since, (the first which in these many later ages tooke the title of a King, which, together with the Crowne, he receiued of the King of China) ordained before his death, that his bodie should not be burned after the wonted manner, but closed in a Chest, and, in a sumptuous Temple, for that purpose built, <sup>k</sup> his Image should be enshrined, and worshipped with the Title of *Scimfaciman*, or New *Faciman*, the name of their *Mars* or warlike god; which was also done. Thus he, which in his youth had vsed to cut wood and carrie it into the Marketto sell for his daily sustenance, for his valour promoted in martialle honours, at last became the greatest Monarch that *Japan* had scene in eight hundred yeares, and not contented with humane greatnesse, would aspire to that diuine, whereof he himselte had beene a derider in others. His name before was *Faxiba*, called after *Quabacondonnu*; the highest Title next to the *Dairi*, and signifieth the chief of the treasure: next borrowing a Kingly Stile from *China*, would (madde folly) on his death-bed bequeath Godhead to a man, and immortalitie to a carkasse: when he could no longer hold out his pride, crueltie, and other wicked courtes, which made his presence dreadfull, his memorie detestable. *Nabunanga* was his predecessor in his sin and impietie, arrogating diuine honor to himselte, <sup>l</sup> but destroying the Temples of their Gods, together with the Temple-keepers, the *Bonzij*. This appeared at *Fransama*, a famous vniuersitie of those *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeares past, a Iaponian King had erected three thousand and eight hundred Temples, with houses adioyned for the *Bonzij*: allowing to their maintenance the third part of the reuenue of the Kingdom of *Vomen*. Hence proceeded their orders and government in affaires both of State and Religion, being a Seminary of Lawes and Superstitions. But these Temples in time diminished to eight hundred, and the Bonzian discipline as much empaiied, and altered from austerity (in some) to wantonnes, (in others) from Arts, to Amnes. The *Bonzij* tooke part with *Nacbiu*, enemy of *Nabunanga*, who enraged hereat, made truce with the one, to destroy the other. The *Bonzij* not prevailing by their suing for peace, fortified themselves for warre in the Temple of *Quonnu* their god of health and long life, much frequented with Pilgrims from all parts, much solemnized with their pompous processions (like in all parts if ye beleue the Iesuit to their *Corpus-Christi* solemnitie) which grew the more famous, for that these were but the preamble to the like pompe in the *Gibon-Festiuall* at *Meaco*. But all preuailed not with *Nabunanga*, who destroyed both Temple and Priests with fire and sword, burning foure hundred other Temples for company, in the yeare 1572. At *Meaco* he burned twentie of these Bonzian Cloisters of the greater sort, besides fourescore lesse, and in one of them three score Bonzian women or Nunnets, whose Deuotion was employed in begging for the reparation of the Temple of *Daijndi*. Amongst the rest, as the

\* *Iconuana*  
secta.

g *Franc. Gasp.*

h 2. Cor. 7. 11.

i *An. Do. 1598.*  
*Franc. Passius:*  
*Lud. Frois.*

k *Al. Valignan.*

l *Lud. Frois.*



Grecians had their *Mercury* with his *Caduceus*; so the Japonians haue their *Iziz* with his *Trident*, to conuey soules departed into their allotted eternall residences: The *Bonzai* his Chaplaines by lots inquired whether they should remoue him; he commanded it, and they with great solemnity performed it, but out of a place, which then escaped, to another, wherein, and wherewith he was burnt. *Fachusangin* was another *Bontzi* Acolyte, adorned with many Colledges, which he destroyed. *Xangwen* the King of Cai nochiou shaued his head and beard: and professed himselfe a *Bonzai*, and not only attired himselfe in their habit, but thrice a day did performe their superstitions, hauing six hundred *Bonzai* to his followers. He writ to *Nabunanga*, intitling himselfe the *Patron of these Religions*: the other in his answer stiled himselfe the *Tamer of Diuels, and enemy of Sects*. But after that he would be a god, soone did he cease to be a man; the immortal God, liating corriuals, by his owne subiects destroyed his life, riches, and memory. These *Bonzai* are for the most part gentlemen, whom their parents (hauing many children) for want of maintenance thrust into Cloisters; *Shanen* (as you haue heard) and *Shamors*, couetously pilling and polling the people of their money by many deuises, as by selling them scrolles to keepe them (by the Diuell) from hurt of Diuels after death: borrowing of money heere, to repay with great interest in the Future world; giuing the Creditor a bill or scroll of their hands for securitie: by telling of things stolen or lost, (which they doe by enchantments, calling a Diuell into a Child, who being so possessed, answereth their questions) by selling their blessings and curses, like *Balaam*. Some by vow (the most) liue vnmarried: as the *Bonzian* women.

m Out of the  
Frying-pail  
into the fire.

n *Eal. Gogus.*

Another Sect, called *Ianambuxos*, before their admission into that Order, liue two thousand or more together on a high mountaine, for the space of threescore dayes murthering themselves with selfe-inflicted penance; the Diuell in diuers shapes meane-while appearing to them, and after this they are received into that damnable fellowship, distinguished by white flockes hanging downe their neckes, curled haire, and blacke hats, and so wander from place to place, giuing notice of their coming by a little bell. Another Sect, called *Jenguis*, dwell on some high hill, blacke of complexion, and (as is supposed) horned, marry wiues of their owne kindred, passe ouer great summes by the diuels help, who on a certaine hill, at times appointed, appeareth to them; of whom by the name of *Amida* he is worshipped. In another hill he was wont to appeare to his deuoute followers, whom then he would lead, as they thought, to paradise: indeed to destruction, they say that a sonne, not able to perswade his father from this village to Paradise, secretly followed him with his bow and arrowes, and when the Diuell appeared shot and wounded a Fox, whom hee followed by the blood to a lake wherein he found many dead-mens bones. They haue another Vniuersity in Iapon called *Cala*, whose *Bonzian* students are of the Sect of *Combendaxia*, supposed the Inuentor of the Japonian Letters\*. He in his old age digged a foure-square Caue, into which he conueyed himselfe, affirming that he then died not, but after some millions of yeares would returne in the dayes of one *Miroza*, which then should be a most worthy King in Iapon. About his sepulchre burne many lampes, sent thither from diuers Nations, with opinion that such as enrich that monument, shall themselves here be enriched, and liue the other life by *Combendaxia* patronised. In the Colledges here liue six thousand of these *Shanlings*: from whom women are restrained vpon paine of death. At *Fatono* shew, the *Bonzai* trained vp wittie and proper youths in all tricks of subtilty and guile, acquainting them with Genealogies of Princes, that so they might counterfeit to be the sonnes of such or such great men, and borrowing money on that credit, might enrich their wicked Colledge: till the sleight being found, they were killed of the Inhabitants. There be that worship the Sunne and Moone, who haue an Image with three heads, which (they say) is the vertue of the Sunne, Moone, and Elements. P These worship the

\* *Vid. Claud. Duvel.*

o A Conni-  
catching trick.

p *Cof. Thy.*

q *Gasp. V. lila.*

may be pardoned, and therewith giue him no small quantitie of their gold. His yearly Festiuall is so honored with thronging of the people, that in the entrie of the Cloyster many are troden vnder foot, which yet is of the blinde people accounted a happinesse, many willingly yeelding themselves to be killed in that presse. And in the night, whiles his praises are sung, there is a great howling and lamentation. *Neguron* was Author of the Sect *Fogmexan*. But of other their superstitions you shall heare more in the next Chapter.

## CHAP. XVI.

*A Continuation of the former Discourse touching the Religions of Japon.*

**M**Each their chiefe Citie is chiefe also in superstitions, hauing had (if report lie not) on the hill neere to it seuen thousand Cloisters or Abbies: one of which is so famous, that the Kings in their Warres will vnder great summes of gold, and after victorie pay the same there: the people also in distresse make it their sanctuarie, where the Diuell by visions deludeth them. In *August* they celebrate the Feast of *Gibon* with Pageants: fiftene or sixtene Chariots couered with silke, go before, in them are children with Minstrallie. Every Chariot is drawne with thirtie or sortie men, and followed by their peculiar companies or trades: and after them Chariots of men armed, which all passe by the Temple in the morning. In the euening, two Litters come forth, carried by men; the one of the god, the other of his Lemman; then followed the third of his Wife, with which the men runne vp and downe in such a confused manner, as may figure her icalousie. Heere the people weepe and pray to their goddesse, whom yet with a contrary deuotion they comfort: and lastly (as if by the peoples mediation) the Litters are ioyned together, and carried into the Temple: In the same moneth they haue their Feast of *All-soules*, in which they light many lampes at their doores, and all night walke vp and downe the Citie: and many suppose at a certaine place they meete with the walking ghosts of their deceased friends, and after welcoming ceremonies, they in victualls <sup>a</sup> before them, at least in that place, where hauing a while attended, they inuite them to their houses. The reason of this refreshing they alleage the long iourney to Paradise, which in lesse then three yeares space cannot be passed, and therefore they haue need of heartning. Two dayes this Feast lasteth, in which they cleanse their garments and giue presents to the *Bonzij*. In *March* they haue festiuall Playes, in which many meete in the afternoone painted with the Images of their gods on their shouldears: and parting themselves into two rankes, the Boyes beginne with stones, the men continue the fray with arrowes, poles, and swords, alwayes with the death of some, and impunitie of the doers.

<sup>a</sup> Bautes in the journey to Paradise.

At *Sacai* in *Iuly* they keepe the Feast of *Daimagoin*, to whom many Temples are dedicated: in which the Idoll is carried with much pompe on hore-backe, followed first by the *Bonzij*, then the Nobilitie, after them certaine Witches, whom armed troups of souldiers follow. Then commeth the Litter of the god, all gilded, carried by twentie men, answering each other in certaine Hymnes; the people worshipping.

Some of their *Bonzij* professe a militarie discipline, as the Knights of Malta. The profession called *Nengori* was instituted by *Cacubau* (who is therefore deified) in which some intend their prayers, whiles others fight, and others performe their task of making fise arrowes a day. Their Gouvernement is an Anarchie; every one obeying and commanding, the meanest person amongst them hauing a Negative in all their consultations: And nothing is agreed on till all be agreed. In the night they often kill one another without remorse, and yet (such is their Religion) this Sect holdeth it a sinne to kill a Flie or any liuing thing. Amongst the *Bonzij* there <sup>b</sup> are two principall men, which if vnder their hand-vvriting they giue their testimoniall to either of their Order, it is as conferring a Degree, yea a kinde of canonization.

<sup>b</sup> Laurent. Japon.

For thence forwards they sit in a chaire, and are adored, and appoint to other Students their tasks of meditation. One of these puffed vp with vanitie and arrogance, professed to know what he was before he was borne, and what should become of him after death. *Valentine Carnagliani* in relating the death of some principall Nobles, which withstood *Daisufama* the present Emperour, speaks of a certaine *Bonzi*, which neuer stirres out of doores but vpon such occasions, who accompanied with many of his Sect, after other hallowing ceremonies did giue them a certaine booke to kisse, and laid it on their heads, wherein they reposed much holines, and worshipped it as a god: but one of them, named *Augustine*, reiected him, crying out he was a Christian, and therewith rooke out a picture of Queene *Catharine* of Portugall, sister to *Charles* the fifth, in which were also represented the holy Virgin, and our Lord, and with great reverence laid it three times on his head, and so resounding the names of *Iesus* and *Mary*, was beheaded. This I mention to let you see the Iaponian Christianitie. Some of the *Bonzi* are diligent Preachers, with great zeale and eloquence declaring the goodness of their *Amida*, and exhortation to call vpon him.

c Val. Carn.  
lap. commutatio.

They beleue diuers Paradises, into each of which their peculiar Gods carry their owne worshippers: And some make ouer-hastie journeyes thither on this sort. Hee watcheth certaine dayes, and then out of a Pulpit preacheth of the contempt of the world. Others betake them to be his companions, while some giue their almes. On the last day he maketh an Oration to his fellowes, who all drinking wine go into their Shippes, carrying a fishe to cut vp all the brambles in their way; and putting on their clothes, stuffe their sleeues with stones, and hanging a great stone about their neckes to helpe them the sooner to their Paradise, hurle themselves into the Sea. And great honour is done to them being thus dead. I say one (saith *Vilela*) that had seuen of these companions, which with their great alacritie, and my great amazement, did this. But they which worship *Amida*, obserue another rite. Being wearie of liuing, they put themselves in a strait hole of the earth, receiuing breath onely by a reede, and so continue fasting and praying till death. Some in honor of a certaine Idoll, doe cast themselves downe from an high Tower, where this Idoll is placed, and after their death are reputed Saints. Others<sup>d</sup> saile to their Paradise (as before) but when they haue launched into the deepe, make holes in the shippes keele for death to enter, and the sea to swallow both it and them.

L. From.

d Pet. Alcaena.

*Iosephus Acofta* tells of a strange Confession; which is obserued in this order. There are (saith he) in *Ocaca* very high and steepe Rockes, which haue pikes or points on them about two hundred fadome high; One of which, higher and more terrible then the rest, daunteth and terrifieth the *Xamabusis* (which are certaine Pilgrims) to looke vp vnto it: vpon the top of the point there is a great rod of Iron of three fadome long, placed there by a strange deuise: at the end of this rod is a ballance tied, whereof the scales are so big, as a man may sit in one of them. And the *Goguis* (which be Devils in humane shape) command those Pilgrims to enter therein, one after another, not leaving one of them. Then with an Engine or Instrument, which moueth by means of a wheele, they make this rod of Iron to hang in the aire; one of the *Xamabusis* being set in one of the scales, which (because there is no counterpoise in the other scale) presently hangeth downe, and the emptie one riseth to touch the rod aforesaid, whereupon the ballance hangeth. Then the *Goguis* telleth the poore Pilgrim that hee must confesse all his sins, that he can remember, with a lowde voice, that all may heare: Which he presently doth, some of the hearers laughing, some sighing. At euery sinne mentioned, the other scale fallies a little, till that hauing told all, it remaines equall with the other, wherein the sorrowfull penitent sits. Then the *Goguis* turnes the wheele, and drawes the rod and ballance vnto him, and the Pilgrim comes forth, and another enters till all haue passed. If any concealed any sinne, the emptie scale yeelded not, and if when he was vrged to confesse, he grew obstinate, the *Goguis* cast him downe from the top, where in an instant he is broken in a thousand peeces. A Iaponian who had seuen times made triall hereof, being conuerted to Christianitie, reported this. But the error was such (saith he) that few would conceale any thing. The place hereof is called *Sangenotocoro*, that is, the place of confession. Thus must *Acofta*, whom as I thanke

e Jof. Acoft.  
Hiflor. India.  
lib. 5. cap. 25.

f All this is represented to the eye in pictures by *Theodore Bry. America* part. 9.



for the Storie, so I would a little trouble (for hee would more partially heare and beare, then some of his hotter brethren) with a question concerning confession. And if the question come too late, yet the Societie liueth (and will longer then a better thing) in to a Colledge of whom Iapon hath brought vs, as their names beere testifie.

The question is, whether every residence of the Iesuits be not a *Sangenotocoro* of *Ocaca*, that is, a place of confession (so doth *Sangenotocoro* signifie) of which we may exclaime *ŏ xian*, and if you will *ŏ xian*, the one for the cruell terrour wherewith it filleth the Conscience, and the later for the fleshly filthines wherein *Ocaca* is not blamed, but their Churches haue beene Stewes, and Confession the Baude. But to let this passe, and consider the former. What Racke or Rocke can *Ocaca* yeeld like to this, which the Council of Trent hath framed, that full Confession of all mortall finnes (loe heere the Racke) even the very thoughts against the two last Commandments, with the circumstances of the sins, is necessary by diuine ordinance vnto all which haue sinned after Baptisme; and (loe heere the Rocke) *Anathema* to the gain-sayers. Tush, your coine is not currant, although you yeeld it profitable, and comfortable, and satisfactory to the offended Church, except you yeeld all necessary, all diuine. Diuers shal I call you, or Goquis, Diuels in the flesh, that make a hell in the spirits of men with your *debita prae meditatione*, and with your *omnia & singula peccata, etiam oculta, etiam circumstantias*, & circumuent poore Christians, and put them in an *Ocaca* ballance ouer hell-mouth, there to fall, without such fauour as to be braken in peeces. Go Cardinall, and write whole volumes for the prooffe hereof, yet would I rather chuse to enter the *Sangenotocoro*-scale; then your Confession-schoole. Easie it may be indeed to seared Iesuiticall Consciences, that account Treason Religion, yea pleasure and delightfull to such Statists, to haue Kings vpon the knees of their bodies, to powre out before them the secrets of their soules, and (they are wiser then *Salomon* which esteemed it *impossible*) to search out the Kings hearts. But to such as haue business enough to know and rule themselves, and doe indeed make Conscience of every day, what intollerable anguish is heere prepared? when mans heart, besides that it is wicked and deceitfull about all, who can search it? is like an untamed Heifer, who can rule it? Had I not need alway to haue a Priest at mine elbow, to whom to shew me? Who knoweth the errors of his life? and who knoweth when he hath made his *disposition* meditation, to examine them? This made *Bellarmino* vse the difficultie of Confession as an argument of the diuine Institution thereof. It is so difficult (saith he) that no power of man or the Church could haue imposed it, and therefore it was diuine, I will not say, who instituted the ballance of *Ocaca*, and yet it was a hard thing, and neuer the like heard of; I say, that the Gospell imposeth not such hard things (this wete bring vs backe to the Law) but prescribeth an *easy yoke, and a light burthen*: easie such as loue not their ease, light to such as like and delight in it. But this, euen to that that dote vpon it, and deuote themselves to it, is not onely hard, but altogether impossible: Witnesse *Bellarmino* himselfe, *Quid enim molestius, quid onerosius, quam ut ingantur etiam viri principes, Regesq; potentissimi, sacerdotibus qui & ipsi homines sunt peccata sua omnia detegere, quamuis arcana, quamuis turpia, &c.* Witnesse experience such as haue tried it more neerely then *Bellarmines* Controuersies would giue him leisure, yet liuing in continuall disquietnesse, and torment of their Consciences, in the vse of their Sacrament of Confession, receiuing no rest day nor night, as seruing gods, who cannot giue it them. These are the words of *Sheldon* (happily brought out of that darknesse, wherein, and whereof he was a Priest and Minister, to a cleare light) who out of his owne knowledge addeth; That it is not imaginable what inconsolable liues, some, that are frequent in the vse of Confession (as necessarie to saluation) doe leade: there is no stonie heart which would not pittie them, knowing their torments. But lest any man thinke, that some *Goquis* hath hurled me out of the scale of my History, to fall and split my selfe vpon these Iesuiticall rockes, I will remune to our Narration of the Iaponites.

Diuers of them before their Images in desperate distresse disembowell themselves in that bloudie manner before mentioned. To tell of their Idoll *Casunga*, of whom they

Our *Chaucer* in the *Friars* prologue.  
Cor. *Agrippa de vanit.* c. 64. and many of the *Papists* themselves confesse thus much of their Confessionists. *Aluar. Pelag. Quand. Tac. de Graf. &c. Sec Whites way* to the Church. pag. 219. and *John Nic. Pilgrimage. Poggini, &c. Concil. Trid. Sess. 14. cap. 5. can. 67. Etiam circumstantiarum minutias, Bellar. h. Bellar. tom. 3. lib. 3. de Penitentia totius. i. Prou. 25. 3. k. Jer. 17. 9. l. Bellar. de Penit. lib. 3. c. 12.*

m *Mat. 11. 30.*

n *Sheldons Motives in the Preface.*

o *L. Almeida,*

they begge riches, *Tamondea*, *Bosomondea*, *Hamecondia* and *Zoisia*: to which foure, their superstitious opinion committeth so many heauens in custodie. *Canon* and *Xava*, the sonnes of *Xaca*, *Maristenes*, *Trigu*, and others, would be too tedious to report. *Organismus* telleth, That whiles vpon a time the Feast of this Iaft was solemnizing, a shower of stones rained with such violence, that the company, to the number of twene thousand, betooke them to their heeles. But *Amida* is most worne in their lippes; beggers asking and begging in his name; chapmen in buying and selling, sounding and singing it: the *Banzij* promising saluation to all that inuoke it. Admirable are the Temples for matter and workmanship erected to him; one neere to Meaco is an hundred and fortie ells in length, with a huge Image of *Amida*, hauing thirtie Images about it of souldiers, besides *Ethiopians* and *Diuels*, yea windes and thunders figure, and a thousand Images of *Canon* (on each side of the Temple fise hundred) all in like, but monstrous shape, with thirtie armes, two onely holding proportion to his body, the breast adorned with seuen faces; all the Images and other furniture so glittering with gold, that it dazleth the beholders eyes. *Amida* describeth a Temple of stone in Meaco, called *Cobucus*, which had three Porches, with so many Cloisters, with other peeces of stately and costly workmanship. Two mightie Colosses or statues of Lions, were set as porters at the doore. In the midst of the Temple were set *Xaca* and his sonnes about him. There were threescore and ten pillars of Cedar of such height, that (as the Register booke of the Temple testified) each of them cost fise thousand ducats. These and the walls were painted, the roose artificially framed: a Hall for the *Banzij* fortie ells long and twelue broad of like workmanship with the Temple: whereunto were annexed their Chambers, an hundred and fourscore in number, a Library full stored with bookes; Bathes, Butteries, Kitchens, huge Caldrons well deepe, to heat their water for drinke, which they neuer drinke cold, neither in Summer nor winter; Parlors foure and twentie, with lights burning in them all night. Before it is a Fish-poole fiftie ells square, full of fish, which none may touch. It is fise hundred yeares since the foundation of this Temple. The pleasant and spacious walks before the Temple of *Casunga*, planted with lustie Cedars and Pines, watered with a goodly streame, arched with a double row of pillars, adorned with fiftie Lanternes on each side, of solid metall covered with gold, and curiously wrought, which burne all night: the large Monasterie of Bonzian Nunnes, which being about fise and fortie yeares old devote themselves to these holies; the Quire not to be entred by any but certaine religious, which there sit in garments of silke: these with other like might tempt my pen to be tedious. And so might the Temple of *Facbiman* in the same groue, more costly and curious then the former, and another without it consecrat to *Dai*, but, which hath two Giantly porters of stone fourtene ells high, fourscore and eightene pillars of wonderfull height, and three ells and a halfe in compasse: it was built seuen hundred yeares since, and was twentie yeares in building. A Tower or Steeple of wood aborne vp with thirtie pillars, in which did hang a brazen bell, the mouth whereof was two ells, the compasse fise, the depth three and a halfe, the thickeesse about thirtie inches. There are many Deere and Doves consecrated to the Temple, which go into mens houses, no man touching them. Their walks set with Orange trees, and other their rarities of Art and Nature: they which would further learne, let them resort to *Amida* our Author. One Temple is dedicated iust by, to a Lizard, (which they make Author and Patron of learning) without Altar or Image in it. He that readeth of the huge workes of *Taisosama*, holding sometime an hundred thousand workemen in labour at once, may present to his Imagination the incredible buildings which those Tyrants, by so many slauiish hands, can raise. Their busie wits appeare by their vniuersall questions to *Iohn Fernandez*, of the nature of the Soule, of Angels and *Diuels*, &c. and foure of them seeing the absurdities of the *Banzij* worshippe nothing at all. The *Banzij*, as the Iesuits report, raised slanderous rumours of them, to brekers of mens flesh, and causes of the warres and plagues which their gods promoted by this new Sect sent amongst them: they slandered the new Conuertrs as miserable Apostataes, which became Christians, because they would not bee at the charges of their Idolatrie.

p *Organismus*.q *L. Frail*.r *Ed. Syluius*.f *Pet. Alkacena*.

a L. Frois Epist.

They are very curious and ambitious in setting forth their Funeralls; thus briefly. The friends assemble in their best array to the fire: the women of his acquaintance goe forth in white rayment, with party-coloured veiles on their heads, and their husbands attending: their chiefe women are carried in Beds, or Litters of Cedar. After them follow the men in sumptuous habite: next comes the chiefe *Bonze* of his sect in his pontificalibus, carried in a costly bed, attended with thirtie other *Bonze* in their linnen vestments. Then one in Ash-coloured garments (for that is also a mourning colour) with a long Torch lighted, sheweth the Corpse the way to the fire; followed with two hundred *Bonze* singing to the Deitie which the dead had chiefly observed: others beate on a Balon till they come at the fire: others carry paper baskets full of painted flowres, which they shake out by the way, as a token that his soule is gone to Paradise. Eight *Bonze* draw Banners on the ground, in which is written their Idols name: ten Lanternes, with the same inscription, are carried with lights burning. Two follow with Torches vnlighted, wherewith after ward they kindle the fire. Many come after in Ash-coloured habite, with three-square cappes on their heads, with the same also of their Diuell therein written, which name another beareth written in a table with large letters of gold. After all these (did you thinke you had lost him?) comes the Corpse sitting in a Bed, in white, borne by foure men, his hands ioyned in a praying gesture. His children are next, the eldest carrying a Torch to kindle the fire. Lastly comes the multitudes with such cappes as we spake of. After an houres halloeing their holies by all this multitude, and three times compassing about the inclosed square place, in which (besides tables for viands) the fire is made, the chiefe *Bonze* in an vnknowne language mumbleth ouer an Hymne, and lighting a Torch doth thrice brandish it about his head (thereby signifying that the soule is without beginning or end) and then casts it away. Two of his children take it vp, and after a triple ceremonie (the bodie being laid thereon) kindle therewith the wood: on which they hurle costly woods and oyle, and so burne the carkasse to ashes. Which done, the children, making incense, adore their father, as now assumed to the heavenly society, and richly reward the *Bonze*. Next day they returne and put the reliques of this corpse, ashes and bones, into a gilded vessell, which is hanged in the house, there to receive like exequies, and afterwards with no lesse ceremonie buried; every seventh day, and seventh moneth, and seventh yeare, his children renting their deuotions. The poorer spend herein two or three hundred, the rich as many thousand ducats. After so much wickednesse of men, let vs adde somewhat of the admirable workes of God in Japon.

b L. Frois Relat. de Legat. Cinens. Addeth many other strange effects hereof in Bungo and other places. Vid. & Pet. Gomez,

On the two and twentieth day of *Iuly*, in the yeare 1596. it rained ashes round about Meaco, couering the ground as if it had beene snow. Soone after it rained both there and in other places, red sand, and after that, as it had beene, womens haire. And not long after followed an Earth-quake, that hurled downe Temples and Palaces (wherein *Tairosama* had then newly employed night and day an hundred thousand worke-men, to his exceeding cost, and their intollerable slavery) which with their ruines destroyed thousands: fixe hundred gilded Images in the Temple of *Ianzasangu* were cast downe, and broken in peeces, as many remaining whole. It brought vp the Sea a great way vpon the maine Land, which is carried backe with it into the Sea, not leauing mention that there had beene Land. So was the Citie *Ochinofama* swallowed, *Famaoqui*, *Ecuro*, *Fingo*, *Cascicanaro*, the neighbour-Townes attended her in this new voyage, and became Sea. The Shippers in the Hauens found no more securitie, but were also deuoured. The like happened in the yeare of our Lord 1586. to *Nagafama*, a place frequented with Merchants, which the Sea before had enriched, then with an Earth-quake deuoured, the Earth in many places opening such vvide mouthes, that a Calliuer-shot could scarce reach from the one side to the other, belching out of that yawning passage such a stincke, as none were able to passe by. The Earth and Sea not onely shooke with feare, but bellowed out such roaring cries vnder that blow of their Creation hands, as did make the accident more dreadfull. Yet was all soone forgotten and *Tairosama* fell to building of new Pallaces. *Francis Fernandes* writeth that in the



the way from Malacca to Japan they are incountr'd with great stormes, which they call *Tafoss*; that blow foure and twenty houres, beginning from the North to the East, and so about the compass these happen in June and Iuly. It is there colde in November, December, January, and Februrarie, because of continuall North & North-west windes. Their women are as faire as with vs.

He that listeth further to be acquainted with Iaponian affaires, may resort to the *Estates* of the Iesuites, which, besides these I haue named, are many: and of that society more many lesse then two hundred in this Iland, which also is now become an *Episcopall* See. Some Cities are become wholly Christian, if we beleue the Iesuites, who say that all their *Ethnick* Paganisme and Idolatrie: would God no leaues were left with their Christianity. *Perier Marinus*, their first Bishop tells of aboue twenty thousand in a yeare converted to Christian Religion: whereas in China they haue had small successe, notwithstanding that they there promised to themselves a more plentifull harvest then in any other Nation. The first of them was *Xauer* (one of the first companions, and like to haue bene canonized before him too) which died in China 1552, and lieth buried at Goa: of which *Arrius Blandinus*, and the Iesuites say many strange things. But the first finding of this Iland is by *Gilgannus* ascribed to *Johny Mara* and his fellowes 1542: But before these *M. Polo* writeth of this Iland, which he calleth *Tepanagu*; whither *Cublas* the great Tartarian *Cau* in the yeare 1264 sent two Captaines to conquer the Iland. The windes (as angry with the Tartarians, making part with the Islanders) raised so stormie a Sea, that (when there were now three thousand of their companie, landed in a little Iland) they were forced to put off to sea, and scattered with tempests. The Islanders set forth a Nauie to take those Tartarians, which so confusedly ordered that enterprize, that the Tartarians found meanes to make themselves Masters of their enemies Nauie, and therewith to saile away. *Marcus Paulus* reporteth like things of their Idolatrous Religion, as you haue heard: of idols with heads of Oxen, Hogges, and Dogges, and other deformed shapes: and here with many handes, as a testimonie of their great power. The enemies which they tooke in warre, not able to redeeme themselves, he saith they did eate in solemne feasts: he addeth, that in the Iaponian language *Mangi* was called *Cin*; as now it is *Cin* or *China*.

I haue presumed to adde a peece of a Letter of *Quabacondon* to the Viceroy of India, which after other things, hath these wordes: Iapon is the Kingdome of *Chamis*, which we esteeme to be the same with *Scin*, which is the beginning of all things. This *Scin* is the substance and very being of all things: and all things are one and the same with *Scin*, and into *Scin* are resolved, which in *Scin* is called *Iuto*; and in *Tescincu* *Yapo*. In the obseruation of the lawes of this *Chamis*, consisteth all the politique government of Iapon, both inward and outward, &c.

The King of Bungo, Arima, and Omur sent their Embassadors to the Pope (then Gregory the thirteenth) with Letters of their deuotion to his Holinesse, and had audience in the Consistorie the three and twentieth day of March ann. 1585. This was the Iapones pollicie (saith *Linschoten*) to make the Iaponites to know the magnificence of Europe, and by that meanes principally to enrich themselves with gifts and priuileges. Howsoeuer; the Iaponites thought themselves hereby much obliged to the Pope, as by the letter of *Don Sancio*, the King or Lord of Omur, and *Protasius* of Arima to Pope Xistus 1590. appeareth. But for a farewell to these Iaponian Iesuites, I like them being there so well, that I could wish all of that societie were preaching in that Iland, or acting the Scripture. stories vpon the Stage (which is one way of instructing the Iaponites) or, if you like that rather, a whipping themselves in their vaine-glorious Processions (which is another of their Iaponian Lectures) that so they might in some measure expiate the crimes of their European brethren; or any way else, so that our Europe were well ridde of such vermine.

Touching the Kingdome of Iapan, we cannot set downe the number and order of their Kings in auncient times. It seemeth that these last eight hundred yeares they haue bene much disquieted with ciuill warres; euery one getting as many shires or Kingdomes (which in Iapan are threescore and fixe) as he could. *Nabunanga* was a great Prince;

o Gab. Matosus,  
1603.

Emman. Acosta,  
p Fran. Cabralia  
Pet. Gomes.

q Emman. Jesso-  
1514.

r M. Polo.

f Hen. Cuyckius.

e Linsl. 1. 1. 16.

u Arima San-  
Elins. Bag. Momo-  
tanus.

x *Al. Frois. lit.*  
1595.

y *Alex. Valig-*  
*natus. F. Pajus.*  
*G. Art. Danti.*  
*Ind. Or. c. 38.*  
z See the  
large discourse  
hereof in *Val-*  
*entine Caruag-*  
*lio* his *Laponic*  
*Communitio.*  
\* *Epist. Japon.*  
1606. & 1607.

Prince; and *Quabacondon* a greater; both great Tyrants. The last caused his Nephew to be made *Quabacondon*, contenting himselfe with the title of *Taicofama*; but soone after, jealous of his greatness, he forced him (after the Laponian manner) with his companions, to kill himselfe. He having no children but one infant, when he was sicke and neere to death, sent for *Giciso*, the chiefe of the Laponian Nobles, Lord of eight Kingdomes, and made him administrator of the Kingdom till his sonne should be of age; and further to binde him hereunto, hee made a marriage betwixt *Giciso* Neece, two yeares old, and this infant of his about the same age, causing the same presently to be consummated. He tooke an oath of him, and the other Nobles for their fealtie to his sonne. He ioyned to him foure other great Princes, and so those five by other of his owne raising, that these *Discemments* might secure the Seste for his sonne in this his minority. But after his death there arose 7 great contentions, which *Giciso* (now calling himselfe *Daisufama*) appeard, and after some 7 battels against his adversaries, inuested himselfe in the Empire, Anno 1601. This he did then in young *Taicofamas* name; but since he hath seized the Empire fully to himselfe. And calling himselfe *Cubo*, since that time (as the later Epistles testifie) hath entituled his owne sonne the Laponian Empire. And for that cause forsith himselfe in Quanto, one of the ancient Kingdomes; and in *Gicudo* a towne thereof, at the charge of his subjects, which he hath had at once there working continually, from Februarie to September, three hundred thousand; he hath raised strong fortifications, and ruleth with great Policie, none daring to molest him. *Lewes Frois* speaketh of a great nation of wilde people to the North of Iapon, three hundred leagues from Meaco, which are clothed with beasts skinnes, with great beards and muttachoës; a people giuen to wine, valiant, dreadfull to the Iaponites. They worshippe the Heaven: and other Religion they haue not.

## CHAP. XVII.

## Of the Philippina's.



Tis already shewed, that those Ilands receiued this name of *Philipp* the second, King of Spaine, and that this name sometime is in a large sort attributed to all these Ilands in those huge Seas, but more properly to those which *Legaspi* discovered in the yere 1564. and where the Spaniards haue since that time had some places of abode; *Mendanao*, *Tandaya*, *Luzon*, and their neighbours, lying farre into the Sea betwixt *Cauchin-China* and *Cambaia*, betwixt the seventh degree and the twentieth of Northerly latitude: but first of all other *Tendaia* was called *Philippina*, by the Spaniards which discovered it out of New-Spaine 1543. as *Iuan Gaetan*, one of them, testifieth. They are many in number, some of them very great, rich in Rice, Honey, Fruits, Birds, Beasts, Fishes, Golde; and enriched further with trade from China. Seuentie of these Ilands are Subjects or friends to the Spaniards. Of ancient time they were subject to the Chinois, vntill they did voluntarily relinquish them: the cause of much ciuill war amongst themselves, that Anarchie prouing worse to them then a Tyrannie, or rather the worse tyrannie, euery man becomming a Tyrant, and as hee had meanes of strength and followers, preying vpon others, vsing or selling them for slaues: which their diuisions made an easie way to the Spanishe Conquest.

They worshipped the Sunne and Moone, and the men and women, which in their language they called *Maganitas*, obseruing in their honour solemne and sumptuous Feasts. In the Illocs they worshipped the Diuell, and offered to him many sacrifices in recompence of a great quantitie of golde, which they said he had giuen them. Their Feasts and Sacrifices were done by women, which were Witches (of them called *Hagoi*) reuerenced amongst them as Priests. These had ordinary talke with the Diuell, and many times in publike. These wrought strange witchcrafts; they answered vnto all questions that were demanded of them: (although their answers were often

a *G. Bat. Ben.*

b Discourse of  
China, of *F.*  
*Iuan Gon. de*  
*Mend.*

eyther

either lies or riddles) they used lots as the Chinois, and were observers of times. If they began a journey, and met with a Lizard or other worme, they would returne home, saying the heavens prohibited their proceeding.

They have now amongst them many Preachers and Monasteries of the Augustinian, Franciscan, and Iesuites. But the wicked life of the Spaniards is so offensive to the Inhabitants, that the Discourser (himselfe a Frier) telleth heereof a notable Storye. A certaine Ilander soone after his baptisme, died, and appeared after to many of his Countrey-men, perswading them to be baptised, as a way vnto that happinesse, whereof he now had in himselfe most blessed experience: onely they must be baptizd, and observe the Commaundements, of which the Spaniards preached to them, of whom, and of others like vnto them, there were in that happy place infinite numbers. Hereupon he vanished, and some were perswaded: but others of them refused, saying, that because there were Spaniard souldiers in glorie, they would not goe thither, because they would not be in their company. A like Historie *Bartholom de las Casas* d relateth of a Western Indian, at the time of his death answering to a Dominick Frier, which counsell'd him to die a Christian, and so to be capable of heauen (when he heard there were Spaniards in heauen) hee would rather be in hell with his forefathers, then in heauen with the Spaniards.

The Spaniards haue their Bishop and Archdeacon, and besides other Religious, foure Colledges of Iesuites. *Batruus* f saith, that the King of Spaine had thought to haue made Manilla an Archbishopsricke, and added three other Archbishopsricks, Capitanie & *Nours* (a Dutch-man that compassed the world) lost a ship heere in fight with the Spaniards, and sunke one of theirs: he affirms that the conuerts of these parts are more populosly Christian, then in the midst of Rome or Spaine, and more addicted to their superstitious follies.

In these Philippina's b some carue and cut their skinn, with sundrie strakes and deuises all ouer their bodie. Moreouer, as we haue spoken of Balls worne in their yards, by the men of Pegu; so here, the men and men-children amongst them haue nayles of Tin thrust quite through the head of their priuie part, being split in the lower end, and inserted, which is done when they be young, and the place groweth vp againe, without any great paine. They take it out, and put it in, as occasion serueth. This here, as that in Pegu, is said to haue bin practised to auoyde the sinne of Sodomie, whereto before they were prone. The males also are (at least in some of the Philippina's) circumcised. The people worship the Diuel, who oft times appeareth to them in conference, in most ugly and monstrous shape. There is amongst them an Iland of Negro's, inhabited with blacke people, almost as bigge as England, in nine degrees.

Here also be those k blacke people called *Osapnas*, Man-eaters and Sorceters, among whom Duels walke familiarly, as companions. If these wicked Spirits find one alone, they kill him, and therefore they alwayes vse company. Their Idols they adorne with Ostrich feathers. They vse to let themselues bloud with a certaine hearbe laide to the member, and licked with the tongue: with which they can draw out all the bloud in their bodie. They are like the Casers or Ethiopians, and are diuided into many Kingdomes, as \* *Nunnes* writeth.

Migindinao, Mindanao, or Vendenao is a great Iland, containyng by *Iuan Gaetans* obseruation, three hundred and fourescore leagues in compass. It is inhabited of Maiores and Gentiles: there are many Kings. In stead of bread they vse Rice and Sago. There is Pepper, Ginger, and Golde singularly good. Tendaia (which first obtained the Philippine title) enuironeth a hundred and sixtie leagues, from twelue to fiftene degrees of latitude: the people Idolatrous, abounding with Pepper, Ginger, Golde, and Mynes.

When as *Adagellan*, first of all men, l by the West discovered these Easterne Ilands, in the Ilands of Buthoan and Caleghan he could learne no other Religion obserued amongst them, but that lifting vp their handes closed together, and their face towards heauen, they called on their God by the name of *Abba*. In Zubut (in token of friendship) he & the King did let themselues bloud on the right arme, for so was their wont to confirme leagues of amitie. The King had his skinn painted with a hose Iron Pen-

file:

c Pag. 349.

d Crudel, Hist.

e Francis Varr, 1601.

f G. B. part. 4. lib. 3.

g Olierà Nourt. 1600.

h The Candish voyage. Hack. Tom. 3.

i On the Isle Capul.

k Ant. Galuano.

\* Nic. Nun.

l. Gaetan. ap. Ram.

1 A. Pigafetta.



file: he and his people at *Magellan's* perswasion were baptiz'd; and burned their Idoles, which were made of hollow wood, with great faces and foure teeth, like Bores tuskes in their mouthes: painted they were all ouer, but had onely a fore-part, and nothing behinde.

m *Maf. Transl.*  
filuano.

They weare in their yard a naile of golde. They had many wiues, but one principall. They<sup>m</sup> obserued many ceremonies in killing a Hogge, in sacrifice, as it seemed to the Sunne. After the sounding of their Cimbals, and certaine Cares set down in Platters, two olde women came forth with Trumpets or Pipes of Reede, and did reuerence to the Sunne, and then clothing themselues with sacred vestments, one of them put about her fore-head a haire-lace with two horns, holding another haire-lace or skeife in her hand, and so beganne to sound, daunce, and call vpon the Sunne, wherein shee followed by the other, both of them in this manner dauncing about the Hogge, which is there fast tied. The horned Beldame still muttereth certaine wordes to the Sunne, and the other answereth her: then doth she take a cup of wine, and after some ceremonies poureth it on the Hogge: and after that with a launce, after dances and flourishes shee killeth the Hogge. All this while a little Torch is burning, which at last shee taketh into her mouth, and biteth it: and the other woman washeth the Pipes with the Swines blood, and with her finger embrewed with blood, marketh the fore-head of her husband first, and then of the rest. Then doe they vtire themselues, and only with women associates, eate the cheere in the Platters: and after singe the Hogge, and eate him.

From hence *Magellan* went to Mathan, where in a battell with the Ilanders he was slaine. In Pulaoan they keepe Cockes for the game, but eate not of their flesh, forbidden by their superstitions. In Cumbubon they found a tree, which had leaues like those of the Mulburie, hauing besides on each side of the leafe, as it were, two seere, with which (as if it had bin mouing and sensible) it would stirre and go vp and down. *Pigafetta* kept one eight dayes in a Platter, and when he touched it, presently it would flee from him, and moue vp and downe: he thought it liued of the ayre.

n *Maf. Transl.*

In Burneo the people are partly Moores, and partly Gentiles, and according to their Religions, haue two Kings and two royall Cities, situated in salt-water. The Moores when they kill a Hen or a Goate, vse first certaine wordes to the Sunne. The Gentiles worship the Sunne and Moone, esteeming the one Male and the other Female, him the Father, this the Mother of the Starres, whom also they reckon in the catalogue of their demi-gods. They salute the Sunne in his morning-approch, with certaine verses and adoration: which they also performe to the Moone, and demaund of them children, riches, and other their necessities. After death they expect no future state. The Spaniards heard of great Pearles as bigge as egges, which the King of Burneo had: and if you beleue them, theyooke an Oyfter themselues, whose fishie substance weighed seuen and fortie pounds. The Moore-King in Burneo was serued in his Palace, and attended onely by women and maydens.

o *Pigafetta.*

p *Got. Arthus*  
p<sup>2</sup> 396.

In Gilolo they are likewise, some of the Arabian Sect, the others Gentiles. The Moores had two Kings of their law, each of which had six hundred children. The Gentiles vsed to worship the first thing they encounter in the morning all the day following. They were sometime man-eaters: some of the Ilanders were by the Portugalls conuerted; but the King being poysoned by a Mahumetan, they declined. Yet one Noble-man named *John*, first killed his wife and children with his own hands, lest they should apostatize, and then offered himselfe to endure any torment.

q *Sir Fr. Drake.*

The Moluccos are vsually reckoned five (as before is said) but many other Ilands are subiect to them, and by some Authors called also by that name. The King of Ternate is said to haue seuentie Ilands vnder his subiection, and in his Port represented great Majesty. Both here and in Banda the Mahumetan superstition hath set footing, and preuailed, as in the other adioyning Ilands, the Moores being as zealous to winne Profelites, as to enrich themselues. None of these Ilands is aboue fixe leagues in compass, enriched with Cloues, but of other fruits barren and poore. One tree they haue, which out of the cut branches yeeldeth a white, wholesome, and saourie liquor for drinke; they call it *Tuaga*, and the pith thereof affoordeth them meate called *Saga*, ca-

r *Maf. l. 5.*

ling

sting in the mouth lik fowre Curds, melting like Sugar, whereof they make certaine Cakes, which will endure good for food ten yeares. The Cloue trees not onely sucke up all the moystrure of the earth where they grow, disdayning any other plant should grow nere them (like our Inclosers) suddenly drinking vp all the heauens liberality in showers, but with their thirsty appetite intercept the running waters that descend from the mountaines, before they can betake them to their mothers lap, the Oceans refuge. In this Iland are said to be men hauing anckles with spurres like to Cockes; here are bogges with hornes: a Riuer stored with fish, and yet so hote, that it flaieth off the skin of any creature which entereth it; Oysters so large, that they christen in the shells: Crabbes so strong, that with their clawes they will breake the yron of a pickaxe: Bananes which grow like fish, whereof they make lime.

In Ternate is a mountaine, which (as it were) angrie with Nature, for being fastned to the earth, doth not onely lift vp his high head above the airie Regions of clouds, but endeoureth also to conioyne it selfe with the fierie element, wherewith it seemeth to hold some entercourse, with dreadfull thunders, belching out light flames mixed with a darke smoake, like prowd Greatnesse, wasting it selfe with it owne flames, and filling the neighbouring valley with ashes. It is not much about a hundred yeares, since first the Sect of *Mahumet* entred the Moluccas. But now both here and in Amboino the Iesuites haue their residences, and haue perswaded many to their Catholike faith, and whipping Processions. *Stephanus Hagan* in the year 1605. wanne this Iland of Amboino, and the sort of the Portugalls, to the States: it is a Cloue-Iland. The King of Ternate is Mahumetan.

Much conflict was sometime betwene the Kingdomes of Spaine and Portugall, about these Ilands: and some warre since betwixt the Portugalls and Hollanders, ended (if ended) with the Hollanders losse. These Moluccians are treacherous, faithlesse and inious: they suffer no man to see their wiues; yea, themselves see not their wiues vnill they be contracted.

In Ternate Theft is neuer suffered unpunished: the Hollanders saw a boy of eleuen or twelue yeares, for stealing a lease of Tobacco, led vp and downe with his hands bound behinde him, for a publique spectacle and detestation to other boyes. They maintain deadly warres with the Portugalls, and spare none of them that they can get. If an eclipse of the Sunne or Moone happen, they howle and make piteous lamentation; perswading themselves, that their King, or some great man amongst them will die. Experience thereof was the sixt of August 1599. when the Moone was eclipsed about eight of the clocke at night, they euery way by crying out, by strange gestures, praying and beating their Basons and Drummes, expressed a lamentable passion of grieffe, for the feare aforesaid. And the eclipse being past, when they see that neyther the King, nor any other is dead, they obserue the next day solemnely festiuall with publike procession of olde and young, of all sorts. They esteemed it a miracle when the Hollanders tolde them that there were in their Countrey which could prognosticate of eclipses long before. *Columbus* vsed the like simplicitie of the Iamaicans to his persuasion: for when they forsook him, he threatned vnto them the anger of God, whereof they should see an euident token in the darkening of the Moone within two dayes, which according to the naturall reuolution of the heauens (knowne to *Columbus*) comming to passe, the Ilanders with dread and feare shewed all readinesse to his seruice. The conceits of the Moones eclipse haue bene diuers, some Indians thinking that she was whipped by the Sunne till the blood followed: the Greekes attributing the same to Thessalian charmes, for remedie whereof, they vsed to beate on instruments of brasse, and lighted Torches, and cast fires vp towards heauen. And the Athenians persecuted Naturall Philosophers, and Meteorogians, as aduersaries to Diuinitie, as appeared in *Diagoras*, *Protagoras*, and *Socrates*, till *Plato* brought them to another minde. *Plutar. Nescius.*

The Water about Ternate is so cleare, that they fish by the eye, and can see the Anchors in the bottome of the Water, at sixteene or seuteene fathom depth, as if it were but a foote: and espie euery Fish which passeth, to no small aduantage of their Fishing.

When

r Galuano.

f Tac. Neccius.

r Lud. Fernand  
La. Masomius.  
u Got. Arithm  
pag. 403.

x Holland Nds  
uig. 1598 & 99.  
per Bilibald.  
Stobaeum.

y Gaf. Esh. l. 14  
cap. 5.

z Plutar. P.  
Amil. Seneca  
Hippol. & Med.  
Tibul. l. 1. Eleg. 8  
Manil. l. 1. A.  
from Inuener.  
Martial. &c.

When the King goeth to the Mesquit, a boy goeth before, which beareth his sword on his shoulder, and in the other hand a Kidde : after him follow the Kings souldiers. After them another with a Censer. Next to whom cometh the King with a Tirefol over his head, to keepe off the Sunne. When they are come to the doores, there are vessels of water to wash their handes and feet, before they enter; and then the floore is covered with white cloth, whereon they prostrate themselves, with their faces to the earth, softly mumbling their *Mumpsimus*-devotions. In the middest is a Pulpit, spread with white cloth. In stead of a Bell they have a great Drumme hanged vp, which they beat with clubs. They have in euery Temple also one Bell, but without a clapper. All come at that Peale, or Sound, with their weapons armed.

a Tac. Necoij  
Nauig. in oclaua  
part. Ind. Orient.  
de Bry.

The Moluccians are better proportioned then other Indians, haue more beard (which the elder men nourish and weare long for their greater authoritie) browne of colour, and meane of stature. For valour they haue not their like in all India, especially those of Ternate, chusing rather to die then flee, and esteeming it a great credit to fight against greater multitudes. Their shields are of wood, two spans broad, and foure foot long. They are exceedingly addicted to sloath and ease, none working in any handicraft; their houses are of timber and reedes, without one nail in them, which their slaues build, and doe also their other labors. They haue no money, and the silver which they haue is employed to vessels of plate. Their riches are their Cloues, wherewith they prouide them of other necessaries. They neuer see their wiues till they are married; nor the wiues them. *Makian* and *Mohr* are now subiect to the King of Ternate: *Tidore* and *Batian* haue their peculiar Kings. This people haue the power to elect their King, so that they choose one of the royall and ancient family. The King of Ternate calleth himselfe King of Gilolo, whereof he hath but a part, and that by conquest. The birds of Paradise (saith this Author) haue two feet as well as other birds; but as soone as they are taken, they are cut off with a great part of their body, whereof a little is left with the head and necke, which being hardned and dried in the Sunne, seeme to be so bred. The Moores<sup>b</sup> made the Ilanders beleue that they came out of Paradise, and therefore call them *Manucodiath*, or holy birds, and haue them in religious account. They are very beautifull, with varietie of feathers and colours.

b Pigafetta.

c Nauig. Holland. 1598. per  
B. Strobacum. De  
Bry, part. 5. Ind.  
Or. hath the  
pictures of  
these Gallies,  
&c.

Amboyna bringeth forth Oranges, Citrons, Limons, Cloues, Coquos, Bonans, Sugar-canes, and other fruites, being a very fertile Iland. The Inhabitants are simple, liue sparingly, and are attired like other the Moluccans. They spend much Rice, whereof they make loaues like Sugar-loaues. They haue Gallies<sup>c</sup> after their maner, formed like Dragons, which they row very swiftly: they call them *Karkellen*. The Admirall came to the Hollanders with three of these, full of armed men, which rowed round about them, expressing manifold signes of ioy with Songs and Drums; the slaues singing as they rowed. They had three pieces of Ordinance in euery Galley, which they discharged, answered in that kinde by the Hollanders. But two of the Holland-ships not finding sufficient store of commodities for them all, went to Banta, passing by Pod Setto, an Iland not inhabited, bearing Northwest from Banta five Dutch miles. They say it is inhabited of Diuels, and whosoever must passe by, maketh all possible hast to be gone, much affrighted eyther by selfe-fancies, or diuellish impostures.

Banta is foure and twentie Dutch miles from Amboyna, and diuided into three parts, which comprehend five miles. The chiefe Citie is Nera. In this Iland are more store of Nutmegs then elsewhere in the Moluccas: for which cause they resort hither from Iaua, China, and Malacca. They professe Mahumetisme so deuoutly, that they neuer goe to their Watches before they haue prayed in the Mesquit, whereinto they enter, being first washed (after the Mahumetane manner) but pray so loude, that they may be heard a great distance: their wordes of prayer are *Stofferolla*, *Stofferolla*; *Afcebhad an la*, *Afcebhad an la*; *Tilla*, *Afcebhad an la*; *Till lolla*, *ll lolla*, *Mahumed die Rosulla*. At the pronouncing of which last wordes, they stroke their handes ouer their face; in which gesture they thinke is much holinesse. Other prayers they mutter ouer very softly, with little mouing their lips. They stand vpon Mats, and lift vp their eyes twice or thrice to heaven: after which they kneele downe, bowing their head twice or thrice to the earth. Thus they doe often euery day, both at home and in the streets. They



They haue their publike meetings and Bankets in their Temples very often, euery one bringing his part of the cheere: which sometimes they doe in the Woods a hundred in a companie. At these times they consult of publike affaires.

They haue Ciuill Warres, Nera and Lontoor holding together against three other Townes. Two little Ilands, Polleruijn and Poelvuay take part with Nera, and when occasion requireth, come thither with their Boates to consultation, where they are entertained in publike Feasts: the manner whereof is, that they sit downe in order, in stead of a Table euery one hath a peece of a leafe of the Bonanas Tree: then is set before each a peece of Sagu bread, after that, a dish made of the leafe of another Tree, with a little sodden Rice and Flesh-pottage, which they hurle by handfuls into their mouths, deuouring rather then eating the same. In the meane while the Gentlemen arise with their weapons, and exercise themselues in Martiall Games, with Daunces. The quarrell betwixt these Islanders grew about the cutting of certaine Trees, from whence it is come to cut and kil one another with cruel butcheries. They exercise Sea-fights in their Caracox, or Galeots, with great dexterity, with great shouts and cries, the Gentlemen dancing on the Hatches very actiuelly. They are very bloody and barbarous, yet burie the heads of their enemies with sweet Odours. If any of their friends die, the women made a shrill and loud cry to call him againe; which not effected, they provide a great Feast, whereunto all the kindred and friends are inuited. They burie them almost after our fashion, in a white sheete, the corpes being caried on mens shoulders, the men first, and women after, following. A Censer is there left fuming all the day and night; and in the night they keepe a light burning in a little House, which they haue set ouer the Graue. In the morning and euening all of all sortes come and say their Prayers a long while together at the Graue; and being asked wherefore? they said, That the dead should not arise againe. They haue a play with the ball, exercised by many of them, not as amongst vs with the hand, but with their feet, tossing the same vp into the Ayre, and taking it one of another with admirable sleight.

Before we leaue these Moluccas and their dependant Ilands, we may conclude with a Tragedie, wherein blinde Superstition, and beastly crueltie, were principall Actors. When *Menesius* was Gouvernour of the Portugall Fort in Ternate, hee kept a Sow, which some of the deuouer Mahumetans killed. He getting the chiefe Priest (accessorie to the fact) into the Castle, at his deliuerie made his face bee greased with Bacon by the Taylor, which caused the people to offer abuse to some Portugals. *Menesius* in reuenge cut off the handes of two of them, the third had his handes bound behind him, and was bayred with two Dogges on the Sea-shore: which his implacable enemies transported him into like dogged humour (though hee were not with *Hecuba* transformed into the shape) insomuch, that fastening with his teeth on one of their eares, he held fast, till his strength failing, he sunke into the Sea with the Dogge, and was drowned.

In Selebes they eat mans flesh. The King of the Moluccas was wont to send condemned persons to Celebes, to be deuoured. *Nicolaus Nunnis* writeth that *Selebes* is very large and containeth many and great Ilands: the soile is exceeding fertile; the inhabitants comely and tall, rather rudie then blacke. They haue manie Kings; which is cause of many contentions. Three of them were conuerted. *Peter Mascarenia* in a letter dated a thousand five hundred sixtie nine, speaketh of a King of Sion in *Selebes*, which was baptized, and his subiects therefore rebelled against him, one Towne only excepte: and that hee and the King of Sanguim did take vp a Crosse on their owne shoulders which the chiefe men had before heuen of a faire peece of wood, and helped to erect the same, and then with the multitude kneeling downe worshipped it.

Southward of Celebes is situated a little Iland, where Sir *Francis Drake* graued his Shippe. This Iland is thoroughly growne with Woods, in which euery night certaine fire Flies made such a light as if euery twigge or tree had beene a burning Candle. Here they found Battes as bigge as Hennes, and plentie of Cray-fishes so great, that one would suffice foure men to their dinner they digged themselves holes in the Earth like Conies.

a *Art. Hist. Ind. Orient. Cap. 46.*

b *Od. Barbosa.*  
c *Hak. tom. 3.*

From hence they sayled to Iaua; of which name *M. Paulus* and *Nic. di Conti* reckon two great Ilands, ascribing to the one two thousand, and to the other three thousand myles in circuit. The lesse is neere to the firme Land of the South Continent, where Beach, and some other Prouinces, are named by *Paulus* and *Vertomannus*, of Heathenish Superstitions. The lesse Iaua had in the dayes of *M. Paulus* eight Kingdomes in six of which himselfe had beene, which he nameth; Felech, wherein the ruall inhabitants were Idolaters, the Citizens Moores: the Idol-worshippers eate any flesh whatsoeuer, of man, or beast, and obserue all day what they first see in the morning. *M. Paulus* 1. Basma 2 the second, acknowledged the great *Chams* Soueraigntie, but payed him no tribute. Here were certaine Vnicornes, headed like Swine, footed like an Elephant, with one horne on their forehead (with which they doe not hurt any, but to their end vse certaine prickles that grow on their tongues:) They delight also in the Myre like Swine. Here are little Apes, much resembling men in their countenance, which they vsed to preserue with certaine Spices, hauing slayed off their skinnies, and left the haire growing in those parts, where Nature causeth men to bee hairie, and sell them to Merchants, to be carried ouer the World as the bodies of little men; happily the onely true Pygmies the World yeeldeth. In Samara, the third of those Kingdomes, none of the North-stars can be seene. They are Man-eaters, and Idolaters; but not so brutish as in Dragorian, the next Kingdome: where, if a man bee sicke, his kinsmen consult with their Sorcerers, who enquire of the Deuill, Whether he shall escape, or no? And if the answer be Negative, they send for certaine men, specially designed to that villanous Mysterie, which strangle him; and then they dresse and eate him amongst the kindred, euen to the very marrow in his bones. For (say they) if any flesh should remaine, it would putrifie, and wormes would breed thereof, which after (for want of sustenance) would perish, whereby the soule of the dead partie would be much tormented. The bones they bury safely, that no beast should touch them: such dread haue they of death and crueltie, in a more then beastly crueltie, and such a care to obserue humanitie and pietie in a most impious inhumanitie. Lambri, the next Kingdome, hath in it some men with tayles, like dogges, a spanne long. The last is Fanfur, where they line of bread made of pith of trees, the wood whereof is heauie, and sinketh to the botome, if it be put in water, like yron, and therefore they make Launces thereof, able to pierce Armour: for it is three-fingers thicke betwixt the hollow and the barke.

To let passe Pentan, Sonda, and other Idolatrous Ilands, and come to Iaua Maior: This Countrie is very rich, but in times past of most abhominable custome. *Nic. Conti* sayth, That they feede on Cats, Rats, and other vermine, and were most vile murderers, not sticking to make tryall of the good cutting or thrust of their blades on the next bodie they met with, and that without punishment, yea (if the blow or thrust were deliuered with fine force) with much commendation. *Vertomannus* 3 affirmeth of them, that some obserue Idols, some the Sunne or Moone, others an Oxe, and manie the first thing they meet in the morning, and some worship the Deuill. When men were old, and not able longer to worke, their children or parents carried them into the market, and sold them to others, which did eate them. And the like they vsed with the younger sort in any desperate sicknesse, preuenting Nature with a violent death, and esteeming their bellies fitter sepulchres then the earth, accounting others fooler which suffered the wormes to deuoure so pleasant foode. For feare of these man-eaters they stayed not long there. It seemeth that they haue much left their brutish customes, since wone to more ciuilitie by trading of the Moores and Christians, especially such as are of the Arabian Law: although, as our owne Countrey men report, which haue there liued, a mans life is valued to the murderer at a small summe of mony. They are a proud Nation: 4 If a man should come in where they are set on the ground after their manner, & should sit on a Chest or high thing, it were as much as his life were worth.

When they are sicke, 5 they vow vnto God, vpon their recouerie, a more honourable death, which they performe after their recouerie, by the murderous hand of some other vpon them. They are 6 great Inchanters, and obserue houres, and fitting minutes and moments of time, for composing their Blades and Armour, of which they are conceited, that, being tempered with their Charmes and Superstitions, with the lest drawing

*N. di Conti,*

*b Ver. Lib. 8.*

*c Scot.*

*d Gio. Bot. Ben.*

*e O. d. Barbosa.*

drawing blood of another, they will kill him; themselves, in their enchanted Armour, safe from others blowes. They abide in expectation of these martiall minutes, for their coniuured Armours, sometimes eight or renne yeares, before they can finish them. The Iauans say, That their Auncestors came from China, which Countrey they forsooke, because of the tyrannie wherewith they were oppressed, and in great multitudes peopled this Island. They wear their haire and their nailes long. They are dutifull to their superiours. The great men stirre not forth, without a great troupe of followers. They are seldome idle, much busied about their Scabberds and Weapons, which they use to poyson. They are not without their Weapons night or day, which they will not suffer another man to touch. They are so eager of reuenge, that they will presse on their aduersaries weapon, drawing it through their owne bodie, to kill him that hath wounded them. They haue Mahumetane Temples, where they doe their deuotions with great silence. They acknowledge Iesus, Mahomet, Dauid, and Moses, foure Prophets. They obserue their houres, and two Fast, or Lents. The great mens wiues neuer goe out of the doores to be seene. Their Cities are Ballambua, and Panarican (a hill from whence is a burning Hill, which first brake forth 1586. and oppressed infinite numbers of men, and cast great stones into the Citie, for three dayes space making one continued night of darkness) Passarua, the King wherof married the King of Ballambua's daughter, and the second night after he had lyen with her, slew her and her attendants, because she would not turne Mahumetane. Ioartam, Surrahaia, Tuban, Matara, are also royall Cities, as are Daunia, Taggal, Charabaon, and many others. But Bantam is of most trafficke, frequented by Portugalls, Dutch, and English, in which euerie day are three seuerall Markets. Here Marchants, when they come may buy a Woman for their fleshly and Worldly businesse (you may adde the Deuill too, make vp the number) which at their departure they sell againe. Publike affaires are treated and handled by night, at which time the Counsellors of State meete, and ascend some tree, at the roote of the house, viewing the Heauens till the Moone arise, and then goe into the Sepat-house.

Not farre from Bantam liue certaine of the Passarans, which being there oppressed by their King, came hither, and heere obtained a piece of ground, to builde them a Citie which is called Sura. They haue a King or Governour, and liue quietly, following Husbandrie: they eate nothing that hath life (a common Superstition of the Iouians) weare white Clothes of Paper, made of the leaues of Trees, and neuer marrie (therein resembling the Iewish Esses) yet neuer want succeeding generation: Many of the Iouians daily consecrating themselves vnto their Societie. The Chinois in Iaua doe sometimes bring vp Crocodiles, and eat them.

The King of Tuban is the richest King, and mightiest in all Iaua. They haue many Houses, and make great account of them, decking them with gallant furniture of Gold, Silver, and the counterfeits of Dragons and Deuils, on their Saddles: they ride and manage their Horses with great skill.

Madura is North from Iaua, a fertile Island of Rice, the soyle whereof is so moist and waterish, that their Buffalls and men goe almost knee-deepe, when they sow it. Amboyna is the chiefe Citie. They are theuifish, and giuen to spoyle, and captiued many of the Hollanders, which went thither on shore, to buy commodities; which they were forced to redeeme at a deere rate. In these parts, are Battes as bigge as Hennes, which the people roft and eat.

The Island Baly is East from Iaua, verie populous, containing (as is thought) fixe hundred thousand inhabitants; they are Ethnikes, and worshipping that which they first meet in the morning. Here and in Pulo Rossa the women are burnt with their dead husbands: one man is said to haue had fiftie of his wiues (for they marrie as many as they please) burned with him, while the Hollanders were there. The Island hath many Bulls, Buffals, Goats, Swine, Horse, with many kindes of Fowles, Fruits, and Mettalls: The goods are carried by slauers on seats borne on their shoulders, or else in Chariot drawen with Buffals.

In the Voyage of M. Thomas Candish is mentioned made of a Iauan King, called King of Amboyna, very aged, which had a hundred wiues, and his Sonne had fiftie

a Bar. dec. 2. l. 9. cap. 4. of the Hollanders nauigations in these parts, see *Flacius, Artibus, the Dutch Historie, of Graue Blaurice.*

b Io. Iac. Pontan. Hist. Amstelodam. Nau. Batav. 1594. ap. De Bry part. 3. c. 33.

c Bilib. Stobaeus.

d Cor. Houtman. Cor. Gerardi.

e Tho. Candish. Hak tom. 3. pag. 822. Houtman saith he was aliue 1596. supposed 160. yeeres old.



Their custom is, that when the King dieth, they burn the bodie, and preserve the ashes. Five dayes after, the wiues of the dead King goe to a place appointed, and there (there which was decreed in his fauour, throweth a ball from her; and where that ball resteth, thither they goe all, and turning their faces Eastward, stabbe themselues with a *Crisse* or *Dagger* to the heart. They are very resolute people, and dread no attempt which the King shall enioyne them, be it neuer so dangerous. All the race of this King *Balamboam* was raised and vitally destroyed by the *Passarum*, after a long siege: which warre was begun in the blood of the King of *Balamboam*'s daughter, whom hee slew, as is before said, and added this *Drunkennesse unto his thirst*.

k *Naug, Oliver*  
Hout.

*Ioartam*, or *Ioartam*<sup>2</sup>, containeth about a thousand households. The Inhabitants are *Ethnikes*, and haue their Temples in Woods, to which they resort to say and doe their *Holies* at noone, before their deform'd *Diuell*-formed *Pagodas*. In this Citie dwelleth the chiefe Pope, or High-Priest, of that Superstition, whose authority is great in all those parts. He was a hundred and twentie yeares olde, and had many wiues which nourished him with their milke, being not able to take other sustenance: a deadly enemy to the Christians, whom the King did yet with some priuiledges fauour. *Edmond Scott* writeth that they vse in *Bantam* martiall lawe: adulterie is death. The free *Iauan* must to euery wife keepe ten women-slaves, which are their Concubines also: some keepe fortie. But they may haue but three wiues. They are proude and (by this multitude of slaves) poore: cruell and cowardly. Their *Crisse* or *Daggers* are two foote long waued Indenture fashion, and poysoned, that few escape. The vulgar sort haue litte Religion, but many pray to the *Diuell* (whom for that end they haue painted in their houses, and set Waxe Candles & sing before them) for feare of hurt, which they doe not to God because of his goodnesse. The most of their worke is to cut sticks for their *Crisse* handles. They are couisers, theues, idle, gluttons; take *Becke*, *Opium*, *Tobacco*. They haue diuers sects, yet most are in manner *Atheists*. Many *Chinois* dwell there; some thinke, that if they be good, they shall be borne againe after death to great riches, and that wicked men shall be turned into *Toads* or other vgly beasts. Every New Moone they burne sacrifices, and sing ouer them certaine papers, in the meane while tinging a bell, which at the end of euery prayer they ring out: which is also their Passing-bell ceremonie, when any are readie to die. They furnish their Altars with Goats, *Hennes*, *Duckes*, sometimes raw, and sometimes ready dressed, all which they eate: onely certaine papers painted and cut out in curious workes, they burne. Many of them haue some skill in *Astronomie*. They keepe no Sabbath, but what day they begin any great worke they after keepe holy. They haue *Soothsayers* which sometimes runne vp and downe the streets like madde men, with swords in their hands, tearing their haire, and throwing themselues against the ground. *Chinois* cut not their haire, for then they may not returne to China. They buy slaves, and children of them, which they carrie with them to China, but sell the mother. The *Moore*s, if they be great men, haue *Moschees* in their owne houses: they haue one great one in the Citie. Forreiners (whereof are many from many places) inhabit the Suburbes. They buy by night distilled wines of the *Chinois*, and drinke it secretly, being forbidden it by their *Mahumetan* law. It was about the yeare 1560, that this people became of that sect. The men and women passe their time day and night in much sloth, dalliance, and chewing *Betele*, *Epicuride* *guge* *porci*.

1 *Houtman*.

#### AN APPENDIX OR ADDITION TO THE SIXTH CHAPTER, of such things as since the printing thereof

came to my handes, touching the *Moor*

*GOLO* or *MOGOR*, &c.

AS I was pressed for this *Hand-voyage*, & ready to set saile for *Samarra*, I know what contrary winds and currents haue driuen me on shore in the *Gulfe of Bengala*, on the continent subiect to the Great *Mogor* (of whom you haue heard) there to take a reuiue of his *Greannesse* with the eyes of later (almost too late) intelligence.

So it is, that Mr. *William Hawkins* being Captaine in the ship called the *Hector*, after a long and tedious voyage (from March 1607. to the foure and twentieth of August 1608.) arrived at Surat, subiect to the *Mogor*, or *Mogoll* (so he calleth him) and after much kindnesse offered, and indignities suffered, by reason and treason of the Portugalls (who had by bribes and flanders wrought the Vice-roy or Deputy, called *Maorib Chan* against him) passed thence to Agra, to the Court, as Embassadour, with a Letter from the King of England. *Pensero* a Iesuite, before in this booke mentioned (observe the *Conversations* & conuersations of that societie in those parts) like a worthy Factor for his Nation, had profered to *Maorib Chan* fortie thousand Rials of eight, to send him to *Daman*, that so he might become their prisoner, and the English negotiation might be hindered: and now, when the name of an Embassadour had protected him from such courses, plotted with him to overthrow his journey, both by detraction of necessarie forces to assist him in a way so full of out-lawes and rebels, and suborning his Trudge-man and Coach-man, to poyson or murder him by the way; which was not farre from effecting. The Portugalls had also dealt with the Lord of Cruly to be readie with two hundred Horse-men to assault him in the way: so that he was forced to hire a strong conuoy for the securitie of his person. Being come to Agra, he was brought with great State to the King, who kindly entertained him, and sware by God, & by his fathers soule, to perform the Kings Maiesties request, in the Letter contained, notwithstanding the deprauation thereof by the Iesuite, to whom the King had giuen free rode. He promised also to allow him three thousand and two hundred pound a year, or foure hundred Horse (for so they reckon all their fees, much like the Turkish Timariots) and caused him to take a wife of the countrey, the daughter of an Armenian Christian called *Maharika Sha*, sometimes a Commander in the warres of *Ekber Padsha*, father to this present *Mogor*, or *Mogoll*, whose name is *Selim*. This King is so fickle and inconstant, that what he had solemnly promised for an English Factory, was by the Portugalls meanes reuerfed, and againe promised, and againe suspended, and a third time both graunted and disannulled: so that the second of November 1611. Captaine *Hawkins* departed from Agra, and the last of December came to Cambaya, where he heard of English shipping, in which he passed first to the Redde Sea, after to Sumatra and Bantam, and died on the Irish shore in his returne homewards. Whiles he kept at Agra, his living assigned him by the King, was much empaired by the Officers, who appointed to him such places where Out-lawes and Rebels lived, so that he receiued about three hundred pound. His attendance whiles he was in fauour, was honorable and neere the King; so that the Mahumetans enuying a Christian such dignity became his prouide enemies, and assistants to the Portugalls; which was enuied by a Present the King sent him publikely, being a wilde Boare, killed in his hunting, progresse, and by him and his eaten. The insolencies of the Guzarats, if they may be suffered, and as much basenesse of their dejected cowardly courages being kept in awe (which is also the disposition of all the Indian Ethnikes, both white and black) the Portugalls pride and treacherie: the fittest places for our Indian traffique, whether we follow the colours of *Mars* or *Mercure*: and other his diligent obseruations. I omit. But so I cannot, the rarities of the *Mogolls* Court, customes, puissance, wealth and government (notwithstanding our former Discourse) hauing met with so rare a guide. This *Selim Padasha* rebelled against his father *Ekber*, yea, durst not abide the hazard of a battell, but yeilded: whereupon he was committed, and his sonne *Cosero* proclaimed beire appatant: which *Ekber* on his death-bedde repoked, and restored *Selim Cosero* continuing his claime, warred vpon his father, and after much losse on both sides, was taken, and still remaineth in prison, and (as is thought) deprived of his eyes, by his father *Selim* command: about nine yeares since for the greatnesse of his State: hee reporteth that his Empire is deuided into five great Kingdomes, the first named Pengab, the chiefe Citie whereof is Lahor: the second Bengal, and Sonargham the mother Citie: the third Malua, the chiefe seate Vagain: the fourth Deekan, in which Bramport is principall: and so is Amadaur in the fifth Kingdom, which is Cambaya. Hee hath sixe principall Castles for the keeping of his treasure, at Agla (which is in the heart of all his Kingdomes) Guallier, Ner-

m His booke or large iournall, written by himselfe, was communicated to me by the Right Worshipfull Sir T. Smith.

n *Padasha* is a Persian word, and signifies King.

o Dec. 31. 1611.

vir, Ratamboote, Hassier, Boughtaz. There are three Arch-Rebels, which with his forces he cannot call in, *Amberly Chapu* in Deekan; in *Guzerat* the sonne of *Amberly*, sometime their King, called *Bahador*; and *Raga Rahana* in Malua. Hee hath six sonnes, *Sultan Cassero*, *Sultan Peruis*, *Sultan Chorem*, *Sultan Sherier*, *Sultan Bath*, two young daughters, and three hundred wives, of which foure are principall: Neot hath the title of *Sultan* but his sonnes, *Imuirza* is also ascribed to his brother and children: *Chan* as a Duke. Their degrees and titles are according to their proportion of Harts allowed them: foure are of the same of twelve thousand; the King, his mother, eldest sonne, and one of the blood royall, called *Chan Azam*; of the same of nine thousand Horse are three; these are as Dukes; Marquesses of five thousand; of which are eightent; Earles of three thousand; Vicounts (so may wee paralell them with our titles of honour) two thousand; Barons of one thousand Horse: Knights four hundred; others fewer, to twentie: all which are called *Manildars*, men of living or Lordship, of which are three thousand. Of *Haddis*, which receive monthly pay, from the Horse to one, are five thousand. Officers of Court and Campe fixe and thirty thousand, as Gunners, Porters, Water-men, Cooks, Gardiners, keepers of Horses, Elephants, &c. whose wages are payed them monthly from ten to three Rupias. A *Rupia* is two shillings of our coine. His Capetaines or *Manildars* are to maintaine ye on their allowance, and haue in readinesse at a seven-nights warning three hundred thousand Horse.

p Sultan Peruis.

q I vnderstand this of all the lands in his Realmes (for all is his) and of all other incomes. r 150. millions of Duckets.

The Kings revenue of his Crown-land is fiftie Crowns of Rupias: every Crown one hundred Leckes, and every Lecke a hundred thousand thousand Rupias: all which in our money is fiftie millions of pounds: a summe incredible, and exceeding that which is sold of China. His daily expenses are fiftie thousand Rupias, for his owne person, as apparell, victuals, and other household expenses, with the feeding of sundrie sorts of beasts, and of some few Elephants: his expenses on his women by the day amount to thirtie thousand Rupias.

In his treasure of *Agra* are in golde, of *Serassins Eckerl* (which are tenne Rupias piece) threescore Leckes. Of another sort which are one thousand Rupias, each one thousand pieces: and ten thousand of another sort, halfe the value. Of *Toles* (which *Toles* is a *Rupia* of silver, and tenne of those *Toles* is the value of one of golde) thirtie thousand. Of another sort of tenne *Toles*, fixe and twentie thousand. Of another sort of five *Toles*, fiftie thousand.

In silver, of *Rupias Eckerl* thirtie Crowns. Of a kinde of coine worth a hundred *Toles* a piece, fiftie thousand. Of another halfe as much, one Lecke. Of thirtie *Toles* a piece, thirtie thousand pieces. Of twentie *Toles* a piece thirtie thousand pieces. Of ten *Toles* a piece, twentie thousand pieces. Of five *Toles* a piece, fixe and twentie thousand. Of *Sauoys* (each of which is a *Tole* and a quarter) two Leckes. Of *Japans* (whereof five make fixe *Toles*) one Lecke.

In Jewels of *Diamants* one *Batman* and a halfe: a *Batman* is five and fiftie pound weight English: these are rough, and of all sorts and sizes: but none lesse then two Carrets and a halfe. Of *Ballase Rubies* two thousand. Of *Pearles* twelve *Batmans*. Of *Rubies* of all sorts two *Batmans*. Of *Emeralds* of all sorts five *Batmans*. Of *Emeralds*, which stone comes from *Cataya*, one *Batman*. Of *Stones* of *Emen*, a kinde of red stone, five thousand. Of all other stones, as *Corall*, *Tepazes*, &c. the number is innumerable.

Of Jewels wrought in golde, two thousand and two hundred swords, the hilts and scabbards set with rich sorts: two thousand ponyards. Of saddle-drummes of golde set with stones, vied in *Hauking*, five hundred. Of rich broches for their heads, in which their feathers are set, two thousand. Of saddles of golde and silver, set with stones, one thousand. Of *Tuikes* five and twentie. This is a great launce covered with golde, and the fluke set with stones, and are carried when the King goeth to warre in stead of colours. Of *Kittabols* of *Stare* to shadow him, twentie. None else in his Empire may haue any of any sort carried for his shadow. Of chaires of *Stare* five, and of other sorts which are of silver and golde, one hundred. Of rich glasses two hundred. Of Vases for Wine set with Jewels one hundred. Of drinking cuppes five hundred.



of which are fifty very rich, as of one stone, &c. Of chaines of Pearle and other chaines, strings with jewels, &c. are infinite, which the keeper onely knowes. Of all sorts of Plate wrought, as dishes, cups, basons, &c. Two thousand Batmans, Of gold wrought, a thousand Batmans.

Of Beasts: twelve thousand Horses: as many Elephants, five thousand with teeth, and female and young. Camels, twentie thousand: of Oxen for service ten thousand. Of Moxles, a thousand. Of Deere for game, three thousand, Ounces for game, five hundred. Hunting-Dogges, four hundred. Lions tame, an hundred. Boffles, five hundred. Hawks, four thousand, Pigeons for sport, ten thousand, Singing-Birds, five thousand. He hath also Armours to arge five and twentie thousand men in armour wearing.

All this concerning his Treasure, expence, and monthly pay, is in his Court or Castle of Agra: and every one of the Castles, about named, hath a severall treasure: and hath Labor also, which was not mentioned. And if any censure this Story for want of truth, and not for want of judgement, in relating such thinge so fully: for it, I must leave it to the Authors credite, for my selfe, I was induc'd by the raritie of the subject (because in this distance to be knowne, nor by Travellers, except such as this Author, whose Embeſſage, and exceeding grace with the King, for the greatest part of his residence, might further his intelligence herein) besides the rareness of the Copies, whereof I know but one, and that written by himselfe. Time may make further triall. Nor say any measure those parts of the Indies for wealth in these kindes, with our European, or any other: and that which so many Kings and States had in many ages since together, by the event of warre became *Eckara*, the father of this *Selim*: of which you have heard of the incredible wealth of the King of Cambia alone. Besides, if you observe his customes, it makes it so much more creditt. For when any Nobleman dies, all devoweth to him: and well it is with the wife and children, if he hath much Land, and what he pleaseth, on them, and the fathers Title on the eldest sonne. One died in my time (saith our Author) named *Raga Gupin*, on whose goods the King seized, which besides jewels and other treasure, amounted to threescore thousand in gold, every mine is five and fiftie pound weight. None likewise may come before the King with any kind of civill, handed, and on certain Festival dayes they bring him rich presents, as before is said. India besides Mines, must needs be full of money, for all Nations bring it, and exchange commodities for it: so that once in thence yeares it cometh to the King. All Lands in his Monarchie are his, given and taken at his pleasure. His boats are many by reason of his revenue.

Of all sort of his wealth (except Coine) is brought daily a certaine quantitie before him, for which purpose he bestirre, and all things of value are divided into three kindes, and as before said, so that the same things come but once in the yeare to his view. He hath three hundred Elephants royall for himselfe to ride on, which are brought with pompe, richly couched, twentie or thirtie men going before with him, and his female with her youngling, or youngling following, besides four or five other young ones attending as Pages. These are disposed amongst the great ones to successe the King, allowing them for it, but scarcely sufficient, and they dare not make bold of them in any plight. One of them is seen every day in butter, graine, fish, sugarcornes, &c. they are very tame. I saw one take up the Kings owne footstole by his appointment, being a child of twenty yeares. There are thought to be in this Empire twelve thousand Elephants, of his, and his Nobles, of which, twentie thousand are reserved for warre.

When the King rides in progress, his Tents are in campe as large as London, and hundred thousand people usually following his Campe. This King is esteemed the greatest Emperour in the East. He hath many Dromedaries, whose swiftnesse and hardnes much in his sudden Expeditions of warre. Those valiant Capitaines which *Eckara* and *Selim* have by tyrannie beene diminished. Five times a weeke hee commands his Elephants to fight before him, which often in their coming in, or going out, kill many: and if any be but wounded, and might escape, yet he commands him to be cast into the River, saying he will curse him as long as he lives, and therefore

\* See Chap. 7.

Spoken by  
all which he  
said in which  
was made  
and no line  
not in the  
and more

*Selim* tyrannic.

best to dispatch him: He delights to see men executed, and torne with Elephanes. Of these tyrannies he reckons many particulars which he saw: and some for no fault, but for his lust set to fight with the Lion, and one valiant man to buffet with a very fierce Lion, without any weapon offensive or defensive. If any of his subiects hath any precious stone of value, and make not him the offer of it, it is death to him: he must have the refusall of all, and yet gives not the worth by a third part. That Jewell he weareth this day, is not worne againe till that day twelue month: all his Jewells being proportioned to such a course. All his feuetitie and tyrannie cannot cleare (perhaps this ensereth them) his Countrey of Out-lawes. There is one betweene Agra and Amudnary, which commands as much Land as a good Kingdome, he is strong twentie thousand Horse, and fiftie thousand foot, and keepes on the Mountaines. Men can scarcely dwell for Outlawes. The often shifting of men from their lands, makes them exact more cruelly in the time they hold them, grinding the face of their poore tenants in rusefull manner. If they continue but six yeares they raise a great state; sometimes they hold not halfe a yeare: If any be employed in warres or businesses in another place, he must forgoe his land heere, and be assigned it there. The Kings allowance otherwise is exceeding, as for euery horse twentie Ropias a moneth for the warres; and for so many more which he hath of *Farms*; he is allowed two Ropias a moneth for the maintenance of his table.

*Selims Religion and Customs.*

Concerning the Kings Religion and behauiour, it is thus. In the morning about breake of day, he is at his Beads, his face to the Westwards; in a priuete faire room, ypon a faire Iet-stone, hauing onely a Persian Lambe-skinne vnder him. He hath eight chaines of Beads, euery of which containeth foure hundred: they are of Pearle, Diamonds, Rubies, Emeralds, Lignum aloes, Eshen and Corall. At the vpper end of this Iet-stone, are placed the Images of Christ and our Ladie; grauen in stone. He turneth ouer his Beads; and saith so many words, to wit, three thousand and two hundred; and then presenteth himselfe to the people to rectiue their Salutes or good morrow, for which purpose multitudes resort thither euery morning. This done, he sleepeth two houres more, then dineth and passeth his time with his women: at noone he sheweth himselfe againe to the people, sitting till three a clocke to view his pastimes, by men and beasts, euery day sundry kinde. At three all the Nobles in Agra, whom sickness detaineth not, resort to the Court: and the King comes forth in open audience, sitting in his Seat-royall, euery man standing in his degree before him, the chiefe within a red raike (which was allowed to our Author, hauing but fise before him) the rest without. This red raike is three steppes higher then the place where the rest stand. Men are placed by Officers: there are others to keepe men in order. In the middest, right before the King, standeth an Officer with his master Hangman, accompanied with some others of the same profession, with hatchets on their sholders, and others with whips. Heere the King heareth causes some houres: euery day; and then departs to his house of prayer, which ended, foure or fise sorts of well dressed meats are brought him, whereof he eateth what he likes, to stay his stomack, drinking once of his strong drink. After this hee comes forth into a priuate room, where none may come; but such as himselfe nominates. Two yeares together our author was one of the Attendants: in this place he drinkes other fise cuppes, which is the portion that the Physicians allow him, after which he eateth Opium, and then layes him downe to sleepe; euery man departing home. When he hath slept two houres they awake him, and bring his supper to him, thrusting it in his mouth, not being able to feed himselfe. This is about one of the clocke at night; and so he sleepeth the rest of the night. In this cup-space he doth many idle things: but nothing without writing, be he drunken or sober. For he hath writers by course, which write all, not omitting his going to the stoble, or how oft he lieth with his women, & with whom: to the end, that when he dieth, these writings may be brought forth, and thence what is thought fit may be inserted in their Chronicles.

When any poore men come to demand iustice of the King, they goe to a certaine rope fastened to two pillars, heere where the King sits: this rope is full of bells, plaid with gold, and with shaking the rope, the King hearing the sound, sendeth to know the cause, and doth iustice accordingly.

\* The Kings of India sit daily in iustice themselves, and on the Tuesdaies doe execution.

While

While our Author was with him, he made his brothers children Christians, not for sale, (as the Iesuits thought) but in policie, (to disappoint a Prophecie of certaine learned Gentiles, which fore-told their succession in the Kingdome) to make them odious to the Moores. God take *the wise in his craftinesse*, and conuert this peruerie policie to their true Conuersion.

One of his sonnes, *Sultan Sbariar*, of seven yeares, could not by diuers cruelties purposely inflicted on him by his father, be forced to crie, pretending his Nurfes inductions to the contrarie.

He keeps many Feasts in the yeare, but some principall: one called *Nourous*, or *New-yeares-day*. Then hath hee a rich Tent pitched, curiously and cosily wrought, two acres of ground in compasse, so richly spred with silke and gold Carpets, and pretiously hanged, as is more admirable then credible. There are roomes also for his Queenes to see vnscene, round about, so that in all it may be five acres. Every Nobleman makes his roome, each struiuing to excell other in cost. The King will come, to which of them he affects, and is sumptuously feasted and presented: But because hee will not receiue any thing as a present, he allowes as much as the Treasurer values it, which is halfe the worth: Thus all prouide and present. At this Feast commonly every mans state is augmented; it beginneth at the beginning of the Moone in *March*. Some foure moneths after is the Feast of his Birth-day, which every one struieth to honour with his richest apparell and jewells: after many Pallace-pastimes, hee goeth with the greatest pompe to his mothers, to whom euery Noble-man presents a jewel. After banquet ended, he weigheth in a ballance of gold against himselfe in one scale, other things of diuers sorts to the worth of ten thousand pound, which is giuen to the poore: but his richer subiects present him that day ten times as much. On his Fathers Funerall-day is solemnized a Feast at his Sepulchre, where himselfe meaneth to be buried with all his posteritie: at which time much meate and money is giuen to the poore. Of this Sepulchre is elsewhere spoken: we may adde out of this Author, that it hath bene foureteene yeares in building, and is thought will not be finished in few yeares more; notwithstanding three thousand at least be daily at worke thereon; but one of our work-men will dispatch more then three of them. It is by his description three quarters of a mile about, made square, hath seven heights each narrower then other, till the top, where his herse is. At the vtmost gate before you come to the Sepulcher is a stately Pallace in building; the compasse of the walles ioyning to the gate, &c. may be at least three milles: it is foure miles from *Agra*.

The Kings custome is euery yeare to make a hunting progresse of two moneths: but when he comes forth of his Pallace, if he mounts on a horse, it is a signe of his going to the warre: if on an Elephant or Palamkin, it is but a hunting iourney. Let vs leave him on hunting, and bethinke vs of our forgotten Iland-discovered.

*Mogalls Sepulchre,*

## CHAP. XVIII.

### *Of Samatra, and Zeilan.*

**S**amatra is esteemed by some to be the greatest of the Easterne Ilands, stretching it selfe almost seven hundred miles in length, in breadth above two hundred. The Ayre is not very wholesome, by reason of the situation vnder the Line, and the multitude of Lakes and Rivers, whereout the Sunne drinketh more then he can well concoct, and therefore (as it were) belchereth out heere continually such crude and vndigested vapours. Their food is Miller, Rice, Sagu, and Fruits. Their riches are Pepper, Ginger, Cassia, Silke, Beniyoyn, Gold, Tinne, Iron, &c. The Kingdome of Campa yeeldeth Trees, whose pith or marrow is *Aloe*, which is prized in India at the like weight (some say) of Gold: the Barke is called *Aquila*. In the Sea-coast they are Moores in Religion, and so haue bene about these last two hundred yeares: y<sup>e</sup> within Land they are Pagans, and in many places, as in the Kingdoms of Andragiri and Aru, they are Man-eaters.

*a Gi. Bar. Best. Mass. lib. 4. G. Arthas Hist. India Orient. cap. 40.*



eatres. They were diuided, before the Portugalls entred India, into nine and twentie Kingdomes, whereof the chiefe was Pedir, after that Pacem, and now Acem. For *Abraham*, sometime a slave, since King of Acem, hath conquered almost all the North part of the Island; and with helpe from the Turke and the Arabians distressed sometimes the affaires of Malacca. This King <sup>b</sup> gaue in marriage with his daughter, to the King of Ior, a peece of Ordinance, such as for greatnes, length, and workmanship, can hardly be matched in all Christendome. Heere is a <sup>c</sup> Hill, called *Balatvannu*, which continually burneth; and a Fountaine (as is reported) which runneth pure Balsame. Some <sup>d</sup> thinke, that this was *Chersonesus Aurca* of the Antients,

*Galuanus* <sup>e</sup> writeth, That the *Bacai*, or Man-eaters in the Mountaines of Samatra, gild their teeth, and esteeme the flesh of blacke people sweeter then of the white. The flesh of their Kine, Buffes, and Hennes, is as blacke as Inke. They say, That there are certaine people there called *Dardui Dara*, which haue tayles like to Sheepe. Heere is said also to grow a Tree, the iuyce whereof is strong poyson, and if it touch the blood of a man, killeth him, but if a man drinke of it, it is a soueraigne Antidote. As for those tayled-people (a slander by *Beckets* Legend <sup>f</sup> reported of some *Kentishmen*, injurious to that angrie Saint, and after applied to our whole Nation; many indeed esteeming the English to be tayled) *Galvano* affirmeth, That the King of Tidore told him, that in the Islands of Batto-China there were some which had tayles, hauing also a thing like vnto a dugg betweene their coddies, out of the which there came Milke.

*Nicoli Di Conti* <sup>g</sup> saith, in his time the Samatrans were all Gentiles; and the Man-eaters amongst them vsed the skulls of their eaten enemies in stead of money, exchanging the same for their necessities; and he was accounted the richest man, which had most of those skulls in his house. In *Vertoimannus* time they had money in Pedir, marked on the one side with a Diuell, on the other with a Chariot, drawne with Elephants. Their <sup>h</sup> Religion (he saith) is the same with those of Tarnassari, burning their wives in like manner. The inhabitants are cunning Artificers, Merchants, and Saylers: their Ships haue at each end a Prow, which with maruailous agilitie they can dispose forwards, or backwards, making vse of the same, according to the diuersitie of Winde and Channell, which there are very changeable.

In Acen <sup>i</sup> are Mesquits of Timber and Reede, with Vessells of water at the entrie for them to wash, according to the Arabian custome. The King comes little abroad, nor may any go to him, except he be sent for by an Officer with a gilded staffe or dagger. To his Pallace they passe thorow seven gates one after another, garded with women expert at their weapon, and vsing both Peecces and Swords. He hath none other guard for his person: In saluting the King, they lay their hands fouled on their head, which in other salutations they lay on the forehead.

Sultan *Aladin* the King, was (as *Cornelius Houtman* reporteth) first a Fisher-man, and growing famous for his exploits by Sea, was preferred to the marriage of the Kings kins-woman, and the Office of Admirall. Afterwards he became Protector of the yong King (the former being dead) but proued his murderer, and sent a thousand of the chiefe men to follow him into the other world, ennobling base fellowes of his conspiracie, and vsurped the State to himselfe. Hee was supposed an hundred years old; so old, that his eldest sonne (whom he kept at home with him, hauing made his yonger King of Pedir) imprisoned him, alleging that he was too old for Government, and warrud on his brother. Our English first <sup>m</sup> had Trade heere in the last times of Queene ELIZABETH, whose name was then famous in those parts for her exploit against the Spaniards. The Queenes Letters directed to this King were receiued with great State. First he entertained the Messenger with a Banket, gaue him a Robe, and a peece of Gallie wrought with gold, and offered pledges for the Generalls safety for whom he sent six Elephants, with Drummes, Trompetts, Streatchers, and much people. The greatest Elephant being thirtene or foureene foot high, had a small Caste like a Coach, couered with Velvet, on his backe: in the middlest whereof was a great basin of gold with a rich covering of Silke, wherein the Letter was put. The Generall was mounted on another Elephant; but was staied at the Court-gate, till the King

<sup>b</sup> Lincol.

<sup>c</sup> P. Bertius  
Tab.

<sup>d</sup> Ortel:  
Maff. lib. 4.  
<sup>e</sup> Discoueries  
of the world.

<sup>f</sup> See Lamberts  
perambul.

<sup>g</sup> N. di Conti.

<sup>h</sup> L. Vert.

<sup>i</sup> Herman. de  
Brce.  
Artibus pag. 559.

<sup>k</sup> In 1593.

<sup>l</sup> 1604. Sir Ed.  
Michelson.  
<sup>m</sup> Sir James  
Lancaster.

picture

pleasure and licence was againe sent. The King made him a feast; the dishes were of gold, or Tambaycke (which is mixed of gold and brasse) their wine is of Rife, in which the King dranke to the Generall out of his Gallery (a fadom higher then where they sit) it is as strong as *Aquavisa*. After the feast the Kings Damosells made musicke and dances; which was a great fauour, for they are not commonly seene. The chiefe Prelate was appointed one of the Commissioners for Articles of League, which were concluded. They tooke a prize of nine hundred tunnes, and were like to be taken themselves by a strange spout (as they call it) which fell not farre from them (as in one whole droppe enough to haue suncke any shippe, and sometimes continueth a quarter of an houre together, as powred out of a vessell, the Sea boyling therewith). The King sent a Letter and a Present to the Queene: and at their departure asked if they had the Psalmes of *Dauid*, and caused them to sing one, which hee and his Nobles seconded with a Psalme (as he said) for their prosperitie.

The Court<sup>n</sup> hath three guards, betweene each of which is a great greene. The King may see all that come, himselfe vnseene. The walls of his house are hanged sometimes with cloth of Gold, Veluet, or Damaske. Hee sits crosse-legged, with foure Cushions, two before and two behinde, very rich. Fortie women attend him with fannes, clothes, singing and other offices. He eateth and drinketh all day, or chewing Betele and Arecca, talking of Venerie and Cock-fighting. When they would doe reuerence (which we vse to performe by vncovering the head) they put off their hose and shooes, holding the palmes of the hands together, and lifting them about the head, with bending of the bodie, and saying, *Doulat*. They vse not to put malefactors to death, but cut off their hands and feet, and banish them to the Ile Polowey: and if they execute them, it is by Elephants tearing them, or thrusting a stake in their fundament. This King had an hundred Gallies, of which some will carrie foure hundred men: open without decke, their oares like shouels, foure foot long, rowed with one hand. A woman was Admirall, he not daring through selfe-guiltinesse to trust men.

They had many differing dignities and degrees for their Clergie; vsed to pray with Beads, had Schooles: they had one Prophet disguised in his apparell, whom they much honored. They burie their dead in the fields, with their head towards Mecca, laying a free stone at the head, and another at the feet, with signification what the deceased had beene. The Kings haue them, not of stone, but of gold: and this King had two made for him, each weighing a thousand pound, enriched with stones. They haue a tradition that Achen is Ophir. Once every yeare they obserue a solemn ceremonye of going to Church to see if *Mahomet* be come. Then are there fortie Elephants richly couered, and on them the Nobles, one spare for the Prophet, and another whereon the King rideth, with much pompe. When they haue looked into the Moskee and not seene their *Mahomet*, the King returnes on that spare Elephant. Pider, Manucabo and Aru are tributaries to Achen. In Nicobar they are base people, and till not the ground.

In Macazar (an Island not farre from the former) the most are Ethnickes, some also Moores, and some Christians. They vse the Malaican, or Malaian Tongue, which is generall through the Indies. Their Arrow-heads are of Fish-bones, enuened with incurable poyson. In Macazar the Priests conforme, or rather deforme themselves to the fashion of women, nourishing their haire on the head, and plucking it out of the face: they guild their teeth, and vse broken, wanton, and effeminate gestures. They are called *Bees*; they marrie one another. For them to lye with a woman, is capitall, and is punished with burning in Pitch. These Men-monsters, Women-Diuels, were great impediments to the Portugalls, in drawing them to Christianitie.

Zeilan (which some call Seylon, other Ceilan) is by *Barrim* auerred to be *Taprobana*: Sometimes (according to *Marcus Paulus* o his Reports) thought to haue comprehended three thousand six hundred miles in circuit; since much impaired by his o-mightie neighbour the Sea, which hath now left not about two hundred and fifty miles in length, and an hundred and fortie miles of breadth vnto it. ¶ The Indians call it *Tamrisim*, or the delicious Land, and some are of opinion, that this was Paradise. (So iust are the iudgements of the *Highest*, that, when as man wandered from him, caused

n Cor. Mont.  
musa.

lo. Baysi.

o M. Paul. l. 3.

p Barbo/a.

q *Vid. sup. l. 1.*  
cap. 4. & *Mof.*  
*Barcepha in Bib.*  
*pat. & Hopkins.*  
c. c.  
r *Lib. 1.*

f *Linschot.*  
An. *Corfali.*

t *Moff. lib. 3.*

u *Od. Barbosa.*

x *Vert. l. 3. c. 4.*

y *Odoricus.*

z *Her. de Bree.*

a *Georgius*  
*Spilbergius.*

caused him also to wander from himselfe, and from his habitation; yea, the place it selfe hath also wandered, in mens wandering conceits, ouer the World, yea, and out of our habitable World altogether, as before is shewed; men now seeking it as vainely as before they lost it). It is in fashion resembling an egge, by a shallow channell separated from the Cape Comori. The Heauens with their dewes, the Ayre with a pleasant holesomenesse and fragrant freshnesse, the Waters in their many Ri- uers and Fountaines, the Earth diuersified in aspiring Hills, lowly Vales, equall and indifferent Plaines, filled in her inward Chambers with Mettalls and Jewells, in her outward Court and vpper face stored with whole Woods of the best Cinnamon that the Sunne seeth, besides Fruits, Oranges, Leimons, &c. surmounting those of Spaine; Fowles and Beasts, both tame and wilde (among which is their Elephant, honou- red by a naturall acknowledgement of excellence, of all other Elephants in the World.) These all haue conspired and ioyned in common League. to present vnto *Zeilan* the chiefe of worldly treasures and pleasures, with a long and healthfull life in the Inhabitants, to enioy them. No maruell then, if sense and sensualitie haue heere stumbled on a Paradise. There, wooddie Hilles (as a naturall Amphitheatre) doe encompasse a large Plaine: and one of them, as not contenting his beetle-browes with that onely prospect, disdaineth also the fellowshippe of the neighbouring Mountaines; lifting vp his steepe head seuen Leagues in height; and bath in the toppe a Plaine, in the middest whereof is a stone of two cubits, erected in manner of a Table, holding in it the print of a mans foote, who (they say) came from Deli- thither, to teach them Religion. The Iogues and other deuout Pilgrimes resort thi- ther, from places a thousand Leagues distant, with great difficultie of passage both hither and heere. For they are forced to mount vp this Hill by the helpe of nayles and chaines fastened thereto, Nature hauing prohibited other passage. *Maffei* and *Boterus* could perswade themselves, that this foote-sterpe is a relique and memo- rie of the *Ethiopian* Eunuch: others will haue it further fetcht, and father it vpon *Adam*, the first father of mankind, of whom the Hill also is named, *Pico de A- dam*. The Moores call it *Adam Baba*, and say, That from thence *Adam* ascended into Heauen. The Pilgrims are clad in their Palmers-weed, with yron chaines, and skinnies of Lions, and other wilde Beasts: Vpon their armes and legges they wear buttons with sharpe points, that cut the flesh, and draw bloud, which (they say) they doe in Gods seruice.

Before they come at the Mountaine, they passe by a fenny valley full of water, wherein they wade vp to the waste, with kniues in their hands, to scrape from their legs the bloud-leeches, which else would end their pilgrimage and life before the time. For this durty and waterie passage continueth eightene miles, before they come at the Hill, whose proud top would disdain climbing, if Art did not captiue Nature; and binde the Hill with chaines of iron, as is said. When they are mounted, they wash them in a Lake or Poole of cleere springing water, neere to that foot-stone, and ma- king their prayers, doe thus account themselues cleane from all their sinnes. This ho- ly journey is generally performed by the Ilanders (saith *Vertmannus*) once a yeare. He addeth that a Moore told him, that his foot-print was two spannes long: and that *Adam* heere a long time bewailed his sinne, and found pardon. But *Odoricus* affir- meth, that they reported this mourning to haue been for *Abel*, and to haue lasted three hundred yeares, and of the teares of *Abel* and *Ene* this purifying water to haue pro- ceeded: which *Odoricus* y proued to be a tale, because he saw the water springing continually, and it runneth thence into the sea. He saith that this water had in it many precious stones; and the King gaue leaue at certaine times of the yeare to poore men to take them, that they might pray for his soule; which they could not doe; but first annoynted with Limons, because of the Horse-leeches in that water. *Adams* Hill is supposed to be seuen leagues in height. In Candy were Statues artificially wroughte fise or sixe fathomes high, which these Symmetrians proportioned to the stature of *A- dam*, gathered by that print of his foot.

In Vintane, is a *Pagode* or Idoll-Temple, the compasse whereof is an hundred and thirtie paces: it is very high, and all white, except on the top, which hath the spires thereof



decorat gilded; in so much that men are not able, when the Sunne shineth, to looke upon it. It hath a Tower or square Steeple of excellent workmanship. There are many other Temples, and a Monasterie also of Religious persons, which are attired in yellow, haue their crownes shauen, with Beads in their hands, and alwayes seeme to mumble ouer somewhat of their deuout Orisons, being in high estimation of sanctitie with the vulgar, and freed from publike labours and burthens. Their Monasterie is built after the manner of the Popish, being also gilded with gold. In their Chappells are many Images of both sexes, which, they say, represent some of their Saints: they are set on the Altars, and are clothed with garments of Gold and Silver. Before them are the Images of Boyes, which beare vpon great Candle-sticks, with waxen candles burning therein night and day. Euery houre they resort to these Images to their *Mumpsimus*. They held a solemne Procession, whiles the Hollanders were there, in which their Abbot rode on an Elephant richly attired, lifting vpon his head, with a golden rodde therein: the Monkes went two and two before him in order, partly bearing, and playing on many Instruments of Musick, partly bearing waxe-lights and Torches: the men also, and after them the women and maydes, following in like order: and the fairest Virgins were busied with games and daunces, being naked from the nauell vpwards, beneath couered with smocks of diuers colours, their armes and eares adorned with Gold and Jewels. Any man that should see it (sayth our Author) would thinke, our Westerne Monkes had lately borrowed their Ceremonies. Their Images are in euery corner of the way, which they adorne with flowers. In Candy, the chiefe Citie of that Kingdome, were *Pandemonium* innumerable. The houses or Temples were of stone, like the Temples in these parts: some Statues were as high as the mast of a ship. The people heere, if they haue once touched meate, which for quantitie or qualitie they cannot eate, they cast it to the dogges: neither will any man (be he neuer so meane) eat that which another hath touched. The women gonaked from the waste vpwards. They marrie as many wiues as they can keepe.

The King makes vse of their Superstition: For pretending to build Temples, he ascribes them vnperfect, excusing himselfe, that they had not contributed sufficient summes of money, and therefore exacteth a new. There is one Statue of great stature, with a sword in his hand, which by illusion of the Diuell (if it be not the delusion of fabulous reports) made as though he would strike the King with his sword, as he was entering the Temple, and put him in great feare, whereas before he had made a mocke of him. The *Singales* or Native Inhabitants, say that the world shall not perish, as long as this Image continueth safe. When any one is sicke, he sacrificeth to the Diuell, hanging a boxe hanging in his house to that end, therein to gather somewhat for his offering. Some pray vnto the Image of an Elephants head, made of wood or stone, that they may obtaine wisdom (whereof this prayer argues their great want): some eate to quicken creature. They eate no Beefe, nor drinke any Wine; they worship whatsoever first meeteth them in the morning.

*George Spilberge* was bountifully entertained of the King of Candy, \* but *Sebaldus Hart* was with diuers of his companions slaine, after he had received much kindness of the King; his importunitie to get the King into his ship, making him suspect some treacherie.

The King of Motecalo had eares adorned with Jewels, and hanging downe (the lappets of them were so stretched) to his shoulders. He was kinde to the Hollanders: but they incensed him against them by killing certaine Kine; for some of them said, that the foules of Kine slaine after that manner, were hurled forthwith into hell. Hee obserued one *Pagode*, to whose Feast he went while the Hollanders were there, the solemnitie whereof was to continue (ten dayes) till a new Moone, with great concourse of deuout persons.

Of the superstitions of *Perimal*, and the worshippe of the Apes tooth, celebrated in this Island, wee haue alreadie shewed in the Chapter \* of *Narsinga*. The Cingalan language which they speake in this Island, is \* thought to haue bene there left by the

B b b

Chinois,

u *Herman, de*  
Bree, ap. de *Bry.*  
part. 3. Ind. Or.

\* Chap. 10.  
x *Gi. Rot. Bre.*

y Paul. 1.3. c. 19

z Linsbotten.

a Od. Barbofa.

b Plin. 1.6. c. 11.  
Many reasons  
for proof here-  
of see in a lit-  
tle booke cal-  
led the Circum-  
ference of the  
Earth.

c W. Thorp. ap.  
Fox Aft. Mon.  
Our Pilgrimes  
with wanton  
songs, Bag-  
pipes, Cantur-  
bury Bells, &c.  
when they  
come into a  
Towne, make  
more noise  
then the King  
with all his  
Clarions and  
Minstrels.  
So Chaucers  
tales.  
Eraf. Colloq. &c.  
d See diuers  
examples here  
of in John Ni-  
chol. Pilgri-  
mage, and W.  
Lithgow repor-  
teth the like  
when he was  
there.

Chinois, sometimes Lords of Zeilan. Yet in *Marcus Paulus* his dayes the *Tartari-  
ans* had not pierced thus farre. For the King then raiguing, refused to sell to *Cosmas  
Can* (then the greatest Monarch in the world) at a price, a Ruby which he had left  
him by his Ancestors, esteemed the richest Jewell in the world, being (as he said) a  
spanne long, and as bigge as a mans arme, cleare and shining, as if it had bene a fire.  
In this Iland were reckoned nine Principallities, or Kingdomes, but vntill long since  
their chiefe King was murdered by a Barber, who draue the other Kings out of the  
Countrie, and vsurped the Monarchie to himselfe, practising hostile against the  
Portugalls.

The *Cingales* are very cunning Artificers in all mettalls. One of them presented the  
Arch-bishop of Goa with a Crucifix, so cunningly wrought, as if he had given life to  
the Image of one dead. He sent it to the King of Spaine as a rare Jewell, not to be  
equalled in Europe. The Inhabitants heere are active and expert in Iugling, both men  
and women, travelling through India with their strange Hobby-horses, to get money  
by this vanitie. The Sea-coast (as in other Indian Ilands) is inhabited with Moors,  
the Inland with Pagans.

The Portugalls haue a fortresse at Colombo. The Ilanders are not warriours  
they giue themselves to pastime and pleasure: they goe naked from the girdle upward:  
they make wide holes in their eares, which they stretch out with the weight of their  
jewels to their shoulders. The Hollanders found exceeding, both good and bad, en-  
tertainment with the King of Candy. Now for that question, whether Zeilan or Sa-  
matra be that *Taprobane* of the Ancient is very doubtfull. Yet that report in *Pliny*  
b. of *Taprobane*, seemes more to encline for Zeilan. For he saith, That in *Claudian*  
time, a seruant of *Annius Placamus*, which was Customers for the Red-sea, was car-  
ried from the Coast of Arabia, besides *Carmania*, in fiftene dayes, which, I thinke,  
could not possibly be done to Samatra. Likewise the excellencie of the Elephants, be-  
yond all the Indian, agrees to Zeilan: and had Samatra bene so knowne at that time,  
the other parts of India (it is like) had bene better discovered then they were in those  
times. This *Taprobane* was discovered to be an Iland, by *Onesicritus*, *Alexanders*  
Admirall of his Fleet in these parts. It was then accounted another world, and there-  
fore shall be the Period of our *PILGRIMAGE*, and *Pembulation* in this Asian  
Part of the World: which (by the gracious goodnesse of his Almighty guide) the  
Pilgrime hath now passed, and hath led the Industrious Reader along with him.

The Popish Pilgrimes were wont to beguile their wearie steps with Musick: or  
pleasant tales (according to the delicate deuotion of those times) and easie was their  
pardon and penance at their iourneyes end. And in these our times *Madonna di Lo-  
retto* must giue entertainment to many Pilgrimes, which (as if *Vannus* were become  
her Chamberlane) haue their *Curtizan*-consolations to solace their Pilgrim-paines:  
the deuout Friars and Nunnes themselves, that haue defied the Diuell, and denied  
the World, by a new Vow deuoted to the Flesh, disguise themselves in Lay-habits,  
travelling thither, and from thence as man and wife, onely at *Loretto* couering all  
with their Cowles. And if Confession discover, it hideth againe as a double couering.  
But to vs, Vowes, Cowles, and such salace-solaces are wanting: the end of this la-  
bour is but the beginning of another: our penance endureth all the way; neither  
haue we hope of Pardon and Indulgence from some seuerer Penitentiaries and Cen-  
sours, whose greatest vertues is to finde or seeke faults in others. Had the Muses bene  
propitious, and the Graces gracious, wee would haue had some musicall and grace-  
full harmonie, at least in Phrase and method: but even the Muses (which whilome so  
graced that Father of Historie, *Herodotus*, that each of them vouchsafed, if yee vouch-  
safe it credit, to bestow that Booke on him, which he entitled with their names) seem-  
ed afraid of so tedious a iourney; nor would the Graces grace with their com-  
pany. Many indeed offered themselves with their Rules, *Methodi*, and *Precepts* of  
*Histories*, as *Bodinus*, *Chytrius*, *Possennius*, *Mylau*, *Folietta*, *Viperanus*, *Zinger*,  
*Sambucus*, *Riccobonus*, *Patritius*, *Pontanus*, *Foxius*, *Robertellus*, *Baldunius*, and o-  
thers which haue written Treatises of that Argument: but I thought such attendance  
would

would be chargeable, especially to a Traueller: and their many rules would not haue added wings to my head and feete, (as the Poets paint their *Mercury*) but rather haue fettered my feete, and made my weake head forget it selfe with their remembrances. I therefore followed Nature (both within mee and without mee) as my best guide, for matter and manner, which commonly yeeldeth Beauties as louely, if not so curious, as those which bankrupt themselves with borrowing of Art: the lines of our bodies and mindes herein being like, *Quas matres student, Demissis humanis, vinclo pectore vs gracila sint*, saith *Cherea* in the Comedie, *Tameisi bona natura, reddunt curatura inuicem*: Too conceited curiositie may hide rather then commend Natures bountie, which of it selfe is alway more honest, if not more honorable. Neuer could the Persian Court parallele the goodlinesse of *Ester* and *Aspasia*, which yet neglected the Persian Delicacies. Once, I haue had sufficient burthen of the businesse in hand; enough it was for mee to goe, though I did not daunce vnder it. But it is time to leaue this idle discourse about our course in this

Asian Historie, and bethinke vs of  
our African Perambu-  
lation.

*Ep. 2. 15.  
Helian. Ver.  
Hist. lib. 12. c. 3.*









# RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

OF ÆGYPT, BARBARY, NVML  
DIA, LIBYA, AND THE LAND  
OF NEGROS; AND OF THEIR  
RELIGIONS.

## THE SIXT BOOKE.

### CHAP. I.

Of AFRICA, and the Creatures therein.



Hether this name *Africa*, bee so called of  
a *Epher* or *Apher*, the sonne of *Midian*, and  
Nephew of *Abraham*, by his second wife  
*Keturah* (as *Iosephus* b affirmeth, alleaging  
witnesses of his opinion, *Alexander Polybi-  
stor*, and *Cleodemus*) or of the Sunnes pre-  
sence, c because it is *aprica*, or of the colds  
absence, of a and *peku*, as *Festus* saith: or of  
the word *Favuca*, d which in the Arabian  
tongue signifieth to diuide (whereupon  
they call this part of the world *Ifrichia*) be-  
cause it is (saith e *Leo*) diuided by Nilus, and  
the Sea, from the rest of the world: or of  
f *Ifriem*, an Arabian King, which (chased  
by the Assyrians) heere seated himselfe: or

a *Gen. 25. 4.*  
b *Antiq. lib. 10*  
cap. 15.  
c *De his etymis*  
& alijs consule  
F. Luyt de Vrrre.  
ta lib. 4. cap. 1.  
Notero, &c.  
d *Dom. Nig.*  
G. *Ardeus hist.*  
*Ihdie Orien. c. 4.*  
e *Io. Leo lib. 3.*  
f *Pom. Mela.*  
lib. 1. cap. 9.  
g Many of the  
Ancients, and  
Leo ascribe all  
beyond Nilus  
to Asia: so  
*Pol. hist. l. 1. c. 37*  
*Dion. Af. &c.*  
*tere omnes.*

if any other g can giue more probable Etymologie of the Name, I list not to contend.  
Nor is it meet for me to be religious in these questions of names, in this quest and inqui-  
rie of Religions. It is a great Peninsula, by one Isthmus, or necke of land betwene the

red sea, and Mediterranean, ioyned to the continent, which with the red sea aforesaid is the Easterne limit of Africa, as the Mediterranean on the North, and elsewhere the Ocean. For Nilus is a more obscure, and vncertaine vmpire. Some diuide the World into two parts, Asia and Europe, accounting Africa a part of Europe, which opinion Varro ascribeth to Eratosthenes, Salust, Lucan, and Ethicus, with Simlerus, mention it. It is twice <sup>h</sup> as bigge as Europe, and yet not so much peopled: Nature hauing made heere her solitarie place of retiring, attended by scorching heates, and showres of sands, as a counterfeite of those heauenly raines, and mouing waters, which the aire and seas afford in other places. Such are the many deserts in Africa, only fertile in barrenesse: although in other parts it is both fruitfull and populous. The Equinoctiall Circle doth in manner diuide it in the middest. And yet old *Atlas* neuer sheddeth his snowie haire, but hath alwayes on his huge and high toppes vnmolten snow, whence sometime it is dispersed (as from a store-house) in such incredible quantitie, that it couereth Carts, Horses, and the toppes of trees, to the great danger of the Inhabitants: and the Fountaines are so cold, as a man is not able to endure his hand in them. Mount *Atlas* aforesaid, stretcheth from the Ocean, <sup>i</sup> bearing name of him, almost to Egypte. Other Mountaines of name are those of Sierra Leona, and the *Mountaines of the Moone*, &c.

One Lake *Zembre*, yeeldeth three mightie Riuer, disemboking themselves into three seuerall seas: Nilus, which runneth Northwards fortie degrees from hence in Astronomically reckoning; Cuama which runneth into the Easterne; and Zajre into the Westerne seas: of which Riuer, and of other like, the Reader shall finde more in due place spoken.

Some parts of Africa are beyond admiration for barrenesse, some for fertilitye. *Pliny* <sup>k</sup> mentions a Chie in the middest of the Sands, called Tacape, in the way to Lep- tis, which hath a spring of water flowing plentifully, and dispensed by course amongst the Inhabitants. There vnder a great Date-tree groweth an Oliue, vnder that a Fig, vnder that a Pomgranat, vnder that a Vine, vnder that Wheat, Pease, Herbs, all at once. The Vine beares twice a yeare, and otherwise, very abundance would make it as bad as barren. Somewhat is gathered all the yeare long. Foure cubits of that soyle square, not measured with the fingers stretched out, but gathered into the fist, are sold for so many Denarij. This *Budens* <sup>l</sup> summes and proportions by the acre, after the Roman measure, and saith, That an acre of that ground, after that rate, is prised at 1200. Sester- tij nummi, which maketh French 320 crownes, not reckoning that defect of the cubit, which being added, addes to the summe.

The Romans reckoned sixe Prouinces in Africa: *Ptoleme* numbred twelue, but then was not Africa so well knowne as now. *John Leo* <sup>m</sup> (a Moore, both learned and experienced) hauing spent many yeares in trauell, diuideth Africa into foure parts; *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negros*. *Numidia* he calleth *Biledulgerid*, or the Region of Dates: and *Lybia*, he calleth *Sarra*, for so the Arabians call a desert. But he thus excludeth Egypt, and both the higher and lower *Ethiopia*, which others <sup>n</sup> adde hereunto, and make vp seuen parts of Africa.

Many are the <sup>o</sup> Creatures which Africa yeeldeth, not vsuall in our parts. Elephants are there in plentie, and keepe in great herdes together. The *Giraffa*, or *Camelopar- tis*; a beast not often seene, yet very tame, and of a strange composition, mixed of a Li- bard, Hart, Buffe, and Camell, <sup>p</sup> and by reason of his long legs before, and shorter be- hind, not able to graze without difficultie, but with his high head, which he can stretch forth halfe a pikes length in height, feeds on the leaues and boughes of trees. The Ca- mels in Afrike are more hardy then in other places; and will not only beare great bur- then, but continue to trauel fifty daies together, without carrying with them any come to giue them, but turne them out at night to feed on thistles, boughes, & the little grasse they find: and no lesse patient are they of thirst, being able to endure fifteen daies with- out drink vpon necessity, and five daies ordinarily. The Arabians in Africa count them their greatest wealth: for so they describe a mans riches, saying, *He hath so many thou- sand Camels*: and with these they can liue in the deserts without dread of any Prince. Of Camels they haue three sorts: the first called *Hugium*, of great stature & strength, able to

<sup>h</sup> *Maginus*.

<sup>i</sup> *Or. Atlanti- cus*.

<sup>k</sup> *Plin. lib. 18. cap. 22.*

<sup>l</sup> *Bud. de Affe, lib. 5.*

<sup>m</sup> *Jo. Leo. l. 1.*

<sup>n</sup> *Maginus*.

<sup>o</sup> *Is. Lev. lib. 9.*

<sup>p</sup> *P. Bellon. l. 2. cap. 49. doth largely de- scribe him.*

carry



carry a thousand pound waight: the second lesse, with two bunches on the backe, fit for carriage and to ride on, called *Bechets*, of which they haue onely in Asia. The third sort called *Regmabil*, is meagre and small, able to travell (for they are not vsed to burthen) about an hundred miles in a daie. And the King of Tombuto can send messengers on such Camels to Segelmessie or Darha, nine hundred myles distant, in seven or eight dayes, without stay or change by the way. Their Camels also are docible: they will more bee perswaded to hold on a iourney further then ordinarie by songs, then blowes. In the Spring they are mare-wood, and mad of copulation, in which time they are very readie both to hurt their followers, and to kill their maisters, or any that haue whipped or hurt them. Of horses they haue both wilde (which they entrap by subtilty) and tame: of which the Barbarie Horse is famous, in Europe and Asia highly prized. The Lant or Dant is a kinde of wilde kine, but swifter then almost anie other beast. They haue also wilde Kine and wilde Asses. The Adimmain is as bigge as an Assie, otherwise resembling a Ramme. They haue other sheepe, whose Tailes weigh twentie pound, and sometime fourescore or more, carried on little Carts behind them. But those Adimmain are found in the Deserts, and kept to profit, yeelding them Milke and Cheefe. The Females onely haue hornes.

The Lyons in cold places are more gentle, in hotter are more fierce, and will not see the on-set of two hundred Horsemen armed. Mr. *Iohn Vassal* (a friend and neighbour of mine) told me that he brought out of Barbarie a Lyons skinne, which from the snout to the toppe of the Taile contained one and twentie foot in length. Strange it is that a Lyonesse by shewing her hinder parts to the Male, should make him run away. In time of their coupling eight or ten will follow one Female, with terrible and bloudie battels amongst themselves. They engender backward, as doe the Camel, Elephant, Rhinoceros, Ounce, and Tyger. They spare such men as prostrate themselves, and prey rather on men then women, and not at all on Infants, except compelled by hunger. *Plinie* tels that *Alexander* set thousands on worke by hunting, hawking, fishing or other meanes to take and learne the Natures of Creatures, that *Aristotle* might be by them informed thereof, who wrote almost fiftie Treatises of that Subiect, whereof it seemeth most are lost. He citeth out of him, that Lyons bring forth small deformed lumpes, at the first time fiew, and (euery yeare after) one lesse, after the fift barren remaining barren. It cannot stirre till it be two monethes olde, nor goe till it be fiew if you beleeeue him. The Lybians beleeeue that the Lyon hath vnderstanding of prayers, and tell of a Getulian woman, which lying at the Lyons mercy besought him to Noble a Beast, not to dishonour himselfe with so ignoble a prey and conquest, as shee a weake woman was. The like is tolde of a Spaniard Dogge, of one *Didacus Salazar* a Spaniard. This man according to the bloudie practise of that Nation, minding to fill his Dogges belly with an olde womans flesh which was his Captiue, gaue her a Letter to carrie to the Gouvernour, and so soone as shee was a little past, loosed his Mastiffe, who presently had ouer-taken her. The Woman terrified, prostrates herselfe to the Dogge, and sues for her life; Good Maister Dogge, Master Dogge (saith she) in her language, I carry this Letter to the Gouvernour (and shewes it him) Be not frowne on me Master Dogge. The Dogge (hauing changed, it seemes, with his Master his doggednesse for the others humanitie) made a stay and lifting vp his legges ouerly pisset on her and departed, to no small wonder of the Spaniards that knew him.

But to returne to the King of Beasts. His Taile seemeth to bee his Scepter, whereby he expresseth his passion. He shrinkes not at danger, except some couert of Woods shroude him from witnesses, and then he will take the benefit of flight, which otherwise he seemes to disdain. *Mentor*, a man of Syracusa, was encountered with a Lyon, which instead of tearing him, fawned on him, and with his dumbe eloquence seemed to implore his aide, shewing his diseased foote, wherein *Mentor* perceiued a stubbe sticking, which hee pulled out. The like is reported by *Gellius* out of *Polybistor*, of a fugitiue Seruant who hauing performed this kinde of office to a Lyon, was by him graunted for a long space with a daily portion of his prey. But after this the man was taken and presented to his Master (a Roman Senatour) who exhibited Games to the

Romans,

\* *Caius de var. animal.* speaks of 2. kindes: the taile of the one 3. Cubits long, of the other a Cubit broad. *Vi. Herod. Thal. Arist. hist. an. 8. Plin. 8. 49. Aelian. etc.* a Of Eastwood in Essex. b *Plin. l. 8. c. 16. Solinus Cap. 36.*

c *Aristot. Hist. Animalium.*

d *Onied hist. Ind. lib. 16. cap. 11. Urban. Calueto in Benzon lib. 3.*

A *Gellius Noct. Attic.*

Romanes, wherein Seruants and condemned Persons were exposed to the furie of the Beastes, amongst whom hee placed this Seruant; and by a wonderfull Fate, this Lyon also was a little before taken and bestowed on him for this solemne spectacle. The Beasts running with violence to their bloudie encounter, sodainly this Lyon stayed, and taking little better view fawned on this his guest, and defended him from the assault of the other Beasts: whereupon, by the peoples entreatie (who had learned the Storie of him) he was freed, and the Beast given him: which followed him with a Line in the streetes, the people pointing and saying; *Hic est homo Medicus leonis, Hic est Lepus hominis*. One *Elpis* a Samian performed a cure on another Lyon, pulling a bone out of his throate, at the Lyons gaping and silent mone: and in remembrance hereof built a Temple (at his returne) to *Bacchus* at Sango whom before he had inuoked being in feare of a Lyon.

Arif. Hist.  
animal. l. 6. 32.

*Plinius* and *Solinus* among other African Beastes mention the *Hyena*, which some thinke to be male one yeere, and Female another, by course: This *Aristotle* denies. This Beast hath no necke ioynt, and therefore stirres not his necke, but with bending about his whole bodie. He will imitate humane voyce, and drawing neere to the shepcoates, hauing heard the name of some of the Shepheards will call him, and when he comes, deuoure him. They tell that his eyes are diuersified with a thousand colours, that the touch of his shadow makes a Dog not able to barke. By engendering with this Beast, the Lyonesse brings forth a Crocuta. of like qualites to the Hyena. He hath one continued tooth without diuision throughout his mouth. In Africa also are wild Asies, among which, one Male hath many Females: a jealous beast, who (for feare of after-croching) bites off the stones of the young Males, if the suspicious Female preuent him not by bringing forth in a close place where he shall not find it. The like is tolde of *Benevers*,<sup>i</sup> which being hunted for the medicinable qualitie of their stones, are said to bite them off when they are in danger to be taken, paying that ransom for their liues. It cannot be true that is reported of the *Hyaneum*, s<sup>a</sup> stone found in the Hyena's eye, that being put vnder the tongue of a man he shall foretell things to come, except hee foretell this, That no man will beleue what our Authour before hath told. The Libard is not hurtful to men except they annoy him: but killeth and eateth Dogs. *Dabuk* is the name of a simple and base Creature like a Wolfe, saue that his legges and feet are like to a mans:<sup>h</sup> so foolish, that with a song, and a Taber, they which know his haue will bring him out of his denne, and captiue his eares with their Musicke, while another captiuateth his legges with a Rope.

Plin. l. 8. c. 30.  
Whitney Emble.  
Solinus.  
g. Marbodius  
de Gemmis.

h Sol. in C. 33.  
callecth them  
celphos.

The Zebra of all Creatures for beautie and comelineffe is admirably pleasing: resembling a Horse of exquisite composition, but not all so swift, all ouer-laid with partie coloured Laces, and guards, from head to Taile. They liue in great Heards, as I was told by my friend *Andrew Battle*, who liued in the Kingdome of Congo many yeares and for the space of some monethes liued on the flesh of this beast, which hee killed with his Peece. For vpon some quarell betwixt the Portugals (among whom he was a Sergeant of a band) and him, he liued eight or nine monethes in the Woods where he might haue view of hundreds together in Heards both of these, and of Elephants. So simple was the Zebra, that when he shot one, hee might shoot still, all standing still at gaze, till three or foure of them were dead. But more strange seemed which hee tolde mee of a kinde of great Apes, if they might so be termed, of the height of a man, but twice as bigge in feature of their limmes, with strength proportionable, hairie all ouer, otherwife altogether like men and women in their whole bodily shape. They liued on such wilde fruits as the Trees and Woods yielded, and in the night time lodged on the Trees: Hee was accompanied with two Negro-Boyes: and they carried away one of them by a sudden surprize: yet not hurting him, as they use not to doe any which they take, except the Captiue doe then looke vpon them. This slaue after a monethes life with them conuayed himselfe away againe to his Master. Other Apes there are store, and as *Solinus* reporteth, i Satyres with feet like Goats, and Sphynges, with breasts like women, and hairie; whereof *Pirrius* saith he saw one at Verona, and a kind of Conies also at the same time, foure times as bigge as the ordinary, and (which is more incredible) had each of them foure genitall members. *Phlippus*

i Satyres (if there be any such) are thought to be conceiued of humane copulation with Goats. *Dradius* in *Solin*.

A.P.J.

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*Aristotle* speaketh in his Relation of Congo, of other Beasts in Africa, as of the  
Hyena fierce and cruell as Lyons making prey of man and Beast, yet rather deuou-  
ing blacke men, then white: whose Mustachies are holden for mortall poyson, and  
hanging in meates, cause men to die maade. The *Empatanga* is somewhat like to  
them. Their Sheep and Goats neuer bring forth lesse then two, and sometimes three  
at once a time. They haue Wolves, Foxes, Deere, (Red and Fallow) Robuckes, Ci-  
telines, Sables and Martens.

They haue Snakes and Adders, whereof some are called *Imbamus* five and twentie  
fingers long, living in Land and Water, not venomous but rauncous, and looke in  
time for which taking purpose, Nature hath giuen it a little horne or claw within  
which three footes of the Tasse) waiting for their prey, which having taken, it deuou-  
eth hooves, and all, although it be a heare. And then swolne with this so huge  
meate is as it were drunke and sleepey, and vnweidie for the space of five or six daies.  
The Pagan Negroes roast and eate them as great dainties. The biting of their Vipers kil-  
leth in foure and twentie houres space. Africa for monsters in this kinde hath bene fa-  
mous, as in the Roman Historie appeareth. *Atrilius Regulus* the Roman Consul in the  
old Punike Wars, at the River Bagrada encountered with a huge Serpent, and plant-  
ed Engines and Artillerie against the same, whose skinn, sent to Rome for a Mo-  
nument, was in length a hundred and twentie foot, as *Gellius* out of *Tubers* reporteth.  
The skinn armed it from all hurt by darts or Arrowes, and with the breath it killed  
any, and had eaten many of the Souldiours before they could with a stone out of an  
Engine destroy this destroyer. The Rivers of Niger, Nilus, Zaïre, and others, haue  
kindes of Crocodiles, whereof some are of incredible bignesse and greedie deuourers.  
*Aristotle* saith that Crocodiles haue no tongues, but I my selfe haue seene both great  
and little (saith our Authour) dead and dried, in all which I found a tongue, but very  
short, flat and large. Strange it is that they tell of the number of sixtie in this beast, his  
age, yeares, 60. teeth, egges, and dayes of hatching 160. being.

*Maure* *Atlas* hath plentie of Dragons, grosse of bodie, slow of motion, and in bi-  
ting or touching incurably venomous. The Deserts of Lybia haue in them many Hy-  
dras. *Dabb* is the name of a kinde of great Lizard, not venomous, which neuer drin-  
keth, and if water be put in his mouth he presently dyeth. He is counted daintie meat,  
and three dayes after he is killed, at the heate of the fire hee mouth as if hee had life.  
In Congo is a kinde of Dragons like in bignes to Rammes, with wings, hauing long  
Tails, and Clappes, and diuers lawes of Teeth, of blew and Greene colour, painted  
with scales, with two seete, and feede on raw flesh. The Pagan Negroes pray to them as  
Gods for which cause the great Lords keep them to make a gaine of the peoples de-  
uotion, which offer their gifts and Oblations. The Chameleons are knowne among  
us, admirable for their aerie sustenance, (although they also hunt and eate Flyes) and  
for the changeablenesse of their colours into all (as *Theophrastus* saith) but redde and  
white. The Tarandus is a Beast somewhat resembling an Oxe, in quantitie, a  
Horse in shape, the skinn hard, a finger thicke, fit for shields, haired like a Beare, liuing,  
as *Theophrastus* affirmeth in Sarmatia, *Solinus* saith in Ethiopia, seldome seene, of  
incredible changeablenesse to the colour of that which is next it. The Polypus feed-  
eth by his breath to change his colour, his lunges extending almost through all his  
bodie: which *Aristotle* testifieth he doth both for feare and hunting his prey: adding  
the same qualitie of another Fish called a Cuttill. An other Serpent hath a rundle on  
his Tails like a Bell, which also ringeth as it goeth. But if any desire to know the varie-  
tie of these Serpentes, *Solinus* in his thirteenth Chapter will more fully satisfie him and  
*Plinius* in his obseruations.

Manifold are these kindes of Serpents in Africa as the *Cerasfas*, which hath a little  
Crown of foure hornes, whereby he allureth the birds vnto him (lying hidden in the  
bushes all but the head,) and so deuoureth them. The *Tatuli* dart themselues from Trees  
on such Creatures as passe by. The *Amphibena*, hath two heades, the Tails also oper-  
ated (I cannot say honoured) with a head, which causeth it to moue circularly with  
crooked windings: a fit Embleme of popular sedition, where the people will rule their  
Princes, needes must their motion be crooked, when there are two heades, and there-  
fore

e Congo tran-  
slated by A. H.

*Strabo* and *Agatharchides*  
write that they  
had seene Ser-  
pents 30 cubits  
long.

g *A. Gel. l. 6. c. 3.*  
h *lul. Obse-*  
*quies Cap. 19.*

h *Orf. l. 4. c. 8.*

Treasure of  
times l. 5. c. 1.  
see the whole  
Chapter.

P. *Pigeon*.

i *Solinus l. 33* &  
*Theophrast. de*  
*animal.*



a *Gallen lib. de Theriaca.*

*Pliny* saith it is twelve fingers long, and nine inches. 1.8 c. 21

*Albert. mag. de mirab.*

*Jo. Baptista Porta, etc.*

c *Lemnius de ac- cultis.* 1.4 c. 12.

b *Jo. Baptista Porta, etc.*

c *Lemnius de ac- cultis.* 1.4 c. 12.

d *Job. Bapt. Mat.*

3 *lat. locustis;* and many people were there- fore called

e *Profr.* 1.5 c. 11.

f *Pin. J. 11. c. 29*

g Taken out of the *Sibyllis* Bookes.

for none. The Scythale is admirable in her varied Lacks. The Dipas kills those whom shee singeth, with thirst. The Hypanale with Aerp, as befall to *Cleopatra* the Hemerois with ynstanchable bleeding. The Prester with swelling. And not to forget you with names of many other of these poysonfull Creatures, the Basiliske is fighned with her sight, or hissing. *Galen* describes it, and so doe *Salim* and others. It hath halfe a foot long, and hath three pointels (*Galen* saith) on the head, or three Salim strikes like a Mitre. It blasteth the ground it toucheth, the Hearthes, and Trees, and feareth the Ayre, so that Birds flying ouer fall dead. It frayeth away other Serpents with the hissing. It goeth vpright from the belly vpwartles. If any thing bee slain by it, the same also proueth yreous to such as touch it. Onely a *Monte* still kin in the Bergameni bought the carcasse of one of them as an incredible summe, which they hung in their Temple (which *Apelles* had made famous) in a Rhes of Gold, to preserve the same from Birds and Spiders. The Catoblebas is said to bee of like yreous nature, alwayes going with her head into the ground, her sight otherwise being deadly. As for the Monsters, that by mixt generations of vnlke kinds Nature naturally produeth, I leane to others discourse. *Lemnius* tells that of the marrow in a mans backbone is engendred a Serpent, yea of an Egge which an old Cocke will lay, when he is unable to tread Henne any longer, is (saith he) by the same Cockes sitting, produced a Basiliske: and tells of two such Cockes at *Zirizea*, killed by the people, which had found them sitting on such Egges. *Thophrastus* also saith that Serpents are plentifully engendred of much raine, or effusion of mens blood in wine. Mice are multiplied in drie seasons (which the store of them this drie Winter confirmeth) of which he saith there are great ones in Egypt with two feet, which they use as handes, not going but leaping.

Ostriches keepe in companies in the Deserts, making shewes a farre off as if they were troopes of Horsemen: a ridiculous resort to the Carauans of Merchants: a foolish Bird, that forgetteth his Nest, and leaueth his Egges for the Sunne and Sunbeames to hatch, that eateth any thing, even the hardest Iron: that heareth nothing. They hate Eagles, parrots, and other Fowles. But none more strange then that which is termed Niir, bigger then a Crane, preying vpon Carrion, and by his flight burthens his great bodie in the Cloudes that none may see him, whence hee espyeth his prey, and liueth so long that all his fethers fall away by age, and then is fostered by his young ones.

Other Fowles they haue too tedious to relate. Grasshoppers doe here often renew the Egyptian plague, which come in such quantitie that they intercept the shining of the Sunne like a Cloud, and hauing eaten the fruits and Leaues, leaue their fowles behinde (worse then their predecessours) deuouring the very barks of the Lease-like Trees. The old depart none, knowes whither: and sometime with a South-East wind are caried into Spaine. The Arabians, and Lybians eat them before they haue spawned, to that end gathering them in the morning, before the Sunne hath dried their wings, and made them able to flie. One man can gather foure or five bushels in a morning. *Orosius* tells that once they had not onely eaten vp Fruits, Leaues, and Barke, while they liued, but being dead, did more harme: for being carried by a wind into the Sea, and the Sea not brooking such morsels, vomiting them vp againe on the shore, their purrified carcasses caused such a plague, that in Numidia died thereof eight hundred thousand: and on the Sea coast nere Carthage and Vtica, two hundred thousand: and in Vtica it selfe thirtie thousand Souldiers, which had beene mustered for the Carrisons of Africa. In one day were caried out of one gate one thousand and five hundred carcasses. They are said to come into Barbarie seuen yeares together, and other seuen not to come, at which times Come before so deere, is sold for little, and sometime not vouchsafed the reaping, such is their soile and plentie. The iuice of the young is poyson. *Plinie* calls them a plague of Diuine Anger: they flie saith hee with such a noyse that one would take them for other fowles, and passe ouer huge tracts by Sea and Land. In Italie the people by them haue beene driuen to a Sibilline remedie for feare of famine. In Cyrenaica there is a Law thrice a yeare to warre against them, destroying the Egges first, then the young, and lastly the growne ones. In Lemnos certain

there is appointed for each man to bring of them to the Magistrate. And they are in high regard because they kill them with flying against them. In Syria they are compelled to kill them: in Parthia they eat them. The Scriptures also often mention and censure this plague as Gods great Armie. But other where they are thought to be a blessing. In Ethiopia they have this principall habitation. Cleopatra mentioned their mischiefs about Fesse, where they bring Cart-loades of them to sell, the people devouring these devourers.

In his 32. and 33 Chapters, tel of these Grasshoppers in Ethiopia, that in some places they made the people trudge up bagges and baggage, and seek new Habitations where they might find victual: The Countie all desert and destroyed, and being on fire had swallowed there, by reason of the unharked Trees, and the fieldes of wheat, the great stalkes whereof were troden downe, and broken by them: and in another place a Tempest of Raine and Thunder left them more then two yarmes thicke, on the banks. This he saw with his Eyes. But if we stay a litle longer on this subject the Reader will complaine of their troublesome companie here.

The fictions of Natures rarities in these parts, may resort to *Lea*, and others, as also for their further satisfaction in the Fishes and Monsters of the water; as the *Hippogryph*, in shape resembling a horse, in bignesse an Ass; they goe into the Corne ground of the Egyptians, and in their feeding goe backwards, towards the River; so when men who looking forwards for them, they meane while conuay themselves into the Water. In this River of Nilus, in the time of *Mauricius*, *Maria* being Governesse of Egypt, there with many other saw neere the place where *Cairo* now standeth a cloudy monster, from the bottome of his belly upwards about the water like also unto a man, with flaxen haire, frowning countenance, and strong limmes. Some imagined him to be Nilus the supposed River-deitie. After hee had continued in the common view of all men three houres, hee came forth of the Water another like a woman with a sunnocks face, her haire partly hanging, & partly gathered into a knot and like of colour; her face very faire, rosie lippes, fingers and breasts well proportioned, her lower parts hidden in the water: Thus from morning till Sun-set, they fed their gazetes with this spectacle, which then saoke downe againe into the Waters.

Some speake of a Mermaid taken in the Netherlands, and taught to spinne: I sweare me the truth of it. But many Histories speake of some like men in their whole shape both in our and other Coastes, and some like Lyons: and for Mermaides, in the Voyage of *Hermie Headson* for Northerly disquerie 1608. *Thomas Hall* and *Robert Juet* saw one rise by the Ship side on the sixteenth of Iune; from the Nauill upwards her backe and breasts like a Womans, as likewise her bignesse of bodie: her after-pieces like a Porpise, and speckled like a Mackerill: when they call their companie to her, she sank downe. Imight adde manie other Creatures strange and wonderfull, and yet not so wonderfull, as the effects and vertues which *Albertus Mizaldus*, and others tell of these and other Creatures. Such are the Sea, The Sea Kine, lesser then the Land Kine, the Tartarica a Tortuise, which liueth in the Deserts of huge bignesse, &c.

The people which inhabite Africa are Arabians, Moors, Abissines, Egyptians, and some sort of the Heathens, differing in Rites from each other, as shall follow in our discourse. The Monsters which *Pliny*, and others tel of, besides *Manster* and *Sabellicus* out of them, I neyther beleue, nor report.

Joel. 1. & 2. & c.  
a Cl. Ep. ad La-  
tom.  
Aristot. in hist. An-  
hand. recte aca-  
dis ieiunium tri-  
buit, & vocem  
tantum pro  
tibia.

b *Asian. de an.*  
Lib. 5. Cap. 53.

c *Theophr. Sime-*  
catta hist. Mauri  
lib. 7. cap. 16.

d Vi. Ges. de Aq.

Robert Juet in  
his relation of  
that Voyage.

## CHAP. II.

Of Egypt and of the famous River Nilus: and her first Kinges, Temples, and Monuments according to Herodotus, Diodorus, and others.



FTER our generall view of Africa Egypt may iustly challenge the principall place in our African discourse, as being both in situation next to Asia (whence we are lately come) and consequently from thence first peopled; besides that Religion, our Load-Starre, hath here found the soonest and solemnest entertainment. And nor in Religion alone, but in

† Iamblichus.  
g Am. M. l. 22.  
D. S. l. 1.  
Plin. de Ol. & If.  
Volat. l. 22.  
Lafl. l. 4 c. 9.  
Hieron. ad Paul.

h Elian. Spart.  
Seuerus.

i Antiq. l. 1. c. 6.  
Braughton  
Concent.  
k In Leo l. 8. Mit.  
xiv & Mitxi,  
ait Postellus.

l B. Enquiry.  
Cap. 22.

\* D. Chyter.

m Scal. E. T. 4. 5  
Lidyat E. T.

n Steph. Byz.  
Roffinus. Ortel.  
Tos.  
o Apollon. Ar.  
gon. a.  
p Tzetx. ad Ly.  
cophon.  
q Faß. s. Tib. l. 1.  
Cla. Epig.

in Politie, Philosophie, and Artes, the Grecians<sup>f</sup> which would seeme the first Fathers of these things have bene Disciples to the Egyptians, as *Am. Marcellinus* and *D. Siculus*, *Plutarch*; and many others affirme. Hence *Orpheus*, *Musæus* and *Homer* taught their Theologie; *Lycurgus* and *Solon* their Lawes; *Pythagoras*, *Plato*, *Anaxagoras*, *Endoxus*, *Democritus*, *Diculus*; here borrowed that knowledge for which the World hath ever since admired them. Let it not then bee imputed to mee as a tedious officiousnesse, if I longer detain the Reader (other wise delighted with the view of those rills which hence have flowed among the Greeke and Latine Poets and Philosophers) in surueighing these Egyptian Fountaines and well-springs, whence have issued especially a deluge of Superstitions, that in elder times drowned all the neighbouring partes of the World: Nor let it be tedious vnto vs to behold (in this Histori-  
cally Theater) those Egyptian Rarities; the sight whereof hath drawne not Philosophers alone, but great Princes too, and mighty Emperours, to the vndertaking of long and dangerous journeyes: As *h. Seuerus*, who though hee forbad Iudaisme and Christianitie, yet went this Pilgrimage, in honour of *Serapis*; and for the strange sight of *Memphis*, *Memmah*, the *Pyramides*, *Labyrinth*, &c. *Vespasian* also and others did the like.

The name of Egypt (saith *Isophus*) is *Mesra*, of *Misraim*, the sonne of *Cham*, and the Egyptians themselves *Mesrai*. So the Arabians at this day call it (as *Leo*<sup>a</sup> affirmeth) but the Inhabitants they call *Chibth*. This *Chibth* they say was he which first ruled this Countrey, and built houses therein. The Inhabitants also doe now call themselves thus: yet are there not now left any true Egyptians, save few Christians: the Mahumetans having mingled themselves with the Arabians and Africans. These Christians are hereupon<sup>1</sup> called *Coptis*, of their Nation, as *Mr. Browne* obserueth, not of their Religion, which is the same with the Iacobites. And the Egyptians in some ancient monuments are termed *Egophis*: and the name *Egyptus* (which some deriue from *Egyptus* brother of *Danau*) is likelier to come of the *Chibth*: or this *Egophis*: and all these names may seeme to borrow their original from *Koptus*, a chiefe Citie in Egypt, as both *Sealiger*<sup>a</sup> and *Lidyat* are of opinion, *scilicet* at *Koptus*, the Land of *Kortus*: so is *Ethiops* of *As* and *Thebais*, or *Thebais*, *scilicet* the Patriarch of Antioch, in an Arabick Epistle written to *Sealiger*, calleth Egypt the Land of *Kopti*, where he speaketh of *Era Kopti*, or the computation of yeares by these Koptite Christians, reckoned from the nineteenth yeare of *Diocletian*, at which time he destroyed the Christian Churches, and slew an hundred and fortie foure thousand Martyrs in Egypt; and other seuen hundred thousand exiled. The Turkes<sup>m</sup> call both the Countrey it selfe, and principall Citie (*Cairo*) by the name of *Misra*. Thus singeth an old Pilgrime in written rimes, without name of the Authour,

In Egypt is a Citie faire,  
That beight *Massar* or else *Kare*.

Egypt was before called (if we may beleene *Stephanus*<sup>n</sup> and others) *Aeria* and otherwise also by the names of *Actia*, *Potamia*, *Ogygia*, *Melambolos*, *Hæphestia*, *Ethiopia*. Some adde<sup>o</sup> *Hæcia*, as *Nilus* was also called *Melas* of the blacknesse. The River was first called *Oceanus* then *Egyptus* and after that *Nilus*, and *Triton*.

Egypt hath on the East the gulfes, and some part of Arabia; on the South the fildes and mountaines of *Aethiopia*; on the West the Deserts of *Lybia*; on the North, the *Mediterranean Sea*: all which Nature hath set not onely as limits, but as fortifications also to this Countrey. *Nilus* is by *Ovid*<sup>q</sup> called *adurna*, for his forreine Springs by *Tibullus* *fertilis*, which supplieth the place of showers to Egypt, whereupon *Claudian* singeth,

Egyptus sua nube forax, imbre quæ serenos  
dola tenet, secunda poli, non indiga ventis,  
and *Lucan*,  
Terra suis contenta bonis, non indiga merces,



*Ant. Ionis in solo tanta est fiducia Nilæ.*

Egypt no raines nor Merchandise doth neede,  
Nilus doth all her wealth, and plentie breed.

This River runneth through the midst thereof, fixtie miles from *Cairo*, making (by  
division of himselfe) that *Delta*, to which some appropriated the name of Egypt, resu-  
med by *Iupiter Ammon*, whose Oracle (saith *Herodotus*) reckoned all that Egypt, which  
Nilus overflowed. *Ptolemaus* numbred three of those *Deltas*. Touching the head of  
this *Bredembachius* affirmeth, that many Soldans haue sent men on purpose furni-  
shed with kill and prouision for the Discouerie, who, after two or three yeares, retir-  
ing affirmed that they could finde no head of this River, nor could tell any certainty,  
but that it came from the East, and places not inhabited: both of like truth. For indeed  
the River riseth (as by late Discoueries is found) out of a Lake in twelue degrees of  
Southerly Latitude, out of which not onely this Riuer runneth Northwards into the  
Mediterranean, but *Nare* also, Westward *Zuama*, and *Spiritu Santo* Eastward into the  
Ocean, as is said: all overflowing their Territories in the same time, and from the same  
cause. What this cause should be, many both olde and later Writers haue laboured to  
reach. *Herodotus*, *Diodorus*, *Pliny*, and *Solinus* haue lent vs the coniectures of Anti-  
quities herein. *Fracasiorius* and *Rhamusius* haue bestowed their Discourses on this  
subject, as *Goropius* also and others of later yeares haue done. The most probable  
cause is the raines, which *Goropius* in his *Niloscopium*, deriueth from a double cause,  
first the Sunne in places neere the Line, doth shew more mightie effects of his fierie  
prouidence, exhaling abundante of vapours, which in terrible showers he daily repayeth,  
except some naturall obstacle doe hinder (as in some places of *Peru* where it seldome  
conuenieth). And hence it is, that the Indians both East and West, and the *A-*  
*fricans* reckon their Summer and Winter otherwise then in these partes of the world:  
in the time of the sunnes neere presence with them they call winter, in regard of these  
dayes shortnes; which he seemes to recompence them with other fixe moneths conti-  
nuall sereneitie and faire weather; not then raising (by reason of his further absence) a-  
ny more exhalations then are by himselfe exhausted and consumed, which time for  
the cause they call Summer. *Goropius* therefore out of his coniectures telleth vs of a  
double winter, vnder both Tropikes at the same time; vnder *Cancer* the rainy win-  
ter, which in manner (as ye haue heard) attends on the Sunne; vnder *Capricorne* the  
Altimoniacall winter in the Sunnes absence, where also he supposeth it to raine at that  
time, by reason of the high hills there situate, and the great lakes which minister store of  
moisture, besides that *Cancer* is then in the house of the Moone. Again, the windes  
Eusy (that is to say, *ordinarie every yeare*) in their annuall course, euery winter lift vp  
the cloudes to the tops of the hills, which melt them into raine, whereby all the Riuer  
of *Ethiopia* are filled: and cause those ouerflowings, which in Nilus is strangest, be-  
cause it is in Egypt, farthest off from the raines that cause it. *Aristoteles* saith that *A-*  
*fricans* found by his wit, and *Alexander* by experience, sending men thither for that  
purpose, that raines were the cause of this ouerflowing; and that those rains were cau-  
sed by *Etesian* windes, which (saith he) are by the approaching Sunne ingendered in the  
North parts, and carried to the South, where meeting and multiplying on the tops of  
the high *Ethiopian* hills, they cause raines. The like ouerflowing is common to many  
other Riueres; as to *Niger* in Africa, to *Neman* of *Pegu*, and *Indus* (which *Philostratus*  
inducts other things compares to Nilus) and the riuer of *Siam* in Asia; and to the Ri-  
uer of *Amazones*, and *Guiana* in America. *Luys de Vretha* ascribeth the ouer-  
flowing to some secret passages and pores, whereby the Ocean, and the mountaines of  
the Moone holde mutual commerce. This increase of Nilus beginneth about the mid-  
del of Iune, continuing fortie dayes, after which followeth the decrease as long. In the  
middle of Nilus (saith *Leo*) ouer against the olde Citie of *Cairo*, standeth the Isle  
*Mekius*, or the measuring Isle, contayning one thousand, and five hundred Families,  
and a Temple, and a foure square Cistern of eightene cubits depth, whereinto the  
water of Nilus is conuaid by a certaine sluice vnder the ground, in the middest where.

ccc

of

c. *Aytharchides*  
ap *Phot.* 250.  
Luys del Mar-  
mol. l. 11. per to-  
tum.  
f *Ptol.* l. 4. c. 5.  
g. *Vid. Eufrat.*  
in *Dionys. Arbi-*  
*cus* and others  
diuide Egypt  
into the supe-  
riour and infe-  
riour: this is  
that *Delta*, the  
other *Thebaïs*.  
*Ortel. Simbr.*

h *P. Pigafetta*.  
l. 2. c. vii. apud  
*Ram.*  
i *Scalex.* 47.  
*Lucret.* l. 6.  
*Lucan.* l. 10.  
k *Görog.* in *Rec-*  
*ces.* *Niloscopium*.  
l *Acosta.* *hist.*  
*Ind.*

m *P. Pigafetta*.  
l. 2.

n *Arist.* ap. *Phot.*  
249.

o *História de la*  
*Ethiopia* l. 1. c. 28.

p *Ieo lib.* 8.  
a *Himerius* ap.  
*Phot.* 243. men-  
tions this mea-  
suring Nilus  
by Cubits.

b Raine is infectious if at any time it fall in Egypt: except in and about Alexandria where Pigafetta saith it raineth, See b. 19.  
 Nilus solus ex omnibus uniuersis nullas expirat auras. Solin c. 55. b. 1. 19.  
 d A. Meteor. l. 1. v. d. Hieron. ad Es. 12.

e D. Chytr.

f Strab. lib. 16:

g Sesostris, Ptolomei, Tyriani fuisse.  
 h Diod. l. 1.

i Olymp. 180.

k Morn. de ver. Inf. Antiq. lib. 3. c. 2.  
 l Pseudo-Berosus.

m Xenoph. de equiuocis, calleth Cham Saturnus Egyptianus. n Ps. 75. & 108.  
 o Hir in Gen.

Brought Conc. p Plut. in Of. q Arist. Meteor. lib. 1.  
 r Lucian. Dea Syr. f Diod. Sic l. 2.  
 t Ofsis is supposed by some to be the Son of Cham. Patric. sept.

of is a pillar marked also with eighreene Cubits, to which Officers for the purpose resort daily from the 17. of Iune, to obserue the increase, which if it amount to fifteene Cubits, and there stay, it doth portend fertilitie, and how much ouer or vnder, so much lesse abundance. In the meane time the people deuoutly exercise prayer and almsgiuing: And after, the price of victuals, (especially of Corne) is proportionably appointed for the whole yeare. The Cities and Townes of Egypt, whiles this inundation lasteth, are so many Islands. And thus saith Herodotus, The Land of Egypt doth not onely owe the fertilitie, but her selfe also, vnto the slimie encrease of Nilus: for raine is a stranger in this Countrie seldome seene, and yet ofner then welcome, as vnto some to the inhabitants. But *Geoponius* reasoneth largely in confutation of this opinion. The mouthes or falles of Nilus, numbred by the Prophet *Esey* and other in old times, seven and after *Plinius* (who reckoneth the foure smaller) eleuen: are now (as *Strabo* saith) *Tyrius* out of his owne search, testifieth) but foure, or, as other writers, but three worthie of consideration: *Rosetta*, *Bahisima*, *Damiate*, where the saltnesse of the Earth, and shelles found in it, may seeme to confirme *Herodotus* opinion, that Nilus hath wonne it from the Sea. *Aristotle* doth not only auerre the former opinion with *Herodotus*, but addes that all the mouthes of Nilus, except that of Canopus, may seeme to be the labour of men, and not naturall Channels to the River.

Egypt was anciently diuided into *Thebais Delta* and the Region interiacent and these subdiuided into fixe and thirtie *Nomi*, which we call Shires, whereof *Tanis* and *Heliopolis* were the assignement of *Jacob's* Family: then called *Goshen*, from whence *Moses* after conducted them into Canaan, as *Strabo* also witnesseth. The welth of Egypt, as it proceedeth from Nilus, so is it much encreased by the lit conveyance in the naturall and hand-laboured channels thereof. Their harvest beginneth in Aprill, and is threshed out in Maie. In this one Region were sometimes (by *Herodotus* and *Plinius* report) twentie thousand Cities: *Diodorus* & *Strabo* saith eighreene thousand; and in his time, three thousand. Hee also, was told by the Egyptian Priests, that it had bene gouerned about the space of eighreene hundred yeares, by the Gods and *Heros*; the last of whom was *Orus*: after whom it was vnder Kings vntill his time, the space almost of fifteene hundred yeares. To *Herodotus* they reported of three hundred and thirtie Kings from *Menes* to *Sesostris*.

The Scripture, whose Chronologie convinceth those lying Fables, calleth their Kings by one generall name, *Pharao* (which some interpret a Sauour, *Iosephus* in his signifieth Authoritie) and maketh Ancient mention of them, in the dayes of *Abraham*. Some beginne this Royall computation at *Mizraim*. If our *Berosus* which *Strabo* hath set forth were of authoritie, hee telleth, that *Cham*, the Sonne of *Noah*, was by his Father banished for particular abuse of himselfe, and publike corruption of the World, teaching and praesiding those vices, which before had procured the deluge, as Sodomic, Incest, Buggerie: and was therefore branded with the name *Chemusius*, that is, dishonest *Cham*, in which the Egyptians followed him, and reckoned him among their Gods, by the name of *Saturne*, consecrated him a Citie, called *Chemus Min*. The Psalmes of *David* doe also thus entiale Egypt, the Land of *Cham*: which name was retained by the Egyptians themselves in *Ierusalem* dayes. *Chemus*, *Chemus*, *Diodorus* was hallowed to *Pan*, and the word signifieth *Pan*: Citie: in *Herodotus* his time it was a great Towne in *Thebais*, having in it a Temple of *Perseus*, square, and surrounded with Palme-trees, with a huge Porch of stone, on which were two great statues, and in it a Chappell, with the Image of *Perseus*. The Inhabitants vnto their marvellous Legend, of the Apparitions of their God, and had a relique of his, a fardale of two Cubits which he sometimes ware. They celebrate festiuall games in his honour after the Greeke manner. *Herodotus* also mentioneth an Island called *Chemus*, which the Temple of *Apollo* in it. Some say *Thebes* was called in their Hokes, *Chemus*, or *Chamia*: and all Egypt was sometime called *Thebes*.

*Lucian* saith, the Egyptians were the first that had Temples, but these Temples had no Images. Their first Temples are reported to haue bene erected in the time of *Ofsis* and *Isis*, whose parents were *Isis* and *Imno*, children to *Saturne* and *Phaon*, who succeeded *Nileus* in this Kingdome. They built a magnificent Temple to *Isis* and

and Iano, and two other golden Temples to *Iupiter Calensis*, and *Iupiter Ammon*, or *Chama*, which we before spake of, instituting vnto them Priests and golden statues. *Ammon* is reckoned the first King after those Demi-gods, who built a Temple to *Vulcan* and taught the people to sacrifice, and other rites of Religion; Long after him, *Nubus* built Thebes, which was said to haue a hundred Oares, and many stately erections of Temples, Colosses, Obeliskes; by the one name they call their more then Countie Images; by the other, their Pillars of one stone, fashioned like a Needle. *Pomponius Mela*, and *Marianus* speake of two of these Obeliskes with hieroglyphicall inscriptions, carried from Hieropolis in Egypt by *Augustus* to Rome, the one foure foot high, the other an hundred & thirtie, which was broken in the raising, *Plinius* mentions these and others at Rome, one of which he made serue for the measuring of the shadow in *Campus Martius*, in Dyall wise: Hee speaketh of an Obeliske at Thebes made and raised by cwentie thousand men.

Of foure Temples, there was one contayning in circuit thirteene furlongs, in height four and foure cubits, the wall foure and twentie foot thick. The ornaments answered the structure. But the golde, silver, luerie, and jewels weretaken away by the Persians, when *Cambyses* burned the Egyptian Temples. Out of those fires they report to haue three hundred talents of gold, and two thousand and three hundred of silver amongst the seuen and forty Sepulchres of their Kings, that of *Sardanapalus* was reckoned most sumptuous, the gates whereof were two hundred foote long, and five and fiftie cubites high: within was a square Cloyster, contayning in each square foure hundred foote, borne vp with statues of beasts in stead of pillars, of fiftene cubites, the roofe made of stones, of two paces broad, beautified with statues: Then was there another gate like to the former, but fuller of worke, with three huge statues to him, his mother, and daughter: Within this was another Cloyster, more beautifull then the former: But for the particulars of these things, let our Reader resort to *Diodorus Siculus*, who partly from the Priests Relations, and in great part from his owne sight, describeth them at large. He addeth, that there was an inscription contayning the cost and charges hereof to be thirtie and 100. millions of Minæ. These summes are admirable, and scarcely to be paralleld in any Historie, excelling euen those summes which *Dauid* left *Salomon* for the Temple, and onely surmounted by those which *Sardanapalus* is said to haue consumed, together with himselfe in his funerall fire. For we account our Mina three pound two shillings and fixe pence, as *Master Breewood* hath obserued of the Atticke Mina, out of many Authors, (which yet is lesse then the Egyptian, and but halfe so much as that of the Hebrewes and Alexandrians) it comes to tenne thousand millions of our pounds, a summe incredible, improbable, that I say not impossible. Yea, neyther are those things credible which *Ctesias* tells of *Sardanapalus*, which *Breewood* summeth after the Atticke talent, at two and twentie thousand and fiftie hundred millions of pounds in golde, and eightene thousand, two hundred and fiftie millions of pounds in silver. Euen in those things also which the sacred Historie recounteth of *Dauid*, howsoeuer the truth is beyond all names of exorbitancie, yet the imagination of that truth is not fully agreed vpon. For that which *Isa. vi.* is vnderstanded (recounting the talent but fixe thousand crownes, as some doe) *Mr. Breewood* hath learned worke of that argument, raised it to a farre higher summe, estimating the talent at 4500 l. so that the 10000 talents of gold which *Dauid* had provided for that worke, amounte to 4500. millions of our pounds: and his million of silver talents (each of which is 375 l.) to 375 millions, besides 12 millions, and 500000 l. in golde, and 600 millions & 25000 l. in silver, afterwards by him offered to the same purpose; & by *Isa. 66.* 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 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[ *Mora de vira*  
*Christi. rel. ca. 26.*  
*t. Herodot. lib.*  
*2. Dionys.*  
*Obelisk. 2. 3.*  
*2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

u The Egypt.  
 talent of silver  
 is reckoned  
 250 l. of our  
 monie: and  
 golde is usual-  
 ly accounted  
 12. times so  
 much.

x *Sup. l. 3. c. 3.*

y *Ed. de Pen-  
 deris' & preys*

k *Plin. l. 33. c. 3.*



a 1 Chron. 22.  
14.

b Eupolem. ap.  
Euseb. Bud. de  
ass.

c 7n. 69 51. &  
29. 50.

d Strab. l. 17.

e Antiq. l. 8. 4.  
f 1 Chron. 12. 9  
g Volater. l. 12:  
Ind. Reg. lib. 4.

h Mat. Westm.  
Fox A. & Mo-  
nument.  
Stow Chron. &c.  
i Amal. 2. 15.

k Her. lib. 2.

of this worke, which would haue yeelded this question a fitter place was printed) with a probable coniecture, that the Hebrew word in that place doth not signifie a talent; or that the word talent doth not alway signifie the same summe in Scripture, euen as amongst other Nations it also varied, and sometimes, was vsed for a small summe; as he sheweth out of *Homer*, *Pallax*, and others. Howsoever therefore I will not so vilifie this talent here, as to esteem it with som bus a shekel, yet I would take in (as the notation of the word may inferre) but for some massie plate of Silver. But we haue digressed too farre in this Hebrew and Egyptian talent, let vs returne. This cost of *Simandius*, although enlarged in the telling, doth not disagree to the Egyptian opinion, esteeming their houses their Innes, and their Sepulchres their euernall habitations. Of the race of *Simandius* was *Ogdous*, that built Memphis (called in the Scripture *Noph*) compassing a hundred and fiftie furlongs, at the parting of Nilus into that *Delta*-diuision, where the succeeding Kings abode, forsaking Thebes till Alexandria was after built by *Alexander*.

Thebes was called *Diopols*, or *Iupiters* Citie, where (as *Strabo* & reporteth) was consecrated to *Iupiter* a beautifull Virgine of noble birth, who, vntill the time that she had her naturall purgation, had the carnall companie of whomsoever she pleased, and at this her monstrous accident was bewailed as dead, and after married. Such Virgins the Greeke (saith hee) called *Pallades*. Many yeeres after *Ogdous*, succeeded *Sesoftris*. *Josephus* is of opinion, that *Herodotus* erred in the name, and ascribed the deedes of *Shishak* to *Sesoftris*; to which also the computation of *Herodotus* doth agree reasonably in the time. Others account him the same with *Sesachis* in *Diodorus*. The huge Conquests of this *Sesoftris* are beyond all that euer *Alexander* achieved, if we credite Authors. At his returne he builded in euery Citie of Egypt a Temple to their chiefe God at his owne costs; and offered a shippe of Cedar, two hundred and eightie cubites in length, siluered on the in-side, goulded on the out-side, to the chiefe God at Thebes, and two Obelisks one hundred and twentie cubits high, which were ingrauen the greatnes of his Empire and reuenues. At Memphis in the Temple of *Vulcan* he dedicated statues of himselfe and his wife, thirde cubites high, of his children twentie. And when he went to the Temple, or through the Citie, his Chaire was drawne by Kings, as *Lucan* singeth:

Venit ad Occasion mundi, extrema Sesoftris;  
Es Phario turris Regum cernicibus agit  
Sesoftris in the Westerne world, by warrs  
Compelled Kings to draw his Memphian Carre.

Thus we read in our owne Chronicles of *Edgarus Pacificus*, sometimes King of England, rowed in a Boate by eight Kings, himselfe holding the Sterne.

*Tacitus* telleth of *Rhamses* an Egyptian King, who conquered the East and South partes of the world, helped herein (as the Priests tolde *Germanicus*) with the forces of Thebes, who had then seuen hundred thousand fighting men. This was written in Egyptian Characters at Thebes, interpreted by one of the Priests; together with his reuenues not inferior to the Romane or Parthian Empires. *Pharon*, the sonne and successor of *Sesoftris*, enraged at the rage of Nilus, swelling aboue eighteene cubits, cast a dart against the streame, and thereupon lost his sight, which by the aduice of the Oracle in Butis was restored by the vrine of a woman, which had neuer knowne sex but her husband; which caused him to burne his owne wife and many other, failing in this new experiment, and to marry her whom at last he found by this prooffe to be honest. He set vp in the Temple of the Sunne two Pillars, each of one stone of 100 cubits high, and eight broad. After, heeceeded *Memphitis*; *Rhamisius*, and *Cheops*. This last shut vp all the Temples in Egypt; and busied them in his owne worke, one hundred thousand by courses ten yeeres together, in building a Pyramis for his Sepulchre. The least stone was thirte footte, and all grauen. Nilus passeth vnder it by a trench, was reckoned among the Wonders of the World. His daughter and brother made

more heinous therefore to the Egyptians who will not once name them. He measured one of the foure squares of one of them, which contained three hundred and twenty and twentie large paces, This was hollow, the other solid. They did it (saith he) in hope of the resurrection. For they would not interre their dead bodies, because of the Wormes; nor burne them, because they esteemed Fire a living Creature, which feeding thereon, must together with it perish. They therefore with nitre and Cedar did preserve them. *Scaliger* saith, \* they set these bodies in their drying roomes, where their children and nephewes might behold them whiles they were eating. Some also report, \* That they used hereunto the slimie Bitumen of the dead Sea, which had preserved an infinite number of Carcasses in a dreadfull Caue (not farre from these Pyramids) yet to be seene, with their flesh and members whole, after so many thousand yeares, and some with their haire and teeth. *Bellonius* thinketh the fables of *Zeus* and *Dionysus* to have flowed from that Lake, by which the dead bodies were brought hither. Of these is the true *Mumia*. Not farre hence is that *Sphinx*, a huge Colosse, with the head of a Maid, and bodie of a Lyon, supposed by *Bellonius* to be the monument of some Sepulchre. It yet continueth all of one stone, and is a huge face, looking towardst Cairo. The compasse of the head sayth *P. Martyr*, and eye-witnesse, is fiftie eight paces. *Plinius* numbred eight Pyramids, and sayth, That the compasse of this *Sphinx*, about the head, was 102. foot, the length 143. 360000. men were twentie yeares in making one of the Pyramids, and three were made in euentie eight yeares and foure moneths. The greatest (sayth he) couereth eight acres of ground; and *Bellonius* affirmeth, That the Pyramids rather exceed then fall short of the reports of the Auncient; and that a strong & cunning Archer on the top is not able to shoot beyond the fabrick of one; which *Villamont* being there, caused to be tried and found true. *William Elibon* writeth that the height of one is 1092. foot, as their *Dragoman* tolde them: the top thereof is all one stone, which he measured seuentene foot in euery square yet on the ground seemed as sharpe as a pointed diamond. The other are lower, and want steps to ascend on them. They are of marble. But I would be loath to burie the Reader in the sumptuous Monuments, the witnessses of vanitie and ostentation; of which, besides the Auncient, *Martyr*, *Bellonius*, *Eusebium*, *Villamont*, and other eye-witnesses haue largely written.

*Myserius* is reckoned the next King, better beloued of his Subjects, whose daughter was buried in a wooden Bul<sup>h</sup> in the Citie Sai; to which euery day were odours offered, & a light set by night. This Oxe once a yeare was brought out to the people. Next to him was *Apychus*, who made a Pyramis of bricke; and these bricke were made of Earth, that claued to the end of a pole for this purpose, in a vaine curiositie thrust into a lake. Yet were all these wonders excided by the Labyrinth, the worke (say some) of *Phameticus*, or (after *Herodotus*) of the twelue Petres which reigned in common as Kings partly aboue ground, partly beneath, in both containing 3500. roomes. *Herodotus* saith he saw the vpper roomes, the lower he might not, as being the Sepulchres of the Founders, and of the sacred Crocodiles: all was of stone, and grauen. The lake of *Mæris* was not lesse wonderfull compassing 3600. furlongs, and 50. fadom in depth, made by *Mæris* whose name it beareth: in the midst were 2. Pyramids 50. fadom aboue, and as much beneath water, one for himselfe, the other for his wife. The water flowes 6. moneths out, and 6. moneths in, from *Nilus*. The fish were worth to the Kings coffers twentie of their pounds a day, the first 6. and a talent a day, the last 6. moneths. Of *Necus* whom the Scripture calles *Pharaoh Necho* and of his victory against the Syrians in Magdolo, or Magiddo, where he slew King *Iosiah* *Herodotus* witnesseth. He also makes this *Necus* author of that trench, from *Nilus* to the red Sea, which *Strabo* ascribes to *Sesostris*. *Pliny* makes *Sesostris* first author, seconded by *Darius*, who in this warre was followed by *Ptol.* 100. foot broad, 37. miles long; but forced to leaue the enterprise, for feare of the red sea ouerflowing Egypt, or mixing his water with *Nilus*. *Tremellius* thinkes it to be the labour of the Israelites, in that seruitude from which *Moses* freed them. He consumed in this worke 120000. Egyptians. After him reigned *Sonchis*, and then *Apries*. About these times *Nabuch* conquered the Egyptians, according to *Ezech.* prophecy. *Ezech.* 30. But they had also ciuill warres. *Amasis* deprived

\* *Scal.* ep. ad  
Putean.  
e *Gi. Bot. Ben.*  
*Purc.* *sun ant*  
*tax.* 11. *Theuet.*  
*Cosmog.* de *Le-*  
*uant.*

f *Leg.* Bab. l. 3.  
g *Lib.* 3. c. 6. l. 13.

h *Porcarib* in  
his *Funerals*  
*Amichi* *Tau.* 12.  
hath set forth  
this in picture.  
*Hort.* *Cof.* l. 3.  
*Reg.* 23. 29.  
l *Plin.* l. 6. c. 29.  
m *Anton.* *Galen.*  
n *Philost.* de  
vita *Apollon* lib.  
5. cap. 15. saith  
that *Apollonius*,  
seeing a Lion  
(which one  
had tamed) of-  
fer to fawne  
on him, withal,  
uttering cer-  
taine murmu-  
rings; inter-  
preted that  
speech of the  
Lion to the  
people saying,  
that he some-  
time had been  
*Amasis* the E-  
gyptian King;  
whereupon he  
was sent with  
pompous pro-  
cession of the  
Priests, to *Le-*  
*ontopolis*, and  
there placed in  
the Temple.

*Apries*, who, being of a base birth, of a great basin of gold in which himselfe and his guests had vied so, wash their feet, made an Image and placed it in the most convenient part of the Citie and observing their Superstitious deuotion thereunto, said that they ought not now no lesse to respect him, notwithstanding his former base birth and offences. When he was a private man, to maintaine his prodigall expenses, hee vied to steele from others: and when they redemanded their owne, hee committed himselfe to the censure of their Oracles. Such Oracles as neglected his thefts, he being a King did neglect. He brought from the Citie Elephanta twenty dayes sayling, a building of solid stone, the roofe being of one stone, one and twenty Cubits long, fourteene broad, and eight thick, and brought it to the Temple at Sai. Hee ordained, that euery one should yearly giue account to the Magistrate, how he liued, and maintained himselfe. And he which brought a false account, or liued by vnjust meanes was put to death. He was buried as was supposed in that Sphinx about said. *Psammemius* his Sonne succeeded, whom *Cambyses* deputed.

CHAP. III. Of the Egyptian, Idols, with their Legendarie Histories, and Mysteries.

**I**f wee stay longer on this Egyptian Stage, partly the varietie of our Orizons may excuse vs which have entreated of this subiect, partly the varietie of matter, which adding some light to the Diuine Oracles, (not that they neede it, which are in themselves a *lumen* in a dark place, but because of our need; whose slowly eyes cannot so easily discern that light) deserue a larger relation. For whether the Histories of the Olde Testament, or the Prophecies of the New bee considered, both there literally wee read of Egyptian Rites practised; and heere mystically of like superstitions in the Antichristian Synagogue reuiued, therefore be called *spiritually Sodome and Egypt*. No where can Antiquitie plead a longer succession of error; no where of superstition more multiplicitie; more blinde zeale, in prosecuting the same therofolues or crueltie in persecuting others that gainesaid. Oh Egypt! wonderfull in Nature, whose *Heaven is brass*, and yet thine *Earth not Iron*; wonderfull for Antiquitie, Arms and Armes; but no way so wonderfull, as in thy Religions, wherewith thou hast disturbed the rest of the World, both elder and later, Heathen and Christian, to which thou hast beene a sinke and mother of Abominations. Thy *Heathenisme* planted by *Cham*, watered by *Iannes*, *Iambres*; *Hermes*, ouerflowed to Athens and Rome: Thy *Christianisme*, famous for many ancient Fathers, more infamous for that *Arrian heresie*, which rising here, eclipsed the Christian light; the World wandering and groning to see it selfe an *Arrian*: I speake not of the first Monkes, whose egge, here laid, was faire; and beginnings holy: but (by the Devils brooding) brought forth in after ages a dangerous Serpent: Thy Mahumetisme entertained with like lightnesse of credulitie, with like eagernes of deuotion, no lesse troublesome to the Arabian Sect in Asia and Africk, then before to the Heathens or Christians in Europe. The first Authour (it seemeth) of this Egyptian, as of all other false Religions, was *Cham* (as before is said) which had taken deepe rooting in the dayes of *Ioseph* the Patriarch; and in the dayes of *Moses*; their Priests, Wisemen and Southsayers, confirming their deuotions with lying Miracles, as the Scriptures testifie of *Iannes* and *Iambres*; and *Hermes Trismegistus*, of his Grandfather and himselfe. The Gracians ascribe these deuotions to *Osiris* and *Isis*: of whom the Historie and Myserie is so confused; that *Typhon* neuer hewed *Osiris* into so many pieces as these vaine Theologians and Mythologians haue done. They are forsooth in the Egyptian throne, King and Queene; in the heauens, the Sunne and Moone: beneath these, the Elements; after *Herodotus*, they are *Bacchus* and *Ceres*: *Diadotus* maketh *Osiris* the same with the Sunne, *Serapis*, *Dionysius*, *Pluto*, *Ammon*, *Iupiter*: *Isis*, the Moone, *Ceres* and *Inno*. In *Macrobius* and *Seruius* she is the nature of things; he, *Adonis* and *Atis*: *Plutarch* addeth to these Interpretations *Oceanus* and *Sinur*, as

Gen 41.8.  
Exodus 1.7.  
8 Hier. Afc. lep.

Apollodorus  
makes her Ceres  
Et lo. gen. de  
Lib:



*Isis, Minerva, Proserpina, Thetis.* And if you have not enough, *Apuleius* will helpe you, with *Venus, Diana, Bellona, Hecate, Rhamnusia*; and *Heliodorus* nearer home, maketh *Osiris* to be *Nilus*, the Earth *Isis*. So true is it, that *an Idol is nothing in the world, and Idolaters worship they know not what.* *Stappolus* interpreteth *Osiris* to bee *Abraham*, and *Isis* to be *Sarah*, whom *Moses* calleth also *Ischa*. *Orus* & *Apolla* saith, *Isis* is the Starre, called of the Egyptians, *Sethu*, which is the Dog-starre; therefore called *Isis*, because at the first rising of that Star, they prognosticated what should happen the yeare following. The like was in use among the Cilicians, who obserued the first rising of that Starre from the top of *Taurus*, and thence saith *C. Manilius*,

*Euentus frugum variis & tempora dicunt.*

*Qua, valitudo veniat, concordia quanta, &c.*

Thence they foretell what store of fruits or want,

What times, what health, what concord, they descant.

Tully in the first Booke of his Diuination, reciteth the same out of *Heracides Ponticus* of the Celi. But the Egyptians had more cause to obserue that Starre, because *Nilus* doth then beginne to encrease, And therefore from thence they began to reckon their *Tekybas* or quarters of their yeare; as the Jewes from *Nisan*.

But to search this Fountaine further, you may read the Egyptian opinion in *Diodorus*; shew that the world, being framed out of that *Chaos*, or first matter, the lighter things ascending, the heavier descending, the Earth yet imperfect, was heated and hardened by the Sunne; whose violent heat begate of her slime softnesse certaine pumpe swellings, couered with a thinne filme, which being by the same heat ripened, brought forth all manner of creatures. This muddy generation was (say they) first in Egypt, most fit (in respect of the strong soile, temperate ayre, *Nilus* everflowing, and exposed to the Sunne) to beget and nourish them; and yet retaining some such vertue as the new slaking of the Riuer, the Sunne more desirous (as it were) of this Egyptian

Concubine, whom the waters had so long detained from his sight, ingendring in that lush fit many Creatures, as Mice and others, whose fore-parts are seene moving before the hinder are formed. These newly-hatched people could not but ascribe Diuinitie to the Author of their Humanitie, by the names of *Osiris* and *Isis*, worshipping the Sunne and Moone, accounting them to be gods, and everlasting; adding in the same Catalogue, vnder disguised names of *Iupiter, Vulcan, Minerva, Oceanus*, and *Ceres*, the fine Elements of the World, Spirit, Fire, Ayre, Water, and Earth. These eternall gods begot others, whom not Nature, but their owne proper merit made immortall, which reigned in Egypt, and bare the names of those celestiall Deities. Their Legend of *Osiris*, is, that he hauing set Egypt in order, leauing *Isis* his wife Governour, appointing *Mercurius* her Counsellour (the inuenter of Arithmetike, Musicke, Physicke, and of their superstition) made an Expedition into farre Countries, hauing *Hercules* for his Generall, with *Apollo* his brother, *Anubis* and *Macedon* his sonnes, (whose Ensignes were a Dog and a Wolfe, creatures after for this cause honored, and their countreys worshipped) *Pan*, *Maron*, and *Triptolemus*, and the nine Muses attending with the Saryres. Thus did he invade the world, rather with Arts, then Armes; teaching men husbandrie in many parts of Asia and Europe, and where Vines would not grow, to make drinke of Barley. At his returne, his brother *Typhon* slew him, rewarded with like death by the reuenging hand of *Isis* and her sonne *Orus*. The dispersed peeces,

into which *Typhon* had cut him, shee gathered and committed to the Priests, with injunction to worshipping him, with dedication vnto him of what beast they best liked, which also should be obserued with much ceremonie, both aliue and dead, in memorie of *Osiris*. In which respect also they obserued solemnely to make a lamentable search for *Osiris* with many reares, making semblance of like ioy at his pretended finding, whereof *Lucan* singeth, *Nunquam, satis quasius Osiris*; alway seeking (saith *Lactanius*) and alway finding. To establish this *Osirian* Religion, shee consecrated a third part of the Land in Egypt for maintenance of these superstitious rites and persons: the other two parts appropriated to the King, and his souldiers. This *Isis*, after her death, was also deified in a higher degree of adoration then *Osiris* selfe. One thing is lacking to our tale, which was also lacking a long time to *Isis* in her search. For when

c 1. Cor. 8. 4.  
10. 4. 12.  
Georg. Stamp.  
Tab. Cosmog.

f Diod. Sic. l. 1.

g Some thinke that this *Osiris* was *Mizraim* the sonne of *Cham*. *Mora*. See this Legend at large in *Cal. Calcap. de reb. Egypt.*  
\* *Polyen. Strateg.* l. 1. makes *Pan* to be *Bacchus* his Generall in his Indian Expedition.  
h *Lactant. lib. 1.*

shee

i *Amob. contra  
Gent. l. 5. aliam  
refert causam  
obscenissimam,  
Natalis Com. l.  
3. cap. 3. aliam.*

k *Athen. l. 5. c. 5.*

l *Phallus is the  
Image of a  
mans yard.*

\* *Apollod. de  
Orig. deor. lib. 1.  
Nat. Com. &c.*

m *Laur. Pig.  
Mens. Isac. ex-  
posit.*

n *De Nat. Deo-  
rum lib. 1.  
o Philo. Ind.  
de decim prec.  
Iof. cont. App.  
Dies Canis. p. 2.  
Colloq. 1.  
p Inuental.  
Turneb. ad. 18.  
12. addeth gar-  
like, as wor-  
shipped and  
sworne by.*

q *Trem. & Iun.  
in Genes. 43.  
Exod. 8.*

since had with the helpe of waxe made vp of six and twentie parts, which shee found so many Images of *Osiris*, all buried in severall places: his priuities, which *Typhon* had drowned in Nilus, were not without much labour found, and more solemnitie interred. And that the Diuell might shew how farre he can besot men, the Image hereof was made and worshipped; the light of this darknesse shining as farre as Greece, whose *Phallus*, *Phallogia*, *Ishiphallus*, *Phallopheia*, an *Phallopheia* issued out of this sincke, together with their membrous monster *Priapus*. Yea, the Egyptians hauing lost their owne eyes in this filthie superstition, bestowed them on the Image of *Osiris* his stones, which they puttrayed with an eye.

*Athenaeus* k telleth of *Ptol. Philadelphus* in a solemnitie, wherein he list to shew to the world his madnes; or (as it was then esteemed) his magnificence (a place worth the reading to them, who are not heere glutted with our tedious Egyptian Banquet) he among many sumptuous spectacles presented a l *Phallus* of gold, painted, with golden crownes, of an hundred and twentie cubits length, hauing a golden starr on the toppe, whose circumference was six cubits. This was carried in a *Chariot*, as in others the Images of *Priapus*, and other Idols. Of *Typhon* the Poets \* fable, that alitt the gods, by the helpe of mortall men, had slaine the *Giant*, the *Earth* in indignation for the losse of that her Giantly brood, lying with *Tartarus*, brought forth *Typhon*, which exceeded all the former: for his heigh surmounted the Mountaines, his head reached to the Starres, one of his hands to the West, the other to the East, from which proceeded an hundred heads of Dragons: his legges were entwined with rolls of *Vipers*, which reached to his head, filling the world with terrible hissing: his bodie couered with feathers, his eyes flaming with fire, a flame streaining also out of his mouth. Thus was he armed, and fought against Heauen, and made the gods runne away into Egypt, and turne themselues into many formes: with many tales more which I leaue to rehearse.

Of the *Isiacall* rites, m that brazen Table (supposed to haue beene some Altar-couer) after possessed by *Card. Bimbus*, full of mytticall Characters, explained by *Lactantius Pignorus* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diodorus* thinketh this the cause why they consecrated Goates, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie rites. Their canonized Beasts, of which the Egyptians and Syriani, (saith n *Tully*) conceived stronger opinions of Deuotion, then the Romans of their most sacred Temples, were o Dogs, Cats, Wolues, Crocodiles, *Ichneumons*, Rammes, Goats, Bülles, and Lions, in honor of *Isis*: their sacred Birds were the Hawke, *Ibis*, *Phanicopterus*: besides Dragons, Aspes, Beetles, amongst things creeping: and of fishes, whatsoever had scales; and the Ele. Yea their reason did not onely to sensible things ascribe Diuinitie, but Garlike and Onions were free of their Temples, denied therefore by p *Inuental*,

*Porum & cepa nefas violare & frangere morsu:  
O sanctas gentes quibus hac nascuntur in hortis  
Numina.*

Onions or Leekes by old Egyptian Rite,  
It was impietie to hurt or bite:  
Oh holy people! in whose gardens grow  
Their gods, on whom deuotion they bestow.

For this cause some q thinke the Hebrewes were in such abomination to the Egyptians, that they would not eate with them, as eating and sacrificing those things, which the other worshipped. Example whereof *Diodorus* an eye-witnesse telleth, That when *Ptolemy* gaue entertainment to the Romans, whose friend he was declared; a Roman, at vnawares hauing killed a Cat, could not by the kings authority, sending Officers for his rescue, nor for feare of the Romans, be detained from their butcherly furie. For such was their custome for the murder of those sacred creatures, to put to death by exquisite torments him that had done it wittingly, and for the Bird *Ibis* and a Cat, although vnwittingly slaine. And therefore if any espie any of them lying dead, he standeth aloofe lamenting and protesting his owne innocencie. The cause of this blinde zeale,

were the metamorphosis of their distressed gods into these shapes; secondly, their ancient Ensignes; thirdly, the profit of them in common life. *Origen* addeth a fourth, because they were vsed to diuination, and therefore (saith he) forbidden to the Ihsa-  
 ians to vncleane: *Eusebius* out of the Poet citeth a fift cause, namely, the Diuine Na-  
 me diffused into all creatures, after that of the Poet:

*Deum namq; ire per omnes*

*Terrasq; wallusq; maris, calumq; profundum.*

God goes thorow Sea and Land, and loffie Skies.

I might adde a fixt, that is, *transformation*, which *Pythagoras* (it seemeth) heere borrowed. Yea *Enchiridion* a Platonike, in his *Theophrastus* or Dialogue of the soules immortalitie, affirmeth, That *Plato* learned this opinion of the Egyptians, and dispersed it through all his Bookes, as did *Plinius* and vther his fol-  
 lowers after him, numbring amongst the rest *Porphyrius* and *Iamblicus*.

If I might, with the Readers patience, I would adde somewhat of their *Mysterie* of magicke, and the mysticall sense of this iniquitie. For as many haue sweat in vnfolding the mysteries of that Church, which spiritually is called *Sodome* and *Egypt*, as *Ambro-  
 sius*, *Armeriole*, *Amalaricus*, *Durandus*, *Durandus*, and others: so here haue not want-  
 ed mysticall Interpreters, *Porphyrius*, *Iamblicus*, *Plutarch*, and the rest. Such is the  
 language of *Satan* in the shallownesse of humane, both reason and truth. Water and  
 Fire vsed in all their Sacrifices, and doe them deuoutest worship (saith *Porphyrius*)  
 because those Elements are so profitable to mans vse: and for this vse-like they adored  
 many creatures: at *Anubis* they worshipped a man. But especially they held in ve-  
 neration those creatures which seemed to hold some affinity with the Sunne. Euen  
 the flinking Beetle or Scarabee did these (more blinde then Beetles) in their flinking  
 motions obserue, as a living Image of the Sunne, because, forsooth, all Scarabees  
 are of male sex (and therefore also saith *Helian*, Souldiers wore the figure of the  
 Scarabee in their Rings, as thereby insinuating their masculine spirits) and hauing fled  
 out of the dung, doe make a ball thereof, which they rowle to and fro with their  
 feet, imitating the Sunne to his circular iourney. *Iulius Firmicus* inueigheth a-  
 gainst them for their worship, and supplications; and superstitious vowes made to the  
 Water: and for that their fabulous Legend of *Osiris*, *Isis*, and *Typhon*, vnfolding the  
 Riddle and Mysterie. *Eusebius* followeth this Argument in the seuerall beasts which  
 they worship; but to auoid tediousnesse, I leaue him, to looke on *Plutarches* paines  
 in this Argument. He maketh *Isis* to be deriued of the verbe *is* *scire*, to know, as be-  
 cause the Goddesse of Wisdome and Knowledge: to whom *Typhon* for his ignorancie  
 is an enemy. For without Knowledge, Immortalitie it selfe could not deserue the  
 name of Life, but of Time.

Their Priests shaued their owne haire, and wore not woollen but linnen garments,  
 because of their professed puritie, to which the haire of man or beast being but an ex-  
 crement, disagreed: and for this cause they reiected Beeces, Murton and Porke, as  
 meats which cause much excrements. Yea their *Apis* might not drinke of Nilus, for  
 the others faining qualitie, but of a fountaine peculiar to his holinesse. At *Heliopolis*  
 they might not bring wine into the Temple, holding it vnseemely to drinke in the pre-  
 sence of their Lord. They had many purifications wherein wine was forbidden. Their  
 Kings, which were also Priests, had their sacred flints of wine; and did not drinke it  
 till before *Psammetichus* time, esteeming wine to bee the blood of them, which some-  
 times wanted against the gods, out of whose flaine carcases Vines proceeded, and hence  
 proceedeth drunkennesse, and madnesse by wine. Their Priests abstaine from all Fish:  
 they eat not Onions, because they grow most in the waste of the Moone; they procure  
 no heats and thirst. Their Kings were chosen also either of the Priests, or of the Sould-  
 iers; and these also after their election, were presently chosen into the Colledge of  
 Priests. *Osiris* signifieth many eyes, in the Egyptian language. *Os* is much, and *iris*,  
 eye. The Image of *Minerva* at *Sai*, had this inscription, *I am all, which is, which  
 shall be, which shall be, whose shining light doth mortall man hath opened*. *Ammon* they  
 call *Am* (the same as is before said with *Ham* or *Cham*, the sonne of *Noah*) in the vo-  
 cabularie, as inuocating him, whom they hold the chiefe God of the world, to main-  
 taine

r *Tuse. Qu. l. 5.*  
 s *Orig. contra*  
 Celsus lib. 4.

t That the  
 same soule  
 should one  
 while quicken  
 a man, another  
 while a fish,  
 or beast, or  
 bird, passing  
 from one to  
 another.  
 u in Bib. Pat.  
 tom. 3.

x *Apud Euseb.*  
 de Prep. l. 3. c. 2.

y *Helian. de A-*  
*nimal. l. 10. c. 15.*

z *Jul. Firm. de*  
*my. profan. c. 2.*

a *De Os. & Jf.*  
 b *Apus.*

*Opifex intelle.*  
*Quis quid verita-*  
*tis est dominus*  
*& sapientie,*  
*quatenus in ge-*  
*nerationem pro-*  
*gredens occu-*  
*lam latensium*  
*rationem produ-*  
*cit in lucem, A-*  
*mmum Egyptia-*  
*ca lingua vo-*  
*cans: quatenus*  
*autem sine men-*  
*dacio peragit*  
*omnia Phara-*  
*onem capatur:*  
*quatenus esse*  
*clor bonorum,*  
*Osiris alioque*  
*denominaciones*  
*habet propter*  
*potentias, actio-*  
*nesque differ-*  
*ter: Iamblicus*  
*de Mysterijs.*



fest himselfe. They esteemed children to have a diuining facultie, and obserued the voyces of children playing in the Temples, and speaking at aduenture, as Oracles, because *Isis* seeking after *Osiris*, had enquired of children. They interpret Astronomically the Dog-starre to belong to *Isis*; the Beare, to *Typhon*; *Orion*, to *Horus*.

The Inhabitants of Thebais acknowledged nothing for God which was mortall; but worshipped *Cneph*, which they said, had neither beginning nor ending. So many are the interpretations in their mysticall Theologie, that Truth must needs be absent, which is but One: and these may rather seeme subtile fetches of their Priests, to gull their people, then the true intents of their first authors of Idolatrie. Because *Typhon* was of red colour, they consecrated red Bulls, in which yet there might not be one haire blacke or white. They esteemed it not a sacrifice acceptable to the gods, but contrarie, as which had receiued the soules of wicked men: and therefore they cut the head of the sacrifice, which they hurled into the Riuer: and since have vsed to sell to strangers. The Diuell happily would reach them an apish imitation of that sacrifice of the red Cow, *Numb. 19*. The Priests abhorre the Sea, as wherein *Nilus* dieth; and salt is forbidden them, which they call *Typhons* spittle. In Sai, in the Porch of *Mineruas* Temple, was pictured an Infant, an old Man, a Hauke, a Fish, and a Sea-horse. The mystrie was, *One that are borne, and die. God hateth shamelesse persons*. The Hauke signified God, the Fish Hatred, the Sea-horse Impudencie.

By their *Osiris* and *Typhon*, they signified the good and euill, whereof we have not onely vicissitudes, but mixtures, in all these earthly things. And heere *Plutarch* is large in shewing the opinion of these wise-men, which when they saw so much euill, and knew wihal that good could not be the cause of euill, they imagined two beginnings, one whereof they called God, the other Diuell: the good, *Ormazas*; the bad, *Arimanius*. This opinion is fathered on *Zoroastres*. Betwixt these two was *Mithras*, whom the Persians called a Mediator. So the Chaldeans had among the Planets, two good, two bad, three of middle disposition. The Grecians, their *Jupiter* and *Diu*, and *Hermionia* begotten of *Venus* and *Mercury*. *Empedocles* called the one Friendship, the other Discord: the Pythagoreans call the good, *One*, bounded abiding right square, &c. The other, *Duplicitee*, infinite, moued, crooked, long, &c. *Anaxagoras* the mind and infinites; *Aristotle*, Forme and Priuation. *Plato* the Same, and Another. Hence appeareth how true it is, that *the Natural man perceiues not the things of God, nor can know them*: and hence grew the Manichæan Heresie.

All the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whom they also called *Seth*, *Bebon*, and *Smy*, saith *Pignarius*) that which is good, to *Osiris*, and *Isis* first, to this the matter, to him the forme. In the Towne of Idjhyia they burned living men, whom they called Typhonians, scattering their ashes, and bringing them to nothing. This was openly done in Dog-daies. But when they sacrificed any of their sacred beasts, it was done closely, and at vncertaine times. According to which custome, *Achilles Statius* & frameth his Historie of *Leucippe*, sacrificed by Egyptian Robbers and Pirats, for expiation of their villanies, and protection against their enemies: the Rites whereof were, after some Hymnes sung by the Priests, to kill and rippe her, and hauing viewed and tasted the liuer, to burie her.

He that would further be acquainted with these mysteries, let him resort to *Euclid* and *Plutarch*. *Jamblichus* hath written a large Treatise, *De Mysterys*, wherethe more curious Reader may further satisfie himselfe. He mustereth in their ranks and orders, first the Gods, then Arch-angels, next Angels, then *Dæmones*, after them *Heroes*, Principalities and Soules in their subordinate orders. *Marcellinus Ficinus* doth thus dispose his Egyptian mysteries, or mysticall opinions of God. The first in order is *Unum Super Ens*. The second, *Unum Ens*, or *Vnitatis Entis*. The third, *Intellectus Intellectus*, *Prima Libbon*. The fourth, *Emeph*, the Captaine of the heavenly Deities. The fifth, Captaine of the workmen of the world, the vnderstanding of the soule of the world, called *Amun*, *Phiba*, *Kulean*, *Osiris*. But these wayes are too rough, cragged and thornie for a daintie traveller: they that will, may reade *Jamblichus Proclus*, *Porphyrius*, translated by *Marcellinus Ficinus*, *Calixtus Calagagninus*: hath also written a large Treatise of these Egyptian Mysteries.

e Vid. Sol. 13.  
cap. 17.

d 1. Cor. 2. 14.

e Nat. Com. 45.  
63.

f The Hornes  
of Isis (for so  
they picture  
her) are by  
Suidas ascribed  
to that fable  
of Io, which  
some say is Isis.  
g Achil. Stat.  
lib. 3.

h Marcell. Fic.  
in  
Jamb. transla-  
ted according  
to Proclus.

i Dierb. Egypt.

Mercurius

*Mercurius Trismegistus* (so called, <sup>k</sup> because he was thrice greatest King, Priest, and Philosopher) was (saith <sup>l</sup> *Lactantius*) called *Thoth* or *Thoyth*, of whom they name their first moneth, acknowledging to have receiued their lawes and letters from him. Hee buile the Citie Hermopolis, and of the Saits was honored for a god. Of him also *Augustinus De Cinitat. Dei*, lib. 8. cap. 26. illustrated by the Annotations of *Ysaie*, will further acquaint you. *Geoponici* <sup>m</sup> from a speech of *Iamblichus*, That all sacred writings were ascribed to *Mercurius Trismegistus*, gathereth after his farre fetched fashion, that *Trismegistus* signifieth God in Trinitie and Vnitie (which he gathereth also out of the word *Got*, or *God*) and that no mortall man was intended by *Mercurius*, but God himselfe; called *Thoyz*, or *Thent*, as the head of all things, and that the small wisdom of God first taught men letters <sup>n</sup>. That the Egyptians were subdued by the Cymmerians, who came thither out of Phrygia, and changed their Religion, leaving them both their Hieroglyphicall Characters (wherein also were included mysteries of holy things) and their language, both which the Priests obserued in their Lyrgies and Deuotions. Diuine things were not meete to bee ascribed to men, and therefore all the bookes of their Diuinitie were ascribed to *Mercurius*, whose Image was a head ending in a square Statue, a resemblance of that diuine wisdom and constancy. They vsed to set vp these Images in the high wayes, therein engraving some good morall admonitions, for which cause they were called *Mercuries* and *Hermes*, as his Dutch Erymologies declare, *Herman* signifying nothing but a publike admonishing, and *Merkmán*, that which men ought to marke, and most diligently to attend. The like be doth in the names of *Harpocrates*, and other their Deities, some of them through ignorance from Hieroglyphikes (as the Emblemes of *George*, *Christopher*, and *Margaret*, amongst the Romists) becoming gods. Whether these things be true, or doctrine, for which *Sachigor* censureth *Geoponici*, I list not to determine, nor to fill these pages with store of matter of this nature from him, with whom the desirous Reader may himselfe finde entertainment: where he will shew the mysteries of their Pyramides to be the same as the *fortis fons* of the world, and obeliskes the Sunne, and other things more than the Egyptians themselves conceived. For how could they without helpe of *Geoponici* in Dutch?

*Franciscus Patricius* (as he hath taken great paines, out of *Pselus*, *Iohannes Pico*, and others, for the opening of the Assyrian, and Chaldean opinions, and hath collected three hundred and twentie Oracles, and sacred sentences of *Zoroaster*, so he) hath with lesse industrie published twentie bookes of a *Hermes* or *Mercurius Trismegistus*. He affirmeth, that there were two of that name, the one Grand-father to the other: the elder of which was counsellor and instructor of *Isis*, and the scholar of *Nephthys*. He had a sonne named *Tot*, which begate the second *Hermes*, which *Hermes* had a sonne also called *Tot*, by which likensse in name great confusion and unlikelihoode hath happened in Historie. This second *Hermes* (hee supposeth) lived in the dayes of *Moses*, but was some what more ancient. Both the elder and younger were Writers, as he sheweth out of their workes: and called *Trismegisti*, not for that hee was greatest King, Priest, and Philosopher, as *Ficinus* saith, nor for their cleare sentences touching the Holy Trinitie, but (as the French vse the word *thrice*, for the Superlative) as men thinke most excellent in learning. The same *Patricius* hath set forth three Treatises of *Asclepius*: of which name were three learned Egyptians, *Asclepius Kleanis*, inuenter of Physicke, *Asclepius Imuthes*, inuenter of Poetry, and another which had no surname, to whom *Hermes* dedicated some of his bookes: and the same *Asclepius* in the beginning of his first booke, calleth himselfe the scholler of *Hermes*. In the writings of these Egyptians, translated into Greeke, and explained by the Egyptian Philosopher, the Greeke Philosophers, especially the Platonikes and Pythagoreans, teach their Diuine, Morall, and Naturall Philosophy. Antiquitie and Learning hold no longer in these mens companies, the more curious may haue recourse to their owne *Asclepius* had more than thirty thousand bookes ascribed to *Hermes*: some say thirty six thousand five hundred and twentie five. He in his *Asclepius*, translated by *Apuleius*, thus writeth. Egypt is the Image of Heauen, and the Temple of the whole World. But the time shall come when

<sup>k</sup> Gen. Diet. lib. 2. cap. 6.  
<sup>l</sup> Lact. lib. 1. c. 10.

<sup>m</sup> *Hermanthe* lib. 6.  
*Hieroglyph. lib. 1.*  
*Gallia. lib. 4.*

<sup>n</sup> He saith the Hebrews borrowed their letters from the Cymmerians, and findeth great mysteries in the names of the letters.

<sup>o</sup> Hier. lib. 8.  
He saith *Christopher* was first so painted of some Egyptian or Hieroglypher.

<sup>p</sup> *Fran. Patricij* Zoroaster.

<sup>q</sup> F. P. Her. *Trismegest. Gracolat.*

<sup>r</sup> *Asclepius de sole & demonib.* lib. 1.

<sup>s</sup> *Asclep. sup. 9.*

<sup>v</sup> Cap. 13.  
<sup>u</sup> Origen. cont.  
 Celsum lib. 4.  
 saith, That among other  
 speles they vsed  
 to adiuire Diuells  
 in the name of the  
 God of Israel,  
 God of the  
 Hebrews, God  
 that drowned  
 the Egyptians  
 in the red sea.

when the Egyptian deuotion shall proue vaine, and their pietie frustrate: for the Diuinitie shall returne to heauen, and Egypt shall be forsaken of her gods. And no manuell, seeing that these gods were Idolls, *the workes of mens hands*, as himselfe after sheweth: and when as they could not make soules, they called, or contured into them the soules of Diuels or Angels, by which the Images might haue power to doe good or euill. For thy Grand-father, *O Asclepius* (saith he) was the first inuener of Physick, to whom is a Temple consecrated in a Mountaine of Libya, where his worldly man (his bodie) resteth: for the rest or rather his *whole selfe* is gone to heauen, and doth now heale men by his Deitie, as then by his Physicke. The same doth *Mercury* my Grand-father, preferring all such as resort to him. Much may the willing Reader learne further of their superstitions, which he thus freely confesseth in this Author, whose propheticie, God be thanked, *by the bright and powerfull Sonne-shine of the Gospell*, was long since effected.

\* This might be that *Mercury*, of whom Tully saith, *Quem Aegyptij nefas putant nominare. De N. D.*

### CHAP. IIII.

*Of the Rites, Priests, Sects, Sacrifices, Feasts, Inventions, and other Observations of the Egyptians.*

<sup>a</sup> Lucien. de  
 astrologia.



<sup>b</sup> Strabo lib. 17.

<sup>c</sup> Diod. Sic. lib. 1.

Hus farre haue we launched out of this Historie, into their Mystricks. To returne to the relation of their Beasts and bestiall superstitions, *Lucian* <sup>a</sup> saith, That *Apis* represented the Celestiall Bull, and other beasts which they worshipped, other signes in the Zodiacke. They that respected the Constellation of *Pisces*, did eate no fish; nor a Goat, if they regarded *Capricorne*. *Aries* a heauenly Constellation, was their heu-  
 uenly deuotion: and not heere alone, but at the Oracle of *Iupiter Ammon*, <sup>b</sup> *Strabo* saith, That they nourished many, which they accounted sacred, but not gods. This nourishment, after <sup>c</sup> *Diodorus*, was in this sort: first they consecrated vnto their maintenance sufficient lands. Such Votaries also as had recovered their children from some dangerous sicknesse, accustomed to shauie their haire, and putting it in gold or silver, offered it to their Priests. The Haukes they fed with gobbets of flesh, and with birds caught for them. The Cats and Ichneumons, with bread, and milke, and fish: and likewise the rest.

When they go their Processions, with these beasts displayed in their Banners, every one falleth downe and doth worshipping. When any of them dieth, it is wrapped in fine linnen, salted and embalmed with Cedar and sweet oynments, and buried in a holy place, the reasonlesse men howling and knocking their breasts, in the exequies of these vnreasonable beasts. Yea, when famine hath driuen them to eat mans flesh, the zeale of deuotion hath preserved vntouched these sacred creatures. And if a Dog die in a house, all in that household shauie themselves, and make great lamentation. If Wine, Wheat or other food be found, where such a beast lieth dead, superstition forbiddeth further vse of it. Principall men, with principall meates, are appointed to nourish them in the circuit of their Temples.

They bathe and annoint them with odoriferous oynments. And they provide to euerie one of them a female of his owne kinde. Their dead they bewaile no lesse, then of their owne children: In their funeralls they are exceeding prodigall. In the time of *Ptolemey Lagi*, their *Apis* or Bull of Memphis being dead, the Keeper bestowed on his funerall, ouer and aboue the ordinary allowance and offerings, fiftie talents of silver borrowed of *Ptolemey*, that is, twelue thousand and six hundred pound of our money after the Egyptian talent, or after the Alexandrian, eightene thousand seven hundred and fiftie pound. And in our age, saith *Diodorus*, an eye-witnesse of these relations, some of these Nourishers haue bestowed an hundred talents on this last expence, which is twiue as much as the former. After the death of this Bull, which they call



cal Apis, was made a solemne and publike lamentation, which they testified by shauing their heads, although their purple locks might compare with those of *Nisus*, saith *Lucan* and after his buriall were an hundred Priests employed, in search of another like the former; which being found, was brought to the Citie Nilus, and there nourished every dayes. Then they conueyed him into a close ship, hauing a golden habitation, in which they carried him to Memphis, and there placed him in the Temple of *Osiris* for a god. At his first comming <sup>f</sup> onely women were permitted to see him, who I know not in what hellish mystrie, lifting vp their garments, shewed him *Namens* secrets, and from thence-forth might neuer be admitted the sight of him. At his first finding, the people cease their funerall lamentations. At his solemne receiuing, in Memphis, they obserue a seuen-dayes festiuall, with great concourse of people. His consecration was done by one wearing a Diadem on his head. They made the people believe he was conceived of lightning. He <sup>g</sup> had a Chappell assigned to him, and called by his name. He was kept in a place enclosed, before which was a Hall; and in that another enclosed roome, for the Dame or Mother of *Apis*. Into this Hall they brought him, when they would present him to strangers. *Psammeticus* was the founder of this building, borne vp with collossees, or huge statues of twelue cubits, in stead of Pillars, and grauen full of figures. Once a yeare <sup>h</sup> he had sight of a female, chosen by especiall marks, and slaine the same day. On a set day, which he might not outlie, according to their rituall bookes, they drowned him in the bottome of a sacred fountaine: and then buried him as aforesaid, with much mourning. After this solemnitie it was lawfull for them to enter into the Temple of *Serapis*. *Darius* to curry fauour with the Egyptians, offered an hundred talents to him that could find out a succeeding *Apis*. Of this *Apis*, thus writeth <sup>i</sup> *Augustine*. *Apis* was the King of the Argiues, who sailing into Egypt, and there dying, was worshipped by the name of *Serapis*, their greatest god. This name *Serapis* was giuen him (saith *Varro*) of his funerall Chest, called in Greeke *σέρapis*, and from thence *Serapis*, as if one should say, *Serofapis*, after *Serapis*. It was enacted, that whosoever should affirme, that he had bin a man, should be done to death. Hence it is, that in the Egyptian Temples *Harpocrates*, an Image holding his finger on his mouth, is deemed a companion to *Isis* and *Serapis*, in token of concealing their former humanitie. *Suidas* <sup>k</sup> saith, that *Alexander* built vnto him a magnificent Temple, of which, and of this *Serapis* we shall largely declare in the next Chapter. *Vines* out of *Nymphodorus* saith, that this carcasie in that Chest, whereof the name *Serapis* was deriued; was of a Bull, got of a man. *Eusebius* <sup>l</sup> nameth two Kings called by this name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the sonne of *Iupiter* and *Niohe*, called after, *Serapis*. But *Apolodorus* <sup>m</sup> affirmeth him the sonne of *Phoroneus* and brother of *Niohe*. And therefore the Sicyonian King is more likely to be the Egyptian builder of Memphis: for the other <sup>n</sup> died in Peloponnesus, which of him was called *Apis*. *Calius Calpagninus* <sup>o</sup> affirmeth, that their *Apis* was but the symbole of the side of *Osiris*; and that *Serapis* is an Egyptian word, and signifieth ioy and mirth. But who can finde truth in falsehood, or certaintie in superstitious errors? The marks <sup>p</sup> of the true *Apis* were these; All his bodie was blacke, with a white starre in his forehead, saith *Herodotus*, or in his right side, saith *Pliny*, like vnto a horned Moone. For hee was sacred to the Moone, saith *Marcellinus*. On his backe he had the shape of an Eagle, a mark on his tongue like a Beetle. If such an one, might seeme to some impossible to be found, as no doubt it was rare, and therefore costly; *Augustine* <sup>q</sup> attributeth it to the Diuinitie working, presenting to the Cow in her conception such a phantasticall apparition; the power of which Imagination appeareth in <sup>r</sup> *Iacobs* example.

But what a beastly stirre haue we heere (mee thinkes I heare some whining Reader say) about beasts and Bulls? I answer that it deserueth the more full relation, both for the multitude of Authors, which mention something of this History; for the antiquity, and especially for the practise of the same superstition, <sup>s</sup> in *Aarons* and *Ieroboams* Caluities, after their returne from Egypt, the schoole of this Idolatry. Besides this *Apis* of Memphis, they in other places obserued others, as *Mneuis* a blacke Bull, consecrated to the Sunne, as *Apis* was to the Moone: with his haire growing forward, worshipped at Heliopolis; *Bacis* <sup>t</sup> another that was fained to change colour euery houre, at Her-

d *Luc. de Sacra.*  
e *Solin.*  
Am. Marc.

f *Euseb. prepar.*  
Euang. lib. 3. c. 1.

g *Strabo l. 17.*  
Vid. *Nor. Orat.*  
24. & ad eum  
Eiam *Crec.*

h *Solinus.*  
Plutarch.

i *De Ciuit. Dei.*  
lib. 18. cap. 5.

\* *Vid. Hiero.*  
glyph. *Gorop. l. 4.*

k *Suidas.*

l *Euseb. Chron.*

\* *Apol. Biblioth.*  
lib. 1. cap. 2.  
m *Scal. in Euseb.*

\* *Cal. Cal. de*  
reb. *Aegyptiacis.*  
n *Plin. in Aug.*  
de *Ciu. Dei. lib.*  
18. cap. 5.

o *Vbi supra.*

p *Gen. 30. 39.*

q *Varisque*  
coloribus *Apis.*  
Ouid. *Met. 9.*  
r *Bulling. Orig.*  
Error.

\* *Suidas.*  
s *Macrob.*

munthus, besides Onuphis, and Menuphis other where. Thus by sinne beasts became gods, men became beasts, if this be not a baser degree of baseness to worship beasts, and in them diuells: to content themselves with meane houses, and neuer to be contented with the magnificence and sumptuousnesse of their Temples to beasts. *Splendidissima cum lucis, & templa cum vestibulis & porticibus admirandis: introgressum autem videbis adorari solem, &c.* That is, They haue glorious Chappels, with Grotes and stately Temples, with goodly gate-ways and porches: but when you are within once, you shall see nothing but a Cat (or some such Carrion) worshipped, &c. And even in this day in Cayro and other places of Egypt, they account it (according to their Mahometan superstition) no small point of charitie to be bountifull and liberall to birds which they will redeeme to libertie, and to Dogges, Cats, and other beasts, setting them meat, and good prouision at appointed times. As for the Camell that hath carried the Alcoran at Mecca in their Pilgrimage yee haue heard already, how religious they esteeme the touch thereof: *Dowla* saw the like at Constantinople, some plucking off his haire as holy reliques, some kissing him, some wiping off his sweate therewith to rubbe their faces and eyes; all entertaining him with frequent concourse, and at last eating his flesh, distributed into small parts for that purpose.

We are further to know, that although Egypt worshipped beasts, yet not all, the same: These only were vniuersally receiued: three beasts, a Dog, a Cat, a Bull: two fowles; the Hauke and the Ibis: two fishes; *Lepidotus* and *Oxyrinchus*. Other beasts haue their Sects of worshippers; as a Sheepe among the Thebans and Saits; the fish called *Latus* among the Latopolitans: a *Cynocephalus* at Hermopolis (which is a kind of great Ape or Monkie naturally circumcised, and abhorring from fish) a Wolfe at Lycopolis. The Babylonians neere to Memphis, worshipped a beast called *Copus*, resembling in the face a Satyre, in other parts, partly a Dog, partly a Beare: likewise other Cities, other beasts, which caused great dissention, whereof *Immenal*.

*Ardet adhuc Ombos & Tentyra, summus utrinque,*

*Inde furor vulgo quod numina vicinorum*

*Odis uterq; locum*

*Ombos and Tentyra doe both yet burne*

*With mutuall hate, because they both doe spurne*

*At one anothers gods, &c.*

*Strabo* saw, in the *nomus* or shire of Arfinoe, diuine honor given to a Crocodile, kept tame in a certaine lake by the Priests, and named *Suchus*, nourished with bread, wine, and flesh, which the Pilgrimes that came to visite him offered. Now the Tentyrites, & those of Elephantina killed Crocodiles. And in the city of *Hercules* they worshipped an Ichneumon, a beast that destroyeth Crocodiles and Aspes, and therefore euen at this day of much estimation, as *Bellonius* obserueth, where you may see his description. These imagined that *Typhon* was transformed into a Crocodile. At Hermopolis they worshipped a Goat: and Goats had carnall mixture with women. The Ombites (more beastly) esteemed themselves fauoured of their Crocodile god, if he filled his paunch with the flesh and bloud of their dearest children, as *Bulbi* and others report of the moderne Inhabitants of Pegu, before related. King *Menas* built a Citie called *Crocodile*, and dedicated the neighbour-fenne to their food. They were as scrupulous in the vse of meats: some abstained from Cheefe, some from Beanes, some from Onions, others after their owne fancie. This multiplicity of sects is ascribed to the policie of their ancient Kings, according to that rule, *Diuida and Rule*. For it was not likely they would ioyne in conspiracie, whom Religion (the most mortall make-bare) had disioyned. At Coptus, where the holies of *Isis* were most solemn, there were (saith *Ælian*) store of great Scorpions, which presently killed such as they stung: but yet the women which there lamented *Isis*, no lesse then widowes the death of their husbands, or mothers of their children, and going barefoot, are neuer hurt by them. Hence they deuoted the male Goats to their bellies, the females to their goddesse. Haukes were consecrated to *Orus* or the Sunne, because they fly and looke directly against the Sun-beames: of this bird they fabled that it liued seven hundred yeares. They which will, may finde in that his tenth booke, the reasons of diuers other their beastly and faine deuotions, too tedious for this place.

They

*Orig. cont. Celsum lib. 3.*

*u Ioach Vages. Geograph. lib. 3.*

*x Sup. l. 3. 2. 6. y G. Douf. Jtinerar.*

*z Strabo lib. 17. Struckius de sacrificiis Gentilium, de his suis. Vid. Clem. Paren. & Heruetum.*

*a Vid. Gesner. de quadrup. & Ælian. de an. lib. 10. cap. 30. b Iuuen. Sat. 15. see the cause. Ælian de an. lib. 10. cap. 23.*

*c P. Bellon. ob.*

*d V. Let.*

*e D'odor. Sic. lib. 1.*

*f Ælian. de an. lib. 10. cap. 23.*

They held Serpents in so sacred account, <sup>b</sup> that *Osiris* is neuer painted without them: and *Iosephus* <sup>c</sup> saith, That it was reckoned a happines (which I thinke few would enuy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venemous was that *old Serpent*, which both here and in other Nations, then, and at this day, hath procured diuine honor to this first Instrument of Hell: As if he would thus exalt this trophie of his ancient conquest, in despite both of God and Man, in that Creature whereby man perished, and which God had cursed; except we will rather attribute it to a diabolish malice, or apish imitation of that *brazen Serpent set up by MOSES* <sup>d</sup> in the wilderness, the figure of Christ crucified, *who brake this Serpents head*. *Jeremy* the Prophet was stoned (some <sup>e</sup> say) at Tanis in Egypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present remedying the Stings of Serpents.

I thinke by this time, either my relation or their superstition is tedious: and yet I haue not mentioned other their gods, both stinking and monstrous. Loath am I to touch the waters for their deified Frogs, and *Hippopotami*, or play the scavenger, to present you with their Beetle gods out of their priuies: yea their priuies <sup>f</sup> and farts had their vsuauory canonization, and went for Egyptian Deities; lettice sutable to such lippes. So *Hierome* <sup>g</sup> derideth their dreadfull deitie, the Onion, and a stinking fart, *crepitus ventris inflatusque Pelusiaca religio est*, which they worshipped at Pelusium. Lesse brutish, though not lesse Idolatrous, was it in *Ptolemæus Philopator*, <sup>h</sup> to erect a Temple to *Homer*, in which his Image was placed, comely sitting enuironed with those Cities which challenged him for theirs.

Their sacrifices were so diuersified in their kinds, that *Pencer* <sup>i</sup> saith, They had six hundred threescore and six severall sorts of them: some they had peculiar to speciall gods, <sup>j</sup> as to the Sunne, a Cocke, a Swanne, a Bull; to *Venus*, a Dove; to the celestiall ignes, such things as held correspondent similitude. Besides their sacrifices of red men to *Osiris*, *Busiris* <sup>k</sup> is said to haue offered *Thrasius* (first author of that counsell), worst to the counsellor) thereby to appease angrie Nilus, that in nine yeares had not overflowed. They offered euery day three men at Heliopolis, in stead of which bloudie *Lues Amasis* after substituted so many waxen Images.

Thus were their gods beastly, their sacrifices inhumane; or humane rather too much: Other things they obserued of their owne inuention, framing to themselves deformed and compounded shapes, whose Images they adored. Such were their *Canopi*, swaddled as it were in clouts (so resembling *Orms*) with heads of Dogges or other creatures. *Osiris* <sup>l</sup> is sometime seene with the head of a Hauke, *Isis* with the head of a Lion, *Anubis* alway with the head of a Dog, and contrariwise beasts pictured with the heads of *Osiris* and *Isis*: monstrous mishapen figures, or mishapen monstrous mysteries.

They borrowed of the Iewes abstinence from Swines-flesh and circumcision of their males, to which they added excision of their females, still obserued of the Christians in those parts. *Theodore* testifieth <sup>m</sup> that *Pythagoras* received circumcision of the Egyptians, which they receiued of the Hebrewes. *Ambrose* <sup>n</sup> affirmeth, that the Egyptians circumcised both sexes at the age of fourteen years (as the Ismaelites at thirteene) because that then the lusts of copulation beginne to burne; which reason teacheth, to need circumcision; and therefore (it seemeth) they vsed it in those parts that are the seats and instruments of lust: and not either in regard of originall corruption, or the promised seed, which were hidden mysteries to their mysticall superstitions. It is like the Diuell would thus prophane this Diuine Sacrament of circumcision, as at this day in the Heathen Nations about Congo, & in Iucatan in America before the Spaniards came there. They so abhor Swine, <sup>o</sup> that if one by the way touch them, he presently washeth himself & his garments. Neither may a Swineheard haue access into their Temples, or marrie with their daughters. Yet do they offer Swine to the Moon & *Bacchus* (*Isis* & *Osiris*) when the Moon is at full. In this sacrifice they burne the taile, milke and lease: & (which on another day would be piacular) on that day of the full they eat thereof. *Alian* <sup>p</sup> giueth this reason of their hatred of Swine, because it is a gluttonous beast, not sparing the flesh neither of their owne yong, nor of men: as on the contrary they worship the Storke for her piety in nourishing her aged parents (that I speak

<sup>b</sup> L. Pig mens.  
<sup>c</sup> Isac. exp.  
<sup>d</sup> Isac. cont. Ap.  
lib. 2.

<sup>e</sup> John 3. 14.

<sup>f</sup> Vines in Asia.  
<sup>g</sup> gult.

<sup>h</sup> Ortel. ex Clement. & Min. Falice.  
<sup>i</sup> In Es. cap. 46.  
<sup>j</sup> & c. 12. & alias.  
<sup>k</sup> Al. Var. lib. 13. cap. 22.

<sup>l</sup> Peuc. de Diuinat. Idem Canic. dies S. Maioli part. 2. Collog. 1.  
<sup>m</sup> Sord. l. 3. c. 15.  
<sup>n</sup> Tristis que Busiris arat.

<sup>o</sup> I Tab. Isaca Bembii, in Egypto Canicipites, Serpenticipites, Asinicipites, &c. & possea. Vane & contraria superstitionis aquam in principia ueneratione habent, & ea tamern se abluunt. Athanas. cont. Gent. idem Iulianus Mart. Apolog. 2. & Cyprian. ad V. m Theod. Ser. 1. n Am. de Abraham. l. 2. c. ult. Vid. Brevew. Eng. cap. 13. p Al. de Animal. l. 10. c. 16.



m *Crol. de signa-*  
*tur.*

n *Druf. de 3.*  
*festis lib. 2.*

o *Jo. Boem. lib. 1.*  
*cap. 5.*

p *Sard. l. 3. c. 18.*  
*Herod. l. 2.*

q *Du Barin.*  
*Colonies.*

not of their wed-locke chastitie, for breach whereof, *Crollin* <sup>m</sup> tells from the relation of an eye-witnesse, that in a wood neere to Spire in Germanie, the male complaining to a congregation of Storkes, caused them to teare his make in peeces). The Egyptians also had a conceit, that Swines milke would breed the Leprosie: and that Swine were beasts odious to the Sunne and Moone. He citeth out of *Eudoxus* that they spared them, for treading their seed into the ground, which was their harrowing and tillage, when Nilus had newly left the softened earth, to send these labourers, their Kine and Swine to tread in the mirie earth the corne which they sowed therein. The Egyptians <sup>n</sup> sware by the head of their King, which oath, whosoever violated, lost his life for the same, without any redemption.

The Priests in old time renowned for their learning, in *Straboes* time were ignorant and vnlearned. No woman <sup>o</sup> might beare Priestly function. These Priests might not eat eggs, milke, or oyle (except with sallads) they might not salute Marriners, nor looke vpon their children or kinsfolkes. They <sup>p</sup> washed themselves in the day-time thrice, and in the night twice: they were shauen, wore linnen garments alwayes new washed, were daily allowed sacred meats. <sup>q</sup> Of their ancient Priests, thus *Du Barin* singeth in *Syluesters* tune;

*The Memphian Priests were deepe Philosophers,  
And curious gazers on the sacred Starres,  
Searchers of Nature, and great Mathematickes,  
Ere any letter knew the ancient *Æt* Attickes.*

Their Magicks skill appeared in *Iannes* and *Iambres*, which withstood *Moses*, and in *Hermes* testimonie of himselfe. *R. Salomon* on *Exod. 8.* writeth that *Pharao* said to *Moses* and *Aaron*, *Doe you bring straw into Ophraim a Citie full of straw? and doe ye bring inchantments into Egypt which aboundeth therewith?* *Postellus* deriueth the Egyptian and Orientall Sciences from *Abraham*, to whom he dares to attribute their diuinations by the Aire, Water, Fire, Earth, Birds: and allegeth *Rambams* authoritie, That the greatest part of the Alcoran is taken out of the Egyptian learning; and saith that *Moses* and *Salomon* studied the same, and expounded in Scripture what *Abraham* had taught them: to which also hee ascribeth the Iewish Exorcismes in casting out Diuels. But some *Diuell*, I thinke hath taught him so to commend these diuellish Arts, as he doeth no lesse the Alcoran, and the Iewes Cabala, calling them an excellent appendix to *Moses*, and both of I know not what magicall facultie, first infused into *Adam* in the partie of his Creation, and taught by the Angell *Raziel*, by him deliuered in verball tradition, written first by *Henoch*, the booke whereof *Nimrod* stole from *Noah*; which *Abraham* might learne either in that Chaldean Nation, or from *Melchisedech*. But let vs obserue these Priests further.

When they sacrificed, they made choice of their beasts by certaine religious marks: (a Cow they might not sacrifice, as consecrated vnto *Isis*;) they kindled a fire, & sprinkling water ouer the sacrifice, with inuocation of their god killed it, cut off the head, which either they sold to the Grecians, if they would buy it, or cast it into the River with imprecation, that whatsoeuer euil was imminent to them or their country, might be turned vpon that head. This ceremony <sup>r</sup> seems to haue come to them from the Iews. And they haue bin as liberal of their rites since the Catholikes (for so they will be called) as appeareth both by this relation, and by the testimony, not only of *Moresinus* (a Protestant, but *Maginus*, <sup>s</sup> *Polidorus*, *Boemus* & *Beroaldus*, Popish writers, although dandied ouer with new mystical significations, as in *Bellarmino* and other the purest Catholikes is seene. Their Priests <sup>t</sup> were their Iudges, the eldest of which was chiefe in pronouncing sentence. He wore <sup>x</sup> about his necke a Saphire jewel, with the Image of *TAVT* therein ingrauen. The Priests <sup>y</sup> of *Isis*, besides their shauings and linnen garments, had paper-shoes; on their heads, *Anubis*; in their hands a Timbrell, or a branch of Seawormewood, or a Pine-apple. They had one chiefe Priest, or Primare of Egypt, as appeareth <sup>z</sup> by *Iosephus* and *Heliodorus*, who maketh *Thyamis* to succeed his father *Cala*. *Isis* in this high Priest-hood at Memphis. *Manetho* also enioyed this Pontificall Hierarchie,

*Raziel.*  
*r Gramma. Af.*  
*s Moresin. Dep.*  
*rel.*  
*t Magini. Ptol.*  
*Pol. de inuentu-*  
*ribus.*  
*Beroaldus in*  
*Apuleium.*  
*u Draudius in*  
*Solinum.*  
*x Elian. Var.*  
*hist. l. 14. c. 34.*  
*y Alex. ab Alex.*  
*Genetier. l. 2. c. 8.*  
*z Ios. cont. Ap.*  
*lib. 2. in qui super*  
*Egyptiaca sacra*  
*erat consiliarius.*  
*Hel. bi. Act. l. 7.*  
*Herod. l. 2.*  
saith that they  
had 341. Priests  
and as many  
Kings before  
his time.

archie, as appeareth by his Epistle to *Ptolemy*, which after shall follow. *Philostatus* speaketh of Gymnosophists, which some ascribe to India; *Heliadotus* to *Ethiopia*; *a Philost. de vit. Apol. lib. 6. c. 3.* *Ethiopia* and *Egypt*. These, saith he, dwelt abroad without house, on a hill a little off the banks of *Nilus*, where grew a Grove, in which they held their Generall Assemblies, to consult of publike affaires, having otherwise their studies and sacrifices apart, each by himselfe. *Thebesion* was the chiefe of this Monkish Colledge, when *Apollonius* after his visitation of the *Babylonian Magi*, and *Indian Brachmanas*, *b Domitians impetratore.* came thither. These held the immortalitie of the Soule, and accounted *Nilus* for a god. If a man at *Memphis* had by chance kild a man, he was exiled till those Gymnosophists absolved him. *c Pius 2. Apha. d Pol. Vir. lib. 3.*

*Heracles* Temple at *Canopus* was priuiledged with Sanctuary, to giue immunity to fugitiues, and malefactors: thus elsewhere, *Oferis* in *Syria*; *Diana*, at *Ephesus*; every Cardinalls house (saith a Pope) in *Rome*; *Saint Peter*, *d at Westminster;* and other Popish Oratories, priuiledged dens of theues. *e Herod. lib. 3.*

Their Feasts were many: of which, *e Herodotus* reckoneth one at *Bubastis*, in honor of *Diana*. To this place the men and women, at this festiuall solemnitie, sailed in great multitudes, with Minstrelsie and shoutings; and as they came to any Citie on the waters side, they went on shore, and the women, some danced, some played, some made a brawle with the women of the place: and thus resorting to *Bubastis*, they there offered great sacrifices, spending in this Feast more Wine, then in all the yeare besides. Hither resorted of men and women, besides children, seuen hundred thousand. In *Busiris* was solemnized the Feast of *Isis*, in which, after the sacrifice, many thousands beat themselves: but with what they did beat themselves, was not lawfull to relate. The *Carians* that inhabited *Egypt*, did also cut their foreheads with swords, signifying thereby, that they were foreigners. This Citie was in the midst of the *Egyptian Delta*, and in it, a very great Temple of *Isis*. A third Feast was at *Sai*, in honor of *Minerva*, where assembling, by night they lighted candles full of salt and oyle, and therewith went about the walls of the Citie: This solemnitie was called *f Light-burning*, or if you will, *Candlemasse*. This night they which came not hither, yet observed the setting vp of lights throughout *Egypt*. A fourth was at *Heliopolis*, in honor of the Sunne. A fifth at *Butus*, of *Latomia*, wherein only sacrificing was vsed. At *Papremis* was obserued the solemnitie of *Mars*, with sacrifices, but till Sun-set, onely a few Priests were busied about the Image: a greater number of them stood before the doors of the Temple with wooden clubbes, and over-against them about a thousand men that payed their vows, each with clubs in their hands, who the day before carried the Image out of a gilded Chappell of Timber into another sacred roome; those few which were chosen for the Idol-service, drawing a Wagon with foure wheelles, on which the Chappell and Image were carried. Those that stood at the Porch, forbade these to enter; but the Votaries, to helpe their god, beat and draue them backe. Heere began a great club-fray, in which many were wounded, and many (although the Egyptians concealed it) died of the wounds. The cause (forsooth) was, because heere was shruied the mother of *Mars*, to whom her sonne, at ripe age, resorted to haue lien with, but was repelled by her seruants: whereupon, he procuring helpe elsewhere, was reuenged of them. Hence grew that solemnitie.

On the seuenth day of the moneth *Tybis* (which answereth to our *January* and *December*) was solemnised the coming of *Isis* out of *Phœnicia*; in which many things were done in despite of *Typhon*. The *Coptites* then hurled downe an Asse from a steepe place, and abused ruddie men for this cause. They had *h* also, in their *Bacchanall* solemnities, most filthie Rites, in which being drunken, they carried Images of a cubite length, with the priue member of a monstrous size, with Musicke, accompanied with the elder Matrons. This yard, which they called *Phallus*, was vsually made of Figgetree, *Herodotus* \* saith, That besides their Swine-Feast they obserued another to *Bac-* \* *Lib. 3.* *chus*, without Swine, in like sort as the Grecians: in which, they had cubitall Images made of sinewes, or as *Calins*: readeth it, made to be drawne to and fro with sinewes or strings, carried by women. In the moneth *Thoth* (which most-whar agreeth to *September*) the nineteenth day *k* was holy to *Mercury*, in which they did eate Honie

*a Philost. de vit. Apol. lib. 6. c. 3.*

*b Domitians impetratore.*

*c Pius 2. Apha. d Pol. Vir. lib. 3.*

*e Herod. lib. 3.*

*f λυχνωγία.*

*g Hospin. de Fest. cap. 7.*

*h Plut. de Os.*

*\* Lib. 3.*

*i Cal. Rhod. l. 7. cap. 17.*

*k Plut. ibid.*

and Figs, saying withall, *Truth is sweet*. On the ninth day of this month they observed another Feast, wherein every man before his doore did eat roasted fish: the Priests did not eat, but burne the same. Before was mentioned the seeking of *Osiris*. This was an Egyptian Feast observed in the month *Arhyr* (which answereth somewhat to *November*) from the seventeenth day (in which they imagined that *Osiris* perished) four dayes were spent in mourning: the causes were foure; Nilus flaking, the Winds then blowing, the Dayes shortening, the Winter approaching. Heere is the Mystery unfolded. On the nineteenth day they went by night to the Sea, and brought forth a sacred Chest, in which was a golden Boxe, into which they poured water, and made a shout, That *Osiris was found*. Then they mingled the Earth with Water, adding Spices and costly Perfumes, and made an Image of the Moone, applying these mysticall Rites to the nature of the Earth and Water. About the Winter Solstice they carried a Cow seven times about the Temple<sup>1</sup>, in remembrance of the Sunnes circuit, which in the seventh month would be in the Summer Solstice.

The originall of *Isis* seeking *Osiris*, is before shewed. Some make *Typhon* the husband of *Isis*, which slew *Osiris* her sonne, or brother (as diuers diuersly esteeme him) for Incest committed with her, and cut him in peeces. *Anubis* her Huntsman, by helpe of his dogges, found out the peeces againe. This (saith *Minutius* <sup>m</sup> *Felix*) is resembled every year, *Nec desinunt annis omnibus vel perdere quod inueniunt vel inuenire quod perierunt*. *Hæc Egyptia quondam nunc & sacra Romana sunt*. Truly the Playes of Christ his Crucifying and Resurrection, which is observed in all Churches of the Roman Religion yearly, might seeme to haue had this Egyptian originall. Once, *Inductus* <sup>g</sup> *gatorius* hath cut out *Vines* Tongue, where he speaketh against them, as <sup>a</sup> before upon like occasion is noted. This Feast is also mentioned by *Iulius Firmicus* and others.

They had another Feast called *Pamylia*, of *Pamyle* the Nurse of *Osiris*, who going to fetch water, heard a voice, bidding her proclaime, That a great King and Benefactor was borne. On this holy-day was carried in Procession an Image with three stones, or (as *Plutarch* <sup>a</sup> saith) with a three-fold yard, in which beaustly Rite he findeth a foolish mysterie, not worth the telling: But I thinke this Feast of *Feasts* hath glutted euery man.

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerva*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at *Butys* <sup>p</sup> *Cambyse*, That he should die at *Ecbatana*, whereby he secured himselfe for *Syria*, and yet there died, in an obscure Village of that name, whereas he had interpreted it of the great Citie in Media. Their *Apis* and *Serapis* were also esteemed Oracles. *Anubis* was deceived by the Oracle of *Serapis*, telling him of his death, which he construed of *Libya*, and fell out in a place of the same name in *Bithynia*. At *Pelusium*, if we may beleue *Achilles Statius* <sup>q</sup>, was the Temple, Image, and Oracle of *Iupiter Cassius*: and by an Oracle, he maketh *Leucippus* a Virgin to be appointed for sacrifice. At *Memphis* a Cow, at *Heliopolis* the Bull *Minotaur* at *Arfinoe* the Crocodiles were their Oracles. But it were too tedious to relate the rest. That the elder Romans entertained these damnable Egyptian holies, appeareth by the Temples, Chappels, Streets, Coines, dedicated vnto *Isis*, *Serapis*, &c. mentioned by *Onuphrius*, *Rosinus*, *Victor*, *Fabrianus*, *Apianus*, *Amantius*, and other Writers of Roman antiquities. Of *Isis* and *Serapis* were certaine publike places in Rome, named *Iseum* and *Serapeum*. *Iosephus* <sup>r</sup> relateth of one *Paulina*, a Noble woman of Rome, married to *Saturninus*, deuoted to the superstition of *Isis*, whom *Decimus Mundus* had solicited in vaine to dishonestie, notwithstanding the offer of two hundred thousand Drachmes (which comes to five thousand six hundred and twenty five pound) for one night: but with a quarter of that summe hee corrupted the Priests of *Isis*, one of which told *Paulina* that the god *Anubis* inflamed with her loue, had sent for her, which message was welcome to her, and to her husband not distastfull. Thus *Mundus* vnder pretext of *Anubis*, obtaining a nights lodging, meeting her three daies after, merily iested at her for sauing his mony, but not her honestie: whereupon *Tiberius* banished him, crucified the Priests, and rased the Temple, commanding the Image of *Isis* to be cast into *Tiber*. But these superstitions were reuiued soone after, *Vitellius* <sup>s</sup> the Emperour not refusing to weare a linnen religious garment openly in her solemnitie. *Vespasian* also

<sup>1</sup> *Hosp. cap. 27.*

<sup>m</sup> *M. F. Ollav. Arab. contra gentes, lib. 2.*

<sup>n</sup> *Vines in Annot. ad Aug. de Ciuil. Dei lib. 8. cap. 27. Vid. ante lib. 1. cap. 17.*

<sup>o</sup> *De Osir.*

<sup>p</sup> *Peucer. de Diuinit. S. M. Di. Can. pag. 2. co. 2.*

<sup>q</sup> *Achil. Stat. lib. 2. & 3.*

<sup>r</sup> *Antiq. 18. 4.*

<sup>s</sup> *Sueton. in vit.*



also honored them, and *Domitian* in the religious habite of *Iſu* conueyed himſelfe vnknowne from *Vitellius* and his perſecutors.

Somewhat of the Egyptian inuentions. Husbandrie by ſome is aſcribed to them, but falſely, *Adam*, *Cain*, *Noah*, and others were in this before them. Aſtronomie alſo is not their inuention, but taught them by *Abraham*. Geometrie is more like to be theirs, driuen to ſeek out this Art by *Nylus* overflowing. Idolatrie to the Starres was firſt here practiſed (ſaith *Lactantius*) for lying on the rooſes of their houſes (as yet they doe) without any other Canopie then the Azure ſkie, firſt they beheld, then ſtudded, laſtly adored them: *Gaudensius Brixienſis* applyeth the deſtroying of the Egyptian firſt-borne, to the periſhing of Idolatrie through the light of the Goſpell: the Egyptians (ſaith he) being the firſt, which worſhipped the Images of dead men.

Magicke is alſo aſcribed to them; of whoſe timely profeſſors *Iannes* and *Iambres* are an inſtance. Phyſicke is fetched alſo from hence; and Writing, both after the vulgar ſort, as alſo that of the Priests, Hieroglyphicall, whereof *Hieropallo* an Egyptian, *Pierius*, *Goropius*, beſides *Mercerus* and *Haeſebelinus*, with others, haue written. *Ælianus* accounteth *Mercurius* the firſt inuenter of their lawes. The women in Egypt did perſorme the offices which belonged to the men, buying, ſelling, and other buſineſſe abroad; the men ſpinning and performing houſhold-taſke. *Claud Duret* hath expreſſed (beſides a Diſcourſe of their Region and learning) two Egyptian Alphabets, if any deſire to ſee the forme of their Letters: which ſome thinke that the Phenicians borrowed from Egypt, and lent by *Cadmus* to the Græcians. But I am not of their mind. This Elogie or commendation is giuen them by *Martial*:

*Niliacis primum puer hic naſcitur in oris,  
Nequius tellus ſcit dare nulla magis:*

From Egypt (ſure) the boyes birth may proceede,  
For no land elſe ſuch knaueerie can breed.

And *Propertius*:

*Noxia Alexandria dolis aptiſſima tellus,*

The place where Alexandria doth ſtand,  
Is noyſome, and a Connie-catching land.

We may here adde out of *Flauius Vopifcus* a teſtimonie of the qualities of the Egyptians. They are (ſaith he) inconstant, furious, braggarts, iniurious: alſo vaine, licentious, deſirous of nouelties, euen vnto common Songs and Ballads, Verſifiers, Epigrammatists, Mathematicians, Wiſards, Phyſicians both for Chriſtians and Samaritans; and alway things preſent, with an vbridled libertie, are diſtaſtefull to them. He bringeth alſo, for witneſſe of this aſſertion, *Ælius Adrianus*, who in an Epiſtle to *Serapianus*, affirmeth thus: I haue learned all Egypt to be light, wauering, and turning with every blaſt of fame. They which worſhip *Serapis*, are Chriſtians, and euen they which call themſelues Biſhops of Chriſt are deuoted to *Serapis*. No Ruler is there of the lewith Synagogue, no Samaritan, No Chriſtian Prieſt, which is not a Mathematician, a Wizard, a Chirurgion (or annointer of Champions.) This kinde of men is moſt ſeditious, moſt vaine, moſt iniurious: the Citie (Alexandria) rich, wealthy, fruitfull, in which none liues idle. Gowie men haue ſomewhat to do, blinde men haue ſomewhat to do, or haue ſomewhat which they may make; nor are the gowie fingered idle. They haue no God; him doe the Chriſtians, him doe the Iewes, him doe they all worſhip. I wiſh them nothing elſe, but that they may be fedde with their owne Pullen, which how they make fruitfull, I am aſhamed to tell. Thus much *Adrianus*.

The Pullen he ſpeaketh of it ſeemeth, are ſuch, as euen to this day they uſe to hatch (not vnder the Henne, but) in Furnaces of dung and aſhes, wherein thouſands of Egges are layd for that purpoſe. That which he ſpeaketh of the Chriſtians, is eyther of ſome Heretickes, or luke-warme Time-ſeruers to be vnderſtood: or elſe remember, that it was *Adrian*, an Ethnike, whoſe intelligence was from ſuch as himſelfe in thoſe times

a *Laut. Corv.*  
b *Inf. Ant. l. 1. 3.*  
c *Dom. Nig.*  
d *Aph. Com. 3.*  
e *Clem. Strom.*  
f *l. 1. Baſ in prin-*  
g *Ceſ. l. 2. C. de*  
h *diu. l. 1. A. The-*  
i *uet. de mundo*  
k *nouo. c. 4.*

d *G. B. in Exod.*  
e *trac. 6.*  
f *L. 14. 34.*  
g *Deſ Orig. des*  
h *Langues. c. 40.*  
i *De.*  
j *Naxos. Orat.*  
k *3. adu. Jul. &*  
l *Ælius Cret.*

h *Flau. Vopifc*  
i *Saturninus.*  
j *Trebellus Pollio*  
k *teſtiſeth the*  
l *like in his Tri-*  
m *ginta Tyrannus.*

i *Timberſies*  
j *booke deſcri-*  
k *beth this at*  
l *large.*

times hating the Christians; of whom, through blinde zeale of their Idolatrie, what did they? What did they not faine and deuise? Even more odious then here is expressed, as Ecclesiasticall Histories shew. The Iewes had given *Adrian* cause, by their Treasons to hate them; and flatterers opportunitie to belie them. Let him that loves me, tell my tale. But a man would marvell to heare *Adrian* blame the Egyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For he made Images of *Antinous*, which he erected almost in all the world, saith *Dion*. This *Antinous* was in high estimation with him (some thinke his minion :) He died in Egypt, eyther drowned in Nilus, as *Adrian* writeth, or (which is the truth) was sacrificed. For whereas *Adrian* was exceeding curious, and addicted to Diuinations and Magicall Artes of all kinds (in the hellish rites whereof was required the soule of such a one as would die voluntarily) *Antinous* refused it not, and therefore was thus honoured, and had a Citie in Egypt newly repaired from the ruines, and dedicated in his name. Yea, he reported he saw a new starre, which (forsooth) was the soule of this *Antinous*. The Greekes made a God of him, and a giuer of Oracles; whereof *Prudentius* singeth:

k *Dionis Nicet.*  
*Adri.*

l *Ælius Sparti-*  
*anus in Adriano.*

*Prudent. cont.*  
*Symmachum l. 1.*

*Quid loquar Antinorum celesti sede locatum, &c.*  
*Adrianus, dei Ganimedem.*  
*Cumq; suo in Templis uota exaudire Marito?*

o *Infin Mar.*  
*Apol. 3.*  
m *Choul della*  
*Relig. Rom. An-*  
*tich.*

*Antinorum* qui modo extitit, omnes metu coacti pro deo colere, cum & quis, & unde esset, scirent. He caused money to be coined with the picture of the Temple of *Antinous* which, *Adrian* had erected, and a Crocodile vnder it. *Choul* expresseth diuers forms of these Antinoan Coines, and one with inscription of *Marcellus*, the Priest of *Antinous*.

n *Am. Marc.*  
*l. 22.*  
o *Diopantes*  
*Lacedem. apud*  
*Struckium de sa-*  
*criis.*

*Ammianus Marcellinus* ascribeth to the Egyptians a contentious humour, addicted to lawing and quarrells, *Affuetudine perplexis litigandi semper latissimum*. Their vanitie and superstition may further appeare by that which *Diopantes* recordeth of one *Syrophanes*, a rich Egyptian; who doting on his sonne yet liuing, dedicated an Image in his house vnto him, to which the seruants at any time, when they had displeased their Master, betooke themselves, adorning the same with Flowers and Garlands, so recouering their Masters fauour. Some make the Egyptians first inueners of Wine (which they say, was first made in the Egyptian Citie *Plinthis*) and of Beere, to which end they first made Mault of Barley, for such places as wanted Grapes. When a man proued more in shew then in substance (as hypocrites, whom the Truth it selfe calleth Whired Tombes) the Prouerbe tearmed him an Egyptian Temple, because those buildings were sumptuous and magnificent for matter and forme to the view, but the Deitie therein worshipped, was a Cat, Dogge, or such other contemptible creature. The naturall surie and crueltie vsed amongst the Egyptians, hath made them infamous among Authors, both Prophane and Diuine. And *Stephanus Byzantinus* saith that they which practised close, subtil, craftie, couenages were said *Avyovulm*, to play the Egyptians: *Æschylus* also the Greeke Poet makes them Mince-matters herein; and perhaps those rogues which wander ouer so many countries, and liue by their wits and thefts, were therefore called Egyptians.

o *Cælius Rhodig.*  
*Lectionum an-*  
*tig. l. 16. 3.*

p *Polyb. Hist.*  
*l. 15. c. 31.*  
*Exod. 1. &c.*

But least I also should impose too cruell a taske on my more willing Readers, I will proceed to other obseruations. I haue heere in this Egyptian Relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull, and especially because Egypt hath beene an olde storer and treasurer of these mysticall Rites for that later vpstart, the *Mysticall Babylon*, in the West; which, as she is spirituall called *Sodome* and *Egypt*, so, like that strumpet mentioned by *9 Solomon*, hath not a little decked her bed with the Ornaments, Carpets, and Laces of Egypt. Wiser were the Romanes of olde, which made diuers lawes to expell the Egyptian Rites out of their Citie, which the later Popes entertaine.

q *Pro. 7. 10.*

r *Dion. Cass. l. 54*

CHAP. V.

Of the manifold alterations of State and Religion in Egypt by the Persians, Gracians, Romans, Christians, Saracens, and Turkes: with the Egyptian Chronologie, since the beginning of that Nation till our Times.

**T**He last Egyptian Pharo was *Psammetichus*, vanquished by *Cambyses*, sonne of *Cyrus* the Persian, who quite extinguished that Egyptian Gouvernement, and much eclipsed their superstitious solemnities. For *Cambyses* proclaimed defiance, not to the persons onely of the Egyptians, but to their Gods also: yea, he set their sacred Beasts in the forefront of his battell, that being thus shielded by their owne devotion, he might easily ruinate the Kingdom. Such a disadvantage is Superstition to her followers, being indeed but a life-lesse carcasle of true Religion, which alway breedeth true Fortitude; as *Ptolemy* and the Romans vsed the like stratageme against the Jewes on their Sabbath, which (in it selfe a diuine Commandement) they construed to a superstitious Rest, a Sacrifice without Merce, wherein they might helpe their beasts, but suffer themselves, like beasts, to be ledde to the slaughter.

*Cambyses* hauing pulled downe their Temples in Egypt, intended: as much to the Oracle of *Iupiter Ammon*, in which exploit he employed fiftie thousand men, which (as the Ammonians report) were ouerwhelmed with a tempest of Sand. Other newes of them was neuer heard. Himselfe meane-while, meanelly provided of victuall for such an enterprise, made an Expedition against the AEthiopians; in which, Famine making her selfe Puruey for the Armie, fedde them with the flesh of each other; every man being allotted to this bloudie seruice. Thus with a double discomfiture altogether discomfited, he retireth to Memphis, where hee found them observing their festiuall solemnitie of the New-found *Apis*, and interpreting this joy, to haue proceeded from his losse, he slew the Magistrates, whipped the Priests, commanded to kill the Citizens that were found feasting, and wounded their *Apis* with his sword, vnto death. He practised no lesse hostilitie vpon their Obeliskes, Sepulchres, and Temples: The Sepulchres they esteemed Sacred, as their eternall Habitations: (and no greater security could any Egyptian giue vnto his Creditor, then the dead bodies of their Parents.)

The Temples, every where accounted holy, here were many, and those magnificient. At Memphis they had the Temples of *Serapis*, *Apis*, *Venus*, and the most ancient of them all, of *Vulcan*, with the Pigmei-Image of *Vulcan* in it, which *Cambyses* derided: of *Serapis* at Canopus, where Pilgrims by dreames receiued Oracles: at *Heraclion*, *Sai*, and *Butis*, to *Latona*; at *Mendes* to *Pan*; at *Momemphis* to *Venus*; at *Necropolis*, *Nicopolis*, and other places to other supposed Deities. *Cambyses* also burned the Images of the Cabyrians, and the Temple of *Anubis* at *Heliopolis*, whose stately building and spacious circuit *Strabo* describeth as likewise at *Thebes*.

They write, That after, as he was taking Horse, his sword, falling out of the Scabbard, wounded him in the thigh (where he before had wounded *Apis*) and slew him. In the time while the Persians enioyed Egypt, the Athenians, by instigation of *Inarus* King of Libya, inuaded Egypt, wonne Nilus and Memphis: but after sixe yeares lost all againe.

*Ochus*, one of his successors (called of the Egyptians, *Asse*) killed their *Apis*, and placed an Asse in his roome, which kindled such indignation in *Bagoas* an Egyptian, (one of his Eunuches) that he murdered *Ochus*, whom he hurled to be rent and torne of Cats, that this beast, sacred to *Isis*, might reuenge the indignitie offered to *Apis*. But this eclipse of the Egyptian superstition, caused by this Persian interposition, had an end, together with that Monarchie. For *Alexander* did not onely leaue them to their wonted Rites, himselfe: sacrificing to their *Apis*, and solemnizing Games in his honor, but added further glory to their Countrey, by erection of that famous Citie, named of him-

[Herod. l. 3.]

[Justin. l. 1.]

[Strab. l. 17. describeth the forme of their Temples.]

[Xenod. l. 1.]

[Asian var. disp. l. 6. c. 8.]

[Curt. l. 4.]

[Arrian. l. 3.]

[Adrichom: Theat. T. Sam.]



a See *Aufon. de clar. urb.*

b *Lydyat. Emb. Temp.*

c *Herodian. l. 7.*

d *Lagidarum imperium & regum series: Strab. l. 17. Niceph. patr. Eutrop. l. 8.*

e 7.

f *Patrit.*

g *Panarch. l. 9.*

h *Idem l. 16.*

i *Strab. l. 17.*

j *Brer. de pond. Cap. 10.*

k *Her. Thal.*

l *Arrian. lib. 6.*

m *Plut. Pomp.*

n *End. de i. f.*

o *Ruff. l. 2. c. 23.*

p *Theod. l. 5. 4. 22.*

q *Am. Marcel. l. 22. Dionys.*

r *saith as much or more.*

s *Inter Scrapidia templa celeberrimum apud Alexand. Vetus.*

t *Just. de emph. hoc scorum subire nec hospitib. nec sacerdotib. licet priusquam Apis sepelirent. Pau-*

u *san. l. 1.*

himselfe Alexandria<sup>a</sup> (whereas some,<sup>b</sup> thinke the Citie No had before flood, destroyed by *Nabuchodonosor*) second in reputation to Rome, the<sup>c</sup> receptacle of Jewish, Grecian, and Egyptian Religions, adorned with his many Temples and Pallaces, Successors, *Ptolomaeus Lagi* (of whom the following Kings were all called *Ptolomaei* and *Lagida*) *Philadelphus*, *Euergetes*, *Philopator*, *Epiphanes*, *Philomator*, *Euergetes* the second *Physcon*, *Lathyrus*, *Auletes* the father of *Cleopatra*, whom *Julius Caesar* made Queene of Egypt (the price of her honestie) and *Antonie* his wife, whom, together with her selfe, her ambition overthrew, adding to the greatnesse of Alexandria, *Plato's* Philosophie was not only first borrowed of the Egyptians, but was publicly read at Alexandria as well as at Athens: which continued many ages. Sixe hundred yeares after his death *Ammonius* surnamed (of his former occupation being a Porter) *Sacrus* seemed to haue lighted on the bookes of *Hermes*, and thence learned the Doctrine of the Trinity: of whom his Disciples *Ploimus* and *Aurelius* write, and after them their Schollers *Porphyrie* and *Theodorus Asineus*; and their Auditours *Iamblichus* and *Syrianus*; to this last succeeded at Athens *Proclus*, *Elycius*, and after him the last of the greatest *Platonikes* *Damascius*: which haue written many thinges of the three beginnings.

The same *Ammonius* with like philosophicall happinesse found the Oracles of *Zoroaster*, which the two *Julians* the father and sonne, *Chaldeans*, translated out of their tongue into Greeke, in the time of *M. Aurelius* the philosopher. *Pythagoras* had before learned it of *Zabratius* in Assyria: which it seemeth *Plato* heard of the younger *Archylus*, and dispersed closely the seedes thereof in his Bookes, so that the elder interpreters conceived him not till the time of this *Ammonius* the Porter, from whom here (as from *Socrates* a Statuarie in Athens) flowed this Diuine wisdom. He taught at Alexandria in the dayes of *Clement Alexandrinus* about two hundred yeares after Christ, *Origen* was his hearer. *Iamblichus* comprehended these Oracles of *Zoroaster* in 30. Bookes or thereabouts: for *Damascius* citeth the 28.

The wealth of the *Ptolomies* reigning in Egypt appeareth by *Strabo's* report of *Auletes* his reuenues to bee twelue thousand five hundred Talents, which yet was counted dissolute and vnthrifitie. This by Mr. *Brerewood* is summed two millions three hundred thirtie three thousand and seven hundred and fiftie pounds of our money: Whereas the reuenues of *Darius Hystaspis* (accounted a hard man) is by *Herodotus* reckoned fourteenthou thousand five hundred and sixtie Euboike Talents, which makes 1820000. a great deale lesse summe, from that greater Empire. But they had other improuements. *Alexander* is said to spend more then this on *Hephestions* funerall, by fiftie five thousand pounds. Yea the Roman reuenues are by *Plutarch* summed at 8500. Myriades, which in our monie is two millions, sixe hundred fiftie six thousand, and two hundred and fiftie pounds, not hugely exceeding the Egyptian.

As for the deuotion there practised, wee may read in *Ruffinus* of the Temple and Image of *Serapis* in his time destroyed by *Theophilus*, successour to *Athanasius*, Bishop of Alexandria. This Temple was borne vp with Vault-work, with great lights and secret passages, the space of an hundred steps: on the toppe whereof round about were losie Roomes, in which the Keepers of the Temple, and they which made themselves chaste (*Agnostes*) remained. Within these were Galleries, or Cloysters, in squared ranks, and in the midst of all was the Temple, lifted vp on costly Pillars, and built of Marble. *Post Capitolium nihil orbis terrarum cernit ambitiosius*, saith, another: Except the Capitoll, the World hath not a statelier Peece. Here was the Image of *Serapis*, reaching with is right hand to the wall on one side, with his left hand vnto the other, being framed of all kinds of Wood and Mettals. It had on the East a little window so fitted, that when on a solemne day the Image of the sunne was admitted to salute this *Serapis*, the iugling Priests so obserued the time, that euen then the Sunbeames, through this window, should seeme to kisse *Serapis*. They had also another trick, by a Load-stone placed in the Roofe, to draw vp the yron Image of the Sunne, as if it did then bid *Serapis* farewell. The superstitious Ethnickes had a Tradition among them, That if euer mans hand did offer violence to that Image, the Earth should presently returne, and resolu it selfe into the first Chaos, and the Heaueus would suddenly

daily fall. All this notwithstanding, a Christian Souldier dismembred the same, and burned *Serapis* openly, the Mice running out of his diuided trunk.

Rome (sayth *Ruffinus*) esteemed this *Serapis* to be *Imper*, and that hee ware a Measure (*Modius*) on his head, as he which governed all things in measure, or else did libally feed men with the fruites of the Earth. Others coniectured him to bee Nilus; others, *Ioseph* that fed Egypt in the seven decre yeares. Others thought him to be one *Apis*, a King in Memphis) who in the time of famine, with his owne store, supplied the peoples want: for which benefit they built a Temple to him after his death, where in they nourished an Oxe, in remembrance of him, whose Husbandrie and Tillage had nourished them. This Beast they called also *Apis*.

He mentioneth the Temple of *Saturne*, whose Priest called *Tyrannus* (vnder presence of *Saturne*s commaundement) would demand the companie of what Ladie he liked, to beare the God companie at night: which the husband did not much sticke at, esteeming it an honour to haue a God his corriuall. But *Tyrannus* shutting the woman into the Temple, by secret passes conueyed himselfe thither into the hollow Image of *Saturne*, in which he held conference a while with the woman, and after by a deuise putting out the lights, satisfied his lust in committing in the darke those workes of darkness, which after being brought to light, caused the Temples destruction.

They had Breast-plates of *Serapis* in every House, in the Walles, Entries, Posts, Windows; in stead whereof they after fastened Crosses. The Crosse in the Egyptian Mysteries signified *life to come*. They had a tradition, That their Religion should continue, till there came a Signe, in which was Life. And by this occasion many of their Priests were conuerted. *Sozomen* reporteth the same, That in purging of *Serapis* Temple at Alexandria, the Crosse, being found among other their Hieroglyphicks, was occasion of the conuersion of many vnto the Christian Faith. This Temple, and the Temple of *Bacchus*, were turned into Christian Churches. *Olympius* a Philosopher, with a companie of Seditious Ethnikes, fortified themselves in *Serapis* Temple, and caused many by force to sacrifice: and when the Christians burned their Images, he answered that the Images were but corruptible matter, but the Vertues, or Powers which inhabited Diuine them, were fled to Heauen. This I thought to mention for their sakes, who to their Image-worship haue borrowed the like Heathnish plaster. *Isidorus* addeth, That in destroying the Temples, they found Reliques of their bloudie Superstition, the heads of infants cut off, with the lips gilded.

The deuotion of *Canopus* was not inferiour to that of Alexandria. Here, through the subtiltie of the Priest, the Chaldzans were vanquished. For whereas they challenged their God *Fire* to be the strongest, as deuouring other Woodden and Mettal-Gods, he conueied an Earthen pot full of holes, which he had stopped with waxe and filled with water, into the Image: and when the Chaldzans made their fierie triall hereof, the Waxe melting, the Water issued, and quenched the fire. Hence it is that they made the Image of *Canopus* with feete and necke short, and a belly like a Barrell, or water-vessell.

*Pausanias* reporteth certaine miracles wrought at Alexandria by the instigation of *Serapis*: the curing of a lame and blinde man, whom that God had mooued to seeke this helpe at *Vespasians* hand; which hee also performed. Hee consulting with this Oracle, saw sodainely behinde him in the Temple one *Basilides*, whom by present enquire he found to lie sicke foure score miles thence in his bed. The name yet was an ominous signe to him of the whole Empire, as deriued of *Basilis*. The originall of this God is by some imputed to *Ptolomeus Lagi*, who hauing in Alexandria erected Temples, and instituted Religious Rites, seemed in his sleepe to see a tall young man, warning him to send into Pontus, to fetch thence his Image, sodainely after vanishing in a flame of fire. When the Egyptian Priests could not satisfie him in the interpretation of these things, *Timotheus* an Athenian, whom he had sent for to be chief Master of Ceremonies, willed him to send to Sinope, wherein was an ancient temple of *Pluto*, hauing in the Image of *Proserpina*. *Ptolomey* neglecting this; and with a second Vision terrified, sent to *Scydrotbemis* King of Sinope for the same; being (in the way) further herunto encouraged by the Delphian Oracle. *Scydrotbemis* protracting the businesse

a *Croci* l. 1. c. 2.  
affirmeth, that  
of *Iosephs* act  
Egypt is still  
witness vnto  
his time, con-  
tinuing the  
payment of  
the silt part of  
their profits to  
the King.  
b *Storie* of *Ty-  
rannus*, *Saturne*  
Priest.

c *Socrus* l. 5. c. 16.  
d *Socrus* l. 7. c. 15.  
Marcellinus re-  
porteth that  
*Theodosius* by  
edict abolished  
this Temple of  
*Serapis*.  
e *Nicetas* l. 13. c. 6.  
*Theodor.* l. 5. c. 32.  
*Hist.* trip. l. 10.  
Cap. 39.

f *Cor. Tac.* l. 4.  
c. 35. vid. *Nod.* S.  
H. Sauile.  
g *Dionys.* calls  
him *Iupiter* of  
*Synope*, on  
which *Eusta-  
tius* commen-  
teth that *Sino-  
pites* is the  
same with *Me-  
phites*; for *Sin-  
ope* is a hill of  
Memphis: or  
else of this  
Pontike *Sino-  
pe*; adding  
this *Storie*.  
*Theoph.* *Patri-  
arch* of *An-  
tioch* l. 2. calls  
*Serapis*, *Sinopa*  
*proserpina*

was

a *Athen. l. 5. cap. 5. 6.*  
 b *Arthid. Stat. 5.*  
 c *Of Philadelphus incredible pomp, and Philopators ship read Athen. l. 5. c. 5. 6.*  
 d *A Gel. l. 6. 17.*  
 e *Ad. Vien. e Corn. Tac. An. 2.*  
 f *Of Memnons image see Oriet. in expedit. Alexandri Mag. Dionys. Eustath. Juven. Sat. 15.*  
 g *Paulan. Attic. g Sex. Aur. V. Flor. Sueton. Tran. Aug.*  
 h *This body Ptolem. tooke from Perdiccas and buried it at Alexandria in a golden Tombe. Strab. 17.*  
 i *Ios. Ant. 19. 6. k 7/2. 19. 13.*  
 l *Ios. ant. l. 12. 24*  
 m *Procop. de bello Persico. l. 1.*  
 n *Con. Nic. Can. 6.*  
 o *Hist. Tripar. 1. cap. 11.*  
 p *Paul. Diaz. l. 8.*  
 q *Vincent. Spec. lib. 4.*  
 r *Leo Afric. l. 8.*  
 s *The Arabians and Turkes doe tal Cairo, Misr: the revenue whereof amounteth to aboute a million, & runneth into the Hofnad or priuare Treasurie of the great Turke, and not into the publike Treasurie*  
*Luzzo Soranzo.*  
 He hath vnder him there sixteene Sanzackes and 100000. Timariots, or horse-mens fees; to maintaine so many Turkes warres at their owne charge. *Knolles.*

was by diseases and manifest anger of the Gods forced to assemble and perswade his people to suffer the carrying away of their God. But whiles they resisted this enterprise, the ambitious Idoll, without once taking leaue, conueyed him selfe into the Ship, which also, together with himselfe, hee made to arrive at Alexandria in three dayes, where was this Temple built to him, in the place wherein sometime had stood *Isis* Chappell. Some<sup>a</sup> esteemed him *Æsculapius* for his cures, some *Osiris*, some *Iupiter*, some *Pluto*, but *Serapis* was his Egyptian appellation. *Ptolomeus* c *Philadelphus*, his sonne, bestowed cost in that famous Librarie at Alexandria containing seven hundred thousand volumes, and amongst the rest he caused the Law; as *Iosephus* saith, as other hold, the Olde Testament wholly, to bee translated into Greeke by the seuerie and two Interpreters. This Librarie was by d *Cæsars* Souldiers casually burned. *Cornelius Tacitus* e relleth no lesse myracle of *Memnons* stonie Image at Thebes, or as others say, at Abidus, which being stricken with the Sunne-beame at the Sunne-rising yekded a vocall sound. This Image was halfe cut off by *Cambyses*: *Pausanias* f sayth that he saw it, and largely describeth it. *Augustus*, hauing destroyed *Antonia* and *Cleopatra*, brought e *Egypt* into a Prouince, and scowred all the Trenches of *Nilus*. Hee caused the bodie h of great *Alexander* to be brought forth, which hee crowned with a Crowne of Gold, and strewing with flowers, worshipped it. He built *Nicopolis* in memory of his Actian victorie: instituted there Quinquenniall Games: enlarged *Apollos* Temple: and consecrated the place where he had pitched his Tents, to *Nepheus* and *Mars*, adorning it with spoyles.

*Onias* i one of the Iewish Priests (according to the Iewish manner) literally interpreting *Esaies* k Prophecie of the Altar in *Egypt*, built a Temple at *Bubastis* in fashion of that at *Ierusalem*, but lesse, by the permission of *Philometor*, and furnished it with Priests and Levites after the Iewish Religion. At l *Alexandria* also the Iewes were free and had their Synagogues, as at *Leontopolis* likewise, and other places. m *Præpianus* saith, that *Dioclesian* the Emperour bestowed *Elephantina* and the partes adioyning on the *Blemi* and *Nobata*, whose Religion was a mungrell of the Greekish, Egyptian, and their own: but he caused them to cease humane sacrifices which they used to offer to the Sunne.

And thus was the state of Religion in *Egypt* during the conquests of the Persians, Greekes, and Romans, each rather seeking to settle heere their Empires then opinions. But when the Sonne of Righteousnesse, the Sonne of God, the Saviour of man, appeared in the world, he honoured *Egypt* with his infancy, as after with a Religious conquest, by weapons (not carnal) casting downe the holds which these hellish spirits had heere so long possessed; thus fulfilling truly what *Esaie* had prophesied, and *Mercurius* foretold. *Alexandria* became a Patriarchall Sea (the first Bishop whereof was *S. Marke*) enioying in *Lybia*, *Pentapolis*, and *Egypt*, the same power that the Roman Bishop had in *Italy*, by decree of the n first Nicene Counsell. Heere also liued the first Heremites (the o first and chiefe of which was *Antony*, an Egyptian, inuenter of this order) in the sandy Desert, by occasion of those bloudie persecutions wherein many thousand lost their liues. Of these Heremites read so, *Cassianus* and *Seuerus Sulpitius de vita Martini*. 3. But when as the Mahumetan Religion and armes began first to peep into the World, *Egypt* was made a slaue to those superstitions vnder which it groneth till this day.

These Saracens diuided *Egypt* into 3. parts; *Errif*, from *Cairo* to *Rosetto*; *Assatid*, the land part from *Cairo* to *Bugia*; *Maremma*, or *Bechria*, as *Nilus* runneth to *Damiata*. It was q subdued vnder the conduct of *Hamrus* the Sonne of *Hafi* General of the Arabian forces to *Homar* or *Aumar* the second Caliph. He onely exacted tribute, permitting freedome of their conscience to all. He built vpon the banks of *Nilus* a Towne called by the Arabians *Fustat*, that is, *Tæbernacle* because in the desert places, through which he passed, hee was constrained to lie in Tents. The common people call this Towne *Mesre Hatichi*, the Ancient Citie: for so it is in respect of *Cairo*, r which was after built two miles from hence, by one *Geboar*, who of a Dalmatian slaue had bin advanced to be a Counsellour vnto *Elcain* the Mahumetan Calipha, and was General

him there sixteene Sanzackes and 100000. Timariots, or horse-mens fees; to maintaine so many Turkes warres at their owne charge. *Knolles.*



of his Annie about the foure hundred yeare of their *Hegira*. Hee called it *Elchabira*, which signifieth an *imperiall Mystress*. He walled it round, and built in it that famous Temple called *Gemeh Hashara* as *Hammur* had done before at *Fustato*. In this Towne of *Fustato* standeth the Sepulcher of a famous Saint of their Sect, called *Nafissa*, of the line of *Mahomet*; whose beautifull shrine the Schismaticall Patriarches of Egypt adorned with silver lampes, carpets of silke and other precious ornaments. No Mahumetans cometh to Cairo eyther by water or Land but he adoreth this Sepulchre, and offereth thereat, in so much that the yearly oblations and almes heere offered for the redemption of the poore kindred of *Mahomet*, and maintenance of the Priestes that keepe it, (which want not their counterfeite miracles to delude the peoples zeale) amount to one hundred thousand *Saraffi*. And when *Zelim* conquered Cairo, the Ianisaries rising upon this Sepulchre, found in it five hundred thousand *Saraffi* in readie coyne besides other riches. Some report that this *Nafissa* being a dame of honour, yeelded her body without reward, to any that required the same, a bestowing (as she said) this almes for the loue of the Prophet *Mahomet*. Lettuce suitable to such lips: Like Prophet, like Saint. But *Leo* would haue you thinke her an honest woman. *Fustato* is reckoned as a Suburb to Cairo, containing (in *Leo's* time Anno one thousand five hundred twentie five) five thousand Families: besides many Sepulchres adored of the fond people, which cover the pavement with rich carpets. Hither resort euery Friday great multitudes for deuotion and bestow liberal almes: They heere sprinkle cold water with sweet herbes and leaue boughs.

a Pilgrim to Mecca and *Hak*.

b P. Mart. Leg. Bab. 1.3.

*Baumgarten* saith that it was a common report in Cairo when he was there (which was about a hundred yeares since) that on the banke of Nilus was a Moskee, where in the time of their Orisons, the buried persons arose and stood still and after vanished: he thought it an illusion of the Deuill; I thinke some superstitious relaters slandered the Deuill herein. It was reported to him also, that the water in the Lake neere Nilus, once yere became red.

*Bab* is another Suburb of Cairo vpon the bankes of Nilus, of like distance, and hath in it foure thousand Families with stately Temples and Colleges. *Beb Elloch* standeth a mile from Cairo, and hath about three thousand Families. *Gemeh Tailon* was named by *Tailon* sometime Gouvernour of Egypt with a sumptuous Temple and Palace. *Beb Zuaila*, another Suburb, containeth twelue thousand Families. Cairo, it selfe within the Walls hath not about eight thousand families, and is full of stately and magnificent Temples. Here is an Hospitall built by *Piperis*, the first Soldan of the *Mamalik*: the yearly reuenues whereof amount to two hundred thousand *Saraffi*, or as some reckon, five hundred Ducats a day. It is open to all sicke and diseased persons, and heere to all that die there. The Plague is sometime so hotte at Cairo, that there die twelue thousand Persons dayly. This was the state of Cairo in *Leo's* time. *Salomon Schuueighen* affirmeth that at his being in Cairo Anno one thousand five hundred eightie one, there died daily betwene seven and tenne thousand; nor is any place more plagued with the French disease. Besides that Hospitall, and *Nafissas* Sepulchre, are three other famous, *Zania della Innabari*, *Imamschafy*, *Giamalazar*. This is the generall Vniuersitie of all Egypt. In this place, Anno one thousand five hundred threescore and six, in the moneth of Ianuarie, by misfortune of fire were burned nine thousand written bookes of great value, wrought with Gold, worth three or foure hundred Ducats a peece one with an other. This was interpreted as an ominous token of their ruine. They thinke also that Mecca will in short time be conquered by the Christians, and her deuotions shall be removed to Rosetto. *Neander* his conceit is ridiculous, that Cairo should hold as much people as all Italy, and that there are two hundred thousand Temples. *John Euesham* out of their owne registers numbereth but two thousand foure hundred: and though Cairo considered together with these Suburbs is great, yet is it not all the way continued with houses and buildings; but hath Gardens also and Orchards betwene.

*Iudeus a Meggen* reporteth that a man can hardly walke the streets by reason of the multitudes of people and beasts: they bring their water from Nilus into the Citie on Camels: on Mules, and Horses the chiefe men ride, and on Asses the poorer. They sell

c Sal. Schu. d *Hak* pilgrim to Mecca. e *Neander*. Or. Terra. Par. 3. f *Baumgarten* tels a report (but doubteth of the truth) of 24000. which perhaps was a cipher to his account, for 2400. g P. Mart. h W. Lithgow. speaks of 100000. Christians in this Citie, besides Saracens, Iews and Heathens;

all by waight, euen Wood for the fire, of which is great scarcitie. And although the Temples and some houses are faire, yet the greater part of the Towne is ill built. Because they may not by their Law drinke Wine, they compound a drinke of dry raisons steeped in water and other mixtures; yea and secretly will make bolde with the former. He saith that (besides other calls from their steeples to deuotion) they ascend at midnight to call that the people may encrease and multiply, and therewith their Religion.

*Beniamin Tndelenfis* numbred in Cairo 2000. Iewes in his time (440. yeares since) in two Synagogues and Sects of the Hellenists and Babylonians. Hee saith that there then raigned in Misraim or Cairo *Amir Almuhamin Eli sonne of Abitalib*, all whose Subjects were called *Morodim* or Rebels, for their difference from the Bagdad Caliph. His Pallace was called Soan. And he came forth but twice a yeare, on their Easter solemnity, and then when Nilus ouerfloweth, which extendeth 15. daies journeyes when it ascendeth 12. Cubits on their measuring pillar, and but halfe that way is watered, if it ascendeth but six Cubits. An Officer euery day signified the increase, with proclamation of prayse to God therefore. The water of Nilus serueth for drinke and medicine against reptiles. Old Misraim (he saith) is 2. leagues fro new Misraim, but altogether wast. *Baumgarten* thinkes there are in Cairo 8000. which liue only by carrying water. And there are diuerse which eyther of their owne vow or bosome Testators charitie offer freely to all that will drinke in siluer vessels: and sprinkle the streets twice a daie because of the heat and dust. There are more in Cairo (hee reporteth such a rumour) which want houses to dwell in then Venice hath Citizens, There are esteemed to be 15000. Iewes. 10000. Cookes which carry their cookerie and boile it as they goe, on<sup>a</sup> their heads. In 9. or 10. houres one can scarcely compasse it. But you must know that this was in the time of the Soldan before the Turke had conquered it.

Alexandria<sup>b</sup> is very vnholosome, as the graue of that Alexandria<sup>c</sup> we before mentioned. Vnder the foundations are great habitations, as if they were two Alexandrias built one vpon another. Vnder the houses of the Citie are cisterns sustained with mightie Arches to recieue the inundation of Nilus. When the Saracens had spoiled it, it remained long desolate vntill a subtle Caliph proclaimed that *Mahomet* had left great indulgences to such as would heere inhabit. And thus he replenished the Citie with inhabitants, building houses for them, as he did Colleges for the Students, and Monasteries for the religious. Heere yet remaineth a little Chappell, wherein they say that the high Prophet, and King *Alexander*<sup>c</sup> the great lies buried: to which resort many Pilgrims that adore the same, and bestow there their almes. The Arabians and their *Alwan* also call *Alexander Two-borned*, the reason whereof seemeth to bee that his ambitious seeking to be accounted the sonne of *Iupiter Ammon*: neyther doe the vulgar Arabians know him by the name *Alexander*, but by that title of *Two-borned*. And such was his Image in the Cyrenaike coynes. In old time they had a custome mentioned by<sup>d</sup> *Galen* of executing condemned persons which they would quickly dispatch; to apply to the brest an Aspe, and then cause him to walke a few pases: and suddenly he is at his long home. This he there saw: a practise nor much vnlike the Athenian draught of Hemlocke. There is in Alexandria (as *Mr. Euseham* relateth) a pillar of Marble called by the Turkes *King Pharaos needle*, 4. square, in height 90. foot. And without the said citie 400. pases; another round, called *Pompeys pillar*, standing on a square stone 15. foot high: the compasse of the pillar is 37. foot, the height 101. causing no small wonder how it should be erected on that stone. This haply was set vp in memory of great *Pompey*, who by the Egyptian treachery was slaine at Pelusium, almost in the sight of Ierusalem (as *Eberus* noteth) and that Countrie of the Iewes which hee had vniuently wronged and subdued to Romane seruitude; although his hands were purer touching the holy places and treasures, which his curious eyes would needs behold, then those of periured *Craesus*, which before had suffered deserued vengeance by Parthian execution. *Iodocus a Meggen*<sup>e</sup> saith that the chanel which bringeth water from Nilus cometh 50. miles: the cisterns which receiue it are as you haue heard: and it is thought (as this our Author affirmeth) that those parts of Alexandria which the ground hideth, cost more then that which is open to the view. Yet doe these cisterns now much decay. The Citie sheweth faire without, but within (they are *Baumgartens* words) like a heape

a Like such as sell Codlings, &c. in London.  
b Of the Egyptian Cities see *Marmolus* lib. 11. Booke the later part of *Alexan.* see the discourse and description of *G. Barus.* in C.O.T.  
c *Ulic. Pelli* proles uesanae. *Philippi Fulin* prado sacet terrarum, &c. *Luc.*  
d *Gallen, de the-riaca.*

e *Pa. Eberus hist. Indica.* 52. 53.

f *Petrey* s. 15.

L.I.I. 14.

of stones: few houses are whole. There is yet standing (where *Alexanders* Palace is thought sometime to stand) an Obeliske of red marble of exceeding height, with hieroglyphicall characters of beasts and other things. *Beniamin Tudelensis* speaketh of a faire building without the walls in his time, called *Aristotels Schoole*, wherein were publick Schooles, and betwene them marble pillars: sometimes much frequented (as he saith, but I thinke, deceiued) to heare *Aristotels* reading. He mentions Vaults a mile long. He found there three thousand Jewes.

Thebes that sometime was so famous a Citie, containeth not now above three hundred Families: and still retaineth some bones of the carcasle of olde Thebes, many Pillars, Walls, inscriptions in Latine, Greeke, and Egyptian Characters. Memphis; her next successor, is vtterly ruinate. The Mahumetans entred Egypt about Anno 647. After, their state sinking vnder the weight of it selfe (which is the ordinarie sickness of greatnesse) they grew to dissensions and sects, as is said in our Saracen Historie. For the state of the Saracenicall Caliphs being by Macamat remoued to Bagdar, which he had builded, there arose new Caliphs in Damasco; in Egypt (whose seare was after at Cairo:) in Cairoan, to whom the Africans yeelded subiection, and after at Marocco. But in *Elcamis* time, while he sought to win the East from the Caliph of Bagdar, his Lieutenant rebelled against him, & he was faine to liue in Egypt, where *Gebbar* had builded Cairo. The sect of *Hali* had before also preuailed in Egypt, for which cause *Yussuf* father was forced to flee the countrey, yet this sect after was restored by *Affandulus*, and *Solimus* his sonne, first Caliph of Egypt. But when the Westerne forces, vnder *Goffrey* of Bullen, grew terrible to the East, & the Egyptians paid tribute to the Christians, which *Dargan* the Sultan detayning, was by *Almericus* King of Ierusalem overthrowne in battell. *Noradine* of Damasco sent *Saracen* his sonne to helpe *Sauar* the Sultan against this *Dargan*, which *Saracen* was by the Caliph appointed Sultan, who before had slain the Sultan, and *Saladine* his successor slew the Caliph (for coming to him with pretence of doing him reuerence, he smote him to the ground with an Iron Mace) and rooted out his posteritie to settle his owne. This Historie is diuersly reported. *Peucerus* maketh the Egyptian Caliphs to be Schismaticall from their first entrance, which was (as he saith) in Anno 703. which raigned in Egypt foure hundred fortie and seuen yeares, of the profession of *Hali*. *Curio* writeth otherwise, as in their Historie we haue shewed. So also doth *Leo* dissenting from them both, a man leaped in his owne Religion. He saith that the Caliph of Cairo had continued two hundred and thirtie yeares, when as *Saladine* slew him, and subiected himselfe to the Caliph of Bagdar the onely Caliph then remaining. This *Saladine* was nephew to *Satwan*, who chased the Christians out of Syria: His children reigned after him, of which *Melechala* was last, who first inuented the order of the Mamalukes, which were Christian slaues bought in their youth, and trained vp to Armes, Arts, and Religion of the Saracens, whom he made of his guard. But they slew their Master, and vnrped the Kingdom to themselves, alwayes electing one of their company, the first of which Mamaluke Kings was *Turquemenius*, who was slaine of his fellow *Corbus*, and he of *Benloder*, who was also poisoned, &c. *Leo* saith, that *Saladines* family reigned 150. yeares, and *Piperis* was (saith he) the first Mamaluke King. *Campson* *Gantius*, and *Tomaspian*, the last of these Kings were overthrowne by *Zelim* the Turke, Ann. 1517. whose successors still holde Egypt, and haue a Bassa resident at Cairo, from whence was carried by water many ornaments to Constantinople. The Caliph as at Bagdar, so here retained some spirituall preheminance, much like the *Rex sacrorum* amongst the Romanes, whose title was royall, and his office in their superstitious ceremonies to performe those rites which the Kings had vsed personally to doe: but this titulare King was subiect to higher powers of the Pontifex, People, & Senate. *Baumgarten* saw him in white attire with a forked Diadem or Mitre, a blacke and long beard, with a great retinue coming to salute *Tongobardinus* a great Mamaluke (which sometimes had bin a Deacon in Spaine, and now had embraced the world, and the world him, possessing Honours, Wealth, and five and thirtie Wiues) in Cairo. *Peter Martyr* saith that the Caliph selleth the Soldan this Dignitie at a price, and ascending the Throne, dooth giue and commit vnto the Soldan there standing on foote,

The first succession of the Egyptian Caliphs vncertaine.

p Car. Chron. l. 4. to. 11. 53. q Knolls T. H.

r Lac. à Vitriaco. or. hist. c. 8.

f Peuc. Car. Chro.

t Read. l. 3. c. 2.

u L. Feneffelle de Sacerd. Rom.

Mart à Baum, l. 1. 17.

x Leg. Bab. 3.



the absolute power of life and death, and then descending disrobed himselfe, attiring the Soldan with the same robes. So it appeareth, that the name and power of the Caliph, all the time of the Mamalukes (as the Ghost of a selfe) had some almost breakeable shadow left: the life and substance being in the Soldan.

u Example for  
Christians, in  
ending Con-  
trouersies of  
Religion.

There is (saith *Leo*) in Cairo, and in all Egypt foure Sects, differing from each other in Canon and Ciuill laws, all Mahumetans. He which professeth one of these Sects, can-  
not at his pleasure betake him to another, except being learned he shew reasons there-  
fore. Each of these sects hath his peculiar Iudge, from whom yet lieth an appeal to a  
higher Iudge, being gouernour of the sect called *Essafichia*. Whosoever attempteth  
ought against the precepts of his owne sect, is secretly punished by the Iudge thereof.  
And although the Priests of these severall sects vse differing Liturgies and rites, yet  
doe they not take one the other for enemies, with hatred or mutinies: but if any ques-  
tion arise, learned men by conference debate the same. No man vpon paine of grie-  
uous punishment may reproch any of the foure Doctors, first authors of those sects.  
There is one sect of religious men in Cairo, called *Chauisia*, which liue vpon  
horse-flesh: therefore are some Iades bought and set vp a fasting, and sold to such  
*Chauisians*, which sect is rise in all Asia. There goe certaine women vp and down the  
Citie crying, whose office is to excise or circumcise the women, which is obserued in  
Egypt and Syria, both by the Mahumetans and Iacobite-Christians. Neyther haue the  
Turkes (although in superstition by themselves acknowledged short of the Arabians  
and Egyptians) bin altogether idle in their deuotion, which they testifie by their Pil-  
grimages, and Almes. workes. *Bellonius* telleth of one Turke that caused water to be  
brought daily on Camels backs for the ease of trauellers in that desert space betwene  
*Alexandria* & *Rosetta*. Egypt hath in it many Iewish Synagogues, who speak the Spa-  
nish, Italian, Turkish, Arabian, and Greeke languages, and are great Merchants. Wee  
haue had amongst vs Vagabonds, which call themselves Egyptians, the dregs of man-  
kinde. Of these Egypt is selfe hath, no lesse forreine to them then to vs. They wander  
(saith *Bellonius*) through all the Turkish Empire, and are cunning in Iron-works. They  
seeme to be Christians of Wallachia. Thus we see the iudgements of God by the Po-  
fisians, Gracians, and Romanes for their pristine Idolatrie: and a greater iudgement for  
their heresie, hatched by *Arius*, punished by a Saracenicall Apostasie.

x Good works  
among Turkes.

y *Leo* l. 3.

Amongst the differing sects of the Mahumetans (of which wee haue spoken in the  
third booke) *Africa*, and especially Egypt, & herein Cairo most of all is pestered with  
them, which may be called the naked, or the wicked sect, roguing vp and down naked,  
and practising their fleshly villany, in the open sight of the people, who yet holde them  
for Saints. The iust hand of diuine iustice, that when men forsake God, not Religion  
and Truth alone, but reason, but sense shall also forsake them.

May, Ea. l. 1.  
6. 10.

*Vertmannus*  
also mentions  
this actiuijie  
of the Mاما-  
lukes.

Before we leaue these Soldans of Cairo, or rather because you haue stayed so long  
here, let vs bestow some spectacle on you worthy the sight, as a refreshing to your wea-  
ried eyes. They are the same which the Soldan in ostentation of his magnificence made  
to the Turkish Embassador, *Ann.* 1507. from *Banngartens* relations, which was an eye-  
witness therof. There were assembled 60000. Mamalukes all in like habite: the Soldan  
himselfe all in white, with a mitted Diadem, and not far from him their Pope or *Chap-  
pha* in a lower seat: and beneath him the Turkish Embassador. The place was a spa-  
cious plaine, in which were three heaps of sand, fiftie paces distant, and in each a space  
erected with a marke to shoot at, and the like ouer against them, with space betwene  
for sixe horses to runne abreast. Here did the younger Mamalukes gallantly adorne,  
vpon their horses running a full career yeeld strange experiments of their skill, not one  
missing the marke, first with casting Darts, & after with their arrows, as they ran: and  
lastly trying their stauces. Others after this, in the like race of their running horses, shot  
with like dexterie diuers arrowes backwards & forwards. Others in the mids of their  
race alighted 3. times, & (their horses stil running) mounted againe, & hit the mark pe-  
uertheles. Others did hit the same, standing on their horses thus swiftly running. Others  
3. times vnbent their bows, & thrice again bent them whiles their horses ran, & missed  
not the mark: neither did others, which amidst their race, lighted down on eyther side, &  
again mounted themselves: no, nor they which in their swiftest course leaped & turned  
them.

themselves backwards on their horses, and then (their horses still running) turned themselves forwards. There were, which whiles their horse ranne, vngirt their saddles, and at each time shooting, and then againe girding their saddles, and neuer missing the marke. Some sitting in their saddles leaped backwards out of them, and turning on their heads, settled themselves againe in their saddles and shot, as the former, three times. Others laide themselves backwards on their running horses, and taking their muzzles put them into their mouthes, and yet forgot not their ayme in shooting. Some drew out their swords, & flourished them about their heads, and againe sheathed them. Others sitting betwixt three swords on the right side, and as many on the left, thinly clothed, that without great care every motion would make way for death, yet before & behinde them touched the marke. One stood vpon two horses running very swiftly, his feet loose, and shot also at once three arrowes before, and againe three behinde him. Another sitting on a horse neyther bridled nor saddled, as he came at every marke arose and stood vpon his feete, and on both hands hitting the marke, fere downe againe three times. A third sitting on the bare horse, when he came to the mark lay vpon his backe: and lifted vp his legges, and yet missed not his shoot. After all this they ran with like swiftnesse (for all these things, which, where is the Vaulter that can do on his imaginarie horse standing still? these did running) and with their staves carried away those marks, as triumphing over their innocent enemy. One of them was killed with a fall, & two fore wounded in these their feats of actiuitie. They had an old grey man which was their teacher. If I haue long detained thee in this spectacle, remember that the race of Mamalukes should not be forgotten, the rather, because their name is now rased out of the world; and this may seeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like.

As for the Christians in Egypt, yee may reade in the Histories of the Holy Land, what attempts were often made by the western Christians against the Egyptianes. Concerning the present state of Christianitie there, *Leo, Baserus*, and *Mr. Pagninus* in his additions to his Englished *Leo*, may acquaint you. Besides, the forraigne Christians, which resort to these parts for trafficke there, are thought to be fiftie thousand Native of the countrey, which haue Churches, and Monasteries, whereof there are three Christian Churches at Alexandria. They are called *Coptic*, and *Christians from the Gellie*, because of their Circumcision, which together with Baptisme they admit. In their Liturgie they vse the Chaldean language. But they reade the Gospell againe in the Arabian. They are accounted of *Eutiches* heretic. Their Patriarchall See is Alexandria: which from *S. Marke* to this day hath had a continued succession, as appeareth by the late Letters of *Gabriel* to the Pope, calling himselfe the fourescore and fiftieth of the Patriarches from *Saint Marke*. Thus writeth *Baronius* with a great many swelling wordes, which may puffe vp his Romane Sea. But how credulous is superstition? and that neuer-eyring Sea hath (how often?) bene gulled this way, or sought to gull and couzen others with such Iesuiticall fictions of I know not what conuersions and submissions, as *Baronius* would make you heleeue of this *Gabriel*. Thus had *Mahomet* his *Gabriel*, and thus our age hath another *Gabriel* obtruded vpon the vulgar simplicitie: (faire fetched belike is good for their Lady-mother). But Alexandria hath knowne no *Gabriel* in those times, Patriarch there. *George Donsa* held a good acquaintance with *Meletius*, and his predecessor was *Saluaster*; so that this *Romane Gabriel* which ascribed so much to that Sea, was a Romane *Gabriel* indeede, which Alexandria neuer knew. Neyther did *Asterius* the Patriarch know any such Popall Supremacie, but writeth learnedly against the same, as in an Epistle of his to *Iohn Donsa* (wherein he maketh mention of our English Embassadour) extant with *George Donsas* Journall may appeare.

How Christian Religion was first planted in Egypt by *S. Marke*, and the Apostles, and their successours, and how persecuted by the Ethnikes: after by the Arrians; and how Ethnike Religion was againe by *Valens* permitted to all that would embrace it, the fore-named Ecclesiasticall Histories make mention: how it was persecuted by the Persian inuasions, and after by the Saracens in time brought to this present passe, and how it now continueth, wee may reade in many both old and new Authors.

v Hist. Sar. G.  
Two. Faze Ait.  
or Mon.  
x G. Bot. Ben.  
Pury in Leon.  
Chytr. Chron.

y Abdias Fab.  
Dorotheus. Bar.  
ron. l. 6. vlt.  
55. 2.

x M. Edward  
Baron.

\* Baron. Annal.  
Papus, Emigr.  
Pantaleon, &c.

d Dem. a Goes.  
Fran. Aluarez  
t. 98.  
Hemigny Cate-  
chismus in fine.  
catholica Tradit.  
e Theat. Vr-  
bium.

*Zaga Zaba* an *Ethiopian* Bishop saith, that the Patriarke of *Alexandria* resideth in *Cairo*: wheretheir *Ethiopian* Metropolitan receiveth of him his confirmation. And in their *Aethiopian* Liturgie, they mention them both in this sort. Pray for our Prince, the Prince of our Archbishops, the Lord *Gabriel*, and the chiefe of the Church of *Alexandria*, and for the chiefe of our country, our venerable Archbishop *Mark*, &c. And thus much of this *Egyptian* Prelate, as a taste of that which is to be declared in our Christian Relations. *Adrianus Romanus*,<sup>e</sup> in his *Theatrum Vrbinum* saith, that besides the Patriarch of the Coptites, here is also a Patriarch of the Greekes and Ambians, which haue their Liturgie in Greeke, but scarce vnderstand the same.

## CHAP. VI.

The Egyptian Chronologie, out of *Manetho* high Priest of the Egyptians, and others.



FTER this so long a Historie of *Egyptian* affaires, I haue heret added the order of times, wherein those things happed, that this our Relation might be the more complete, although perhaps it may seeme to some more then tedious alreadye. *Varro* diuided times into three sorts; the first he called *Vncertaine*; the second *Fabulous*; the third *Historicall*.

*Joseph Scaliger*, a man happily more studious in this subiect of Times, then all Times before haue yeilded vs, reckoneth the two former for one, as not easily to be distinguished. He hath also published to the world not onely his owne learned Observations on *Eusebius* Chronicle, but such Fragments as our of *Cadrenus*, *Synellus*, and others, he could finde both of *Eusebius* Chronicle in Greeke (for before we had onely the Latine Translation of *Hieronymus*; much whereof also is vterly lost) as also of *Africanus*, from whose store-house *Eusebius* tooke his Chronicle, both for manner and words, almost by whole sale. And whereas *Ammius* had before couensened the world with counterfeits of *Berosus*, *Manetho*, *Metasthenus*, with other fabulous tales, falsely fathered on the Ancients; he hath helped vs likewise to some reliques of those Histories, which others haue inserted into their workes; the very bones of such carcases being worthy of admiration if not of veneration. The true *Manetho* therefore in three Tomes wrote the *Egyptian* Historie vnto *Ptolemaeus Philadelphus*: his Greeke Epistle Dedicatorie being but short, I haue thus translated:

f Excerpta Bar-  
bars-Lat. Ma-  
nusc. Chron. Cau-  
sab. Collectanea  
bist. &c.

g *Sabassus* i.  
Venerable, ap-  
propriated af-  
ter to *Augustus*  
and his succes-  
sors.

To the Great King *Ptolemaeus Philadelphus Augustus*, *Manetho* High Priest and Scribe of the sacred Sanctuaries throughout *Egypt*, of the *Sabennite* Family, a *Heliopolitan*, to my Lord *Ptolemaeus*, Greeting. It becometh vs (mightie King) to giue account of all those things which you comsell vs to search out. The sacred Bookes, written by our father *Trismegistus Hermes*, which I haue learned (according as you, enquiring what things shall come to passe in the world; haue commanded me) shall be declared: Farewell my Lord King.

Hence appeareth the time of *Manetho*, and his Pontificall dignitie, with the originall of his Antiquities borrowed of *Hermes*, and the occasion of his writing in the Greeke, as to a Grecian King.

h *Patricius* out  
of a holy book  
setteth downe  
this Genealogie:  
He saith the  
sonne of *Osiris*,  
he of *Chus*, and  
he of *Cham* or  
*Chamephes*.  
i Egyptian  
Dynasties.

He first setteth downe the yeares of the raignes of their Gods. *Vulcan*, *Sol*, *Aethiopian*, *Saturnus*, *Osiris* and *Isis*, *Typhon*. Then of the demi-gods: *Orus*, who raigned five and twentie yeares: *Mars*, three and twentie: *Anubis*, seuen and twentie: *Hercules*, fourteene: *Apollo*, foure and twentie: *Ammun*, thirtie: *Tisboos*, seuen and twentie: *Isis*, two and thirtie: *Iupiter*, twentie. Things both false in themselves, and in the Copie imperfect. After these he reckoneth in order two and thirtie Dynasties, Lordships, or gouernements in *Egypt*.

The first of the *Thinites*; of eight Kings, whose names and yeares of raigne are, *Menes*, threescore and two: he was slaine of an *Hyppopotamus*, or River-Horse. *Athotus* his sonne, seuen and fiftie. He built a Pallace in *Memphis*, and wrote of *Ambrosius*. *Cemicenes* his sonne, one and thirtie. *Enophis*, his sonne, three and twentie. In his



his time was a great famine. He built the Pyramides in Cochon. *Saphadu*, his sonne, was called: *Sumempis*, his sonne, eightene: *Biencher*, his sonne, six and twentie. *Sum*, his sonne, two hundred threescore and three. Of *Menes*, the first of these, it is reported \* that he first invented the vse of mony: for which long after he was solemnly cursed by a Councell of Priests in the time of *Cnephatus*, and at Thebes a pillar was erected in the Temple to testifie the same.

\* Cal. Calog. de  
rib. Eg.

2 The second Dynastie of the Thinites; vnder nine Kings. Whose names and yeares of their raigne are in order as followeth, *Boothu*, eight and thirtie yeares. *Catesbos*, nine and thirtie: in his time was ordained the worship of *Apis*, at Memphis, and *Menni* at Heliopolis. *Bimothris*, seven and fortie: *Tlas*, seuentene: *Sethrus*, one and fortie: *Chares*, seuentene: *Nephercheras*, five and twentie: in his time Nilus is said to haue had his waters mixed with hony. *Sesochris*, eight and fortie: *Centrus*, thirtie. Summe, three hundred and two.

3 The third of the Memphites. *Echerophes*, eight and twentie: *Tasritros*, nine and twentie. He is supposed to be *Esculapins* for his skill in Physicke: studious of Painting and Architecture. *Tyris*, seven: *Mesochris*, seuentene: *Zoybis*, sixtene: *Tesras*, nineteene: *Aches*, two and fortie: *Siphuris*, thirtie: *Herpheres*, sixe and twentie.

4 The fourth Dynastie of the Memphites. *Siris*, nine and twentie: *Suphis*, threescore and three: he made the greatest Pyramis. *Suphis*, threescore and six: *Menebros*, threescore and thirtie: *Rasosis*, five and twentie: *Bicheres*, two and twentie: *Zibuchrus*, seven. *Tamphis*, nine: *Sesochris*, eight and fortie.

5 The fift of the Elephantines. *Ufercheras*, eight and twentie: *Sepores*, thirteene: *Nephercheras*, twentie: *Syris*, seven: *Echeras*, twentie: *Rathuris*, one and fortie: *Merdan*, nine: *Tacheras*, fortie and foure: *Unas*, three and thirtie.

6 The sixt of the Memphites. *Othos*, thirtie: *Phios*, three: *Methusaphis*, seven: *Phios*, a hundred: *Menthesuphis*, one: *Nitochris*, twelue: these built the third Pyramis.

7 The seuenth of seuentie Kings, that raigned so many dayes a peece.

8 The eight of seven and twentie Kings, which raigned an hundred fortie and eight yeares. Their names are not expressed.

9 The ninth Dynastie was of the Heracleopolitans: of which were nineteene Kings, that raigned foure hundred and nine yeares. The first of them was *Achibors* a small Tyrant, deuoured by a Crocodile.

10 The tenth was of nineteene Kings: whose raigne endured an hundred fourescore and five yeares.

11 The eleuenth of the Diospolitans: whose sixtene Kings raigned three and fortie yeares. Heere endeth the first Tome of *Manetho*: whose second Tome containeth the twelfth Dynastie of the Diospolitans: The first of which was *Cesargoses*, sixe and fortie: *Amamenes*, eight and thirtie: *Sesostris* the great Conquerour, eight and fortie: *Lothares*, eight: *Ammares*, eight: *Ammeuues*, eight: *Semiophris*, foure.

Dynast. 12.

12 The thirteenth, of threescore Kings which raigned foure hundred fiftie and three yeares.

13 The fourteenth of threescore and seuentene Kings, contained an hundred fourescore and foure.

14 The fifteenth of Phnicians, Shepheards, the first of which was *Satos*, nineteene: *Anon*, three and fortie: *Pachuan*, threescore and one: *Staan*, eight: *Arelis*, fortie: *Aphobis*, threescore and one: In all two hundred fortie and two. And the total summe of the yeares of these fiftene Dynasties is three thousand three hundred and seuentene.

15 The sixteenth Dynastie was of other Shepheards, whose thirtie two Kings raigned five hundred and eightene yeares.

16 The seuenteenth was of other Shepheards vnder thirtie three Kings, and the Theban Diospolites, an hundred fiftie and one yeares.

17 The eighteenth of the Diospolites. *Amor*, five and twentie: *Chebras*, thirteene: *Amomphbis*, foure and twentie: *Amoris*, two and twentie: *Misphris*, thirteene: *Misphrag*.

*Misphragmuthos*, sixe and twentie: *Thuthmosis*, nine: *Amenophis*, one and thirtie. This is supposed to be *Memnon* and the speaking Statue. *Oros*, seven and thirtie: *Acherres*, two and thirtie: *Rathos*, six: *Chebres*, twelue: *Acherres*, twelue: *Ameres*, five: *Rammes*, one: *Ammenoph*, nineteene: in all, two hundred fourescore and seven.

19 The nineteenth *Setho*, one and twentie, *Rhaphaces*, threescore and one: *Ammenophates*, twentie: *Rameses*, threescore: *Ammenemes*, five: *Thuois*, six.

20 In the third tome. The twentieth Dynastie lasted one hundred and five and twentie yeares. The Kings were twelue.

21 The one and twentieth, of the Tanites: *Smerdes*, six and twentie: *Pisumenes*, two and fortie: *Mephelcheres*, foure: *Amenophis*, nine: *Opsochen*, six: *Psinches*, nine: *Suseunes*, foureteene: called *Sesac* in Scripture: in all, one hundred and ten.

22 The two and twentieth, of the Bubastites: *Sesonchis*, one and twentie: *Vorshu*, fiftene. The third, fourth, and fift, are not named: to them are ascribed five and twentie yeares: In this space *Zara* the Ethiopian over-ranne these parts. *Takelothis*, thirtene: his successor, two and fortie: in all, one hundred and fiftene.

23 The three and twentieth of the Tanites: *Petubastes*, fortie: *Osorchos*, eight: *Psammet*, ten: *Zs*, — one and thirtie: in all, fourescore and nine.

24 The foure and twentieth, of *Bocchoris* the Saite, who raigned foure and fortie yeares, was raken and burned of *Sabbakon*.

25 The five and twentieth, of the Ethiopians: *Sabbakon*, eight: *Seuech*, foureteene: *Tarach*, eightene: in all fortie. This *Tarach* perhaps was he which built *Tarracona* in Spaine, if we belecue *Taraphas* \* Collection out of *Ensebins*.

\* F. Tarap. de  
Reg. Hisp.

26 The six and twentieth, of the Saites: *Stephambates*, seven: *Necbepss*, six. Thus fare out of *Manetho*: heere followeth out of *Herodotus*; *Psammetichus*, fortie foure: *Nechus*, seuentene; he slew *Iofias*: *Psammetichus*, sixtene: *Vaphres*, five and twentie; with him *Zedekiah* entered league. *Herodotus* calleth him *Apries*. The Masorites, by their Hebrew points (through ignorance of forren Historie, as *Scaliger* saith) haue made it *Hophra*, of whom *Ieremie* <sup>d</sup> prophecied that destruction which *Amasis* executed (as *Herodotus* reporteth) who raigned foure and fortie yeares. The summe of the yeares of this Dynastie is one hundred fiftie and nine.

d Jer. 44. 30.

27 Heere followeth againe out of *Manetho*: The seven and twentieth Dynastie of the Persians: *Cambyses*, foure: *Darius Hystaspes*, six and thirtie: *Xerxes*, twentie: *Artabanus*, seven moneths: *Artaxerxes Longimanus*, fortie: *Xerxes*, two moneths: *Sagdianus*, seven: *Darius Nothus*, eleuen: in all, one hundred and thirtene.

28 The eight and twentieth, of the Mendefians: *Amyrtæus Saites*, six.

29 The nine and twentieth, *Nepherites*, six: *Achoris*, twelue: *Psammetichus*, one: *Nepherites*, two moneths.

30 The thirtieth, of the Sebennites: *Nektanebis*, eightene: *Tes*, two: *Nektanebis*, eightene.

31 The one and thirtieth, of the Persians: *Artaxerxes Ochus*, ten: He reeouered Egypt in the seuenteenth yeare of his raigne: *Artaxerxes*, foure: *Darius Codomannus*, six: subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirtie Dynasties amount to five thousand three hundred fiftie and five yeares.

32 The two and thirtieth Dynastie, of the Macedonians: *Alexander Mag.* five. *Ptolemæus Lagi*, fortie: *Ptol. Philadelphus*, eight and thirtie: *Ptol. Evergetes*, six and twentie: *Ptol. Philopator*, seuentene: *Ptol. Epiphanes*, foure and twenty: *Ptol. Philometor*, five and thirtie. *Ptol. Evergetes 2.* nine and twentie: *Ptol. Physcon*, seuentene: *Ptol. Alexander*, ten: *Ptol. Cleopatra*, eight: *Ptol. Dionysius*, thirtie: *Cleopatra*, two and twentie: in all, three hundred and one. Some of these *Ptolemæys* made incestuous marriages with their owne sisters; which it seemes was not vnusuall in Alexandria: whereupon *Seneca* scoffeth, *Athenis dimidium licet, Alexandria totum*. Whereupon *Turneb.* affirmeth, that at Athens they might marry their own sisters by the father (as *Lycurgus* permitted onely the sisters by mothers side, and forbad to marry with the fathers daughter) but at Alexandria, all sisters were permitted to their licentious beds.

Sen. in Ludo  
ela. Cas. vid.  
Turneb. ad lib.  
18. cap. 13. &  
P. Rhen.

e Cont. Ap.  
Thcop. lib. 3.

If the former Catalogue doe not agree with the relations of *Iosephus*, \* *Thomphidus*

or

mothers, who have cited some parts of *Manetho* in their works, it is not much mar-  
 vell; the Grecians being alway audacious, ready to pervert Authors to their own  
 purposes; besides the oversight of Writers, through negligence or ignorance in for-  
 getting names. Neither is *Manetho* word an Oracle, who reckoneth so long time before  
 any time was: but either it is to be ascribed to the arrogancie of the Egyptian Priests,  
 who if they had beene agreed) derive their Histories from like Antiquities (saith *Scaliger*  
 out of *Synecerus*) which would better appeare if we had the entire bodie, and not  
 a few scattered bones of their Histories: or else we may ascribe it to their confounding  
 of Dynasties, applying to an order of Succession, the divers reignes of severall Dyna-  
 sties, which happily governed at the same time in severall parts of Egypt, as in so small  
 an Island as *Crete*. Neither yet is *Scaliger* to be blamed for acquainting the world  
 with these fragments of *Manetho*, considering that the middle part thereof heldeth  
 the Egyptians deuised otherwise to *Herodotus* and *Diodorus*: it was easie for them to  
 deceive strangers, or be deceived themselves. The like Historie of prodigious Anti-  
 quities, *Augustinus* relateth of an Egyptian Priest, that told *Alexander* of the conti-  
 nuance of the Macedonian Kingdome eight thousand yeares, whereas the Grecians  
 accounted but foure hundred and fourescore. Yea, the Scriptures themselves have not  
 escaped that mis-reckoning of Times; almost all Antiquities being carried downe the  
 stream of the Seueritie Interpreters, which adde many hundred yeares to the Hebrew  
 Text, either of purpose, as some suppose, or as *Augustinus* thinketh, by error of  
 him that first copied the Scriptures out of *Ptolemys* Library.

That which we reade of the Dynasties of the Shepherds, *Scaliger* interpreteth of  
 a barbarous sort, which *Moses* saith were *ahimian* to the Egyptians, and seeme  
 to have bene strangers, that inhabited some Fenny places which Nature had fortified,  
 if we beleue *Heliodorus*, and thence made forrages into the Countrey (the custome  
 of Borderers) and were called therefore *Robbers*. These (it seemeth) driuen to their  
 (by the hard and tyrannous vsage of the Egyptians, procured (as we reade of the  
 same) their owne freedome, and thraldome of their Lords. The Romans in their  
 time were forced to maintaine a garrison against them, therefore called *avallari*. And  
*Isidorus* mentioneth the *Bucalia*, where no Christians dwelled, but only a fierce Nation,  
 who lived in servitude, and neuer raigned there. *Lydius* supposeth the Philistines vnder  
*Amalech* and *Phicol* to be the men.

Nothing is more obscure in the Egyptian Chronologie, then the time of the de-  
 parture of the Israelites thence vnder *Moses*, whom *Iustin* *Martyr* affirmeth out of  
*Diodorus* to have bene the first that wrote the Egyptian Lawes. *Tatianus* a *Pris*, for  
 (who after became an Heretike) saith (and allegeth *Ptolemy Mendesium*, a Priest, for  
 his author) that this departure was in the dayes of *Amasis* King of Egypt, who lived  
 in the time of *Inachus*. *Theophilus* and *Iosephus* out of *Manetho*, in the raigne of  
*Tahuti*; *Ensebius* in the raigne of *Cenebras Ceryanus*, saith *Petisonius*: Others  
 otherwise, according to the diuers interpretation of *Manetho*. The Scripture sheweth  
 it was after foure hundred and thirtie yeares, from the promise first made to *Abraham*,  
 and that I know both elder and later, Graeke and Latine Chronographers, except  
*Gendard* and *Adrichomius*, reckon it. *Lydius* thinketh that the drowning of the  
 Egyptian *Pharao* was the cause of those tumults in Egypt, about Succession, which  
 ascribed to *Egyptus* and *Danau*. *Orosius* reporteth, that the priests of the Cha-  
 ron wheels of the Egyptians, then pursuing the Israelites thorow the Sea, did yet in  
 the same so disorders but that Divine Providence doth re-imprint them in their won-  
 derfull forme.

Hard it is to applie the yeares of the Egyptian Chronologie, to the true account  
 of the Worlds Generation, by reason of the disagreement of Authors, touching the  
 Egyptian Kings, vntill *Sesac*'s time: which (after *Lydius*) was in the yeare of the  
 World

f. car. 1. pag. 1. 2.  
 g. l. de Emra. T.  
 Some suppose  
 the first of  
 these Dyna-  
 sties were soon  
 after the Crea-  
 tion, and soone  
 after the  
 Flood: see the  
 History of the  
 World, and  
 Gendard.  
 Chron. lib. 1.  
 h. De Ciu. Dei  
 lib. 12. cap. 10.  
 i. Broughton.  
 Concord.  
 k. De Ciu. Dei  
 lib. 15. cap. 13.  
 l. Genes. 46. 34.  
 m. Hist. Etb. l. 1.  
 Idem Achill.  
 Stat. lib. 3.  
 n. In vita Hilar.  
 o. Ios. cont. Ap.  
 Enseb. Chron.  
 p. Paren. ad  
 Genes.  
 q. Orat. contra  
 Grec.  
 r. Theoph. lib. 3.  
 s. Ens. Niceph.  
 pat.  
 t. Ado. Funf.  
 Beraul. Per.  
 Bunt. Codom.  
 More. Pont.  
 Phrigis Wap.  
 epis. Chron. gr.  
 Dogh. aduult.  
 etc.  
 u. Orosius lib. 1.  
 cap. 10.  
 x. Of the E-  
 gyptian Kings,  
 &c. see Mar-  
 mols eleventh  
 booke to the  
 twelfth Chap-  
 ter of Daniel.  
 Angelocyt. l. 2.



World 2029. although even from hence we have but slippery footing. *Augustus* (after the same Author) made Egypt a Province, in the year 3875. Under which Roman government it continued until the Saracens conquered it, in the time of *Omar* the third Chalipha, who began his reign, after *Scaliger's* computation, in his Catalogue 7 of the Chaliphaes, in the year of Christ 643. The names of the *Casars* belong to another place, and it were tedious here to relate the years of their severall reigns, *Omar* the fourth Chalipha began in the year of Christ 645. whom the rest succeeded in order, until the year 869. And then the Chaliphaes were divided. *Mutamed* reigning in Bagdet, and *Tolon* in Egypt, who died in the year of Christ 883. and of the *Hageira* 270. whom succeeded *Hamaria* his sonne: and after him his sonne *Athorn*, whom *Muchtaphi* the Bagdet-Chalipha slew, about the year 907. Afterwards, about the year 943. *Achhid Muhammid* sonne of *Tangi* reigned in Egypt, to whom a few years after succeeded his sonne *Abigud*, whom *Meaz Ladin Illabi* of the posteritie of *Pbetima*, *Mahumets* daughter, deprived in the year of our Lord 971, to whom succeeded his sonne *Aziz*, 975. \* *Elbacham*, in the year 996. *Eisab Ladin Illabi*, 1020. *Muhter atzor Billabi*, 1035. *Musleale* 1095. *Elamir Bahacem Illabi* 1101. he was but five years old: the Protector of the Kingdome was *Aphraza Wizar*. *Ethaphit Ladin Illabi* 1135. *Eisaphar* succeeded, and he being slaine, *Elphaz*, who died in the year 1160. and *Eisaxar Ladin Illabi* his sonne was the last of the *Pbetimian* race. To him succeeded *Asaredin Sbir at boch* of the family of *Aiub* (which were *Curdi*) after his death *Insaph tzelat addin* was constituted King by the Chalipha: and the Bagdet Chaliphaes were againe acknowledged in Egypt. This is that *Saladin* that tooke Jerusalem, in the year of Christ 1190. *Heg.* 586. He conquered Mesopotamia, &c. he died in the year of our Lord 1193. And as Cardinall *Vitriaco* affirmeth, reduced the schismaticall Sect in Egypt, to uniformity with the *Baldac* Chalipha. *Elaphizal* succeeded him in the Kingdom of Damascus, *Melich Elaziz* in Egypt, *Taber Giani* in Halep, or Aleppo; *Melich Elaziz* exchanged Egypt for Damascus, with his vnkle *Eladel*. The Egyptians made *Aphrazal* their King, in the year of our Lord 1202. After *Eladel* succeeded *Elchamel* 1219, who died in the year of our Lord 1237. *Heg.* 635. *Elisaboch* followed; and after him *Elmutam* 1242. The Turkemen conspired against him; he fled into a Tower of wood, which they fired; and halfe burned, he leaped into a stream that passed by, and there perished: *Turcoman Azeddin Ibib* was made King in his place in the year of our Lord 1245. Heere began the reign of the Mamelukes or Slaves. He being slaine, another slave succeeded, whom they called *Melich Elmutaphar*. This seemeth to be he that *Leo* calleth *Piperitis*. Thus farre out of *Scaliger*, collected by him out of *Abraham Zacuthi*, which addeth much light to the Egyptian Historie of these times, wherein I could never before satisfie my selfe concerning the erection and alteration of the schismaticall Egyptian Chaliphaes, which with much labour (little availing) I had sought. *Iacobus à Vitriaco* Bishop of Accon or Ptolemais about foure hundred yeares since, and a Roman Cardinall, in his Orientall Historie \* affirmeth that *Haly*, disdaining to be accounted the successour of *Mahomet*, whom he thought inferior to himselfe, began a new sect of his owne, which he established in Egypt, the other Mahumetans erecting another at *Baldac*; but *Baldac* was of a later erection, and these things have no probabilitie.

These Kings were not called Chalipha's (as the posteritie of *Pbetima* or *Fatima* the Sultans. A certaine catalogue of the names, times, and affaires of these Mameluke-Sultans, I cannot perfectly exhibite. *Pencerus* \* nameth in order these names; *Turkumensin*, *Cothus*, *Bendocader*, *Melechsaif*, *Elpis*, *Melechseraph*, *Melechnasar*, *Melechdel*, and after many others, *Caithbeius*, a stout enimie of the Turkes b. This *Caithbeius* was chosen Sultan, in the year of our Lord 1465. and reigned three and thirtie yeares. Two of his principall Mamelukes *Achardin* and *Campson*, full of emulation, were a principall cause of the ruine of that Dynastie. For whereas the Sultan was alway chosen out of the Mamelukes, by most voices amongst themselves, *Campson* fearing lest *Achardin* should have succeeded after *Caithbeius*, fained that his Master had taken order on his death-bed, that his sonne *Mahomet* should obtaine the roome: and sed meanes to effect it, both by the voyces of those Mamelukes he could suborne, and

y *Ios. Scalig.*  
Can. 1149 lib. 2.

z Among all the thirteene Provinces subject to the Chalipha of Bagdet, Egypt had the second place, as *Constantinus Porphyrogenitus* sheweth out of *Theophanes*. *Constant. de administr. Imp. c. 25.*  
\* *Leo* calleth him *Elcain*.

\* *Orient. Hist.*  
cap 5.

a *Peuc. Chron.*  
lib. 4.

b *P. Mart. Leg.*  
Bab. lib. 3.

count.

confirmation of their Calipha, whose hornes these Soldans had shortned, abridging his power, (as before is said.) This *Mahomet* proued so cruel a Tyrant, and those two *Malalokes* so banded themselves in factions, that all became confused, and within fixe yeeres after *Caithbeius* his death the Sultan Throne was fixe times vacant. *Tomumbeius* his *Mahomet: Camsons Ciarchesius* is chosen. *Zanballat*, President of Damascus, rebelleth, and by *Tomumbeius* meanes imprisoneth him, and vsurpeth the Scepter: but for his crueltie soone after is depriued and captiued by *Tomumbeius*, and after, strangled; Hee also succeeding in authoritie, tyrannie, and destinie.

After *Tomumbeius*, was elected *Camson Gaurus*, whom *Zelim*\* the Turke ouerthrew, and slew in battell, in whose place an other *Tomumbeius* was chosen: but soone, together with his whole state, came into the Turkes power. Thus being diuided in many factions among themselves, and exercising all cruelties and pillages vpon the people, they made themselves a prey to their neighbour, who like *Æsops* Vulture, watched this opportunitie to seize on these Lions, hauing now bled out their strength in mortuall and ciuill conflicts, in the yeare of our Lord 1517. The Egyptians affirme that a little before *Selim* besieged Cairo, for the space of eight dayes together, a great number of Crocodiles were seene in all parts on the bankes of Nilus, and much dispersed abroad in the fields, taking and tearing great store of prey, as a preface of this Turkish seruitude. *Soliman* succeeded, in the yeare of our Lord 1519. or 1520. (as others say.) *Selim* the second 1566. *Amurat* the third 1574. and in the yeare 1595. *Mahomet* the third, to whom *Achmet*, who now is the Egyptian and Turkish Souldan. Of these you may bee more fully informed in Master *Knolles* his Turkish Historie, as also in our former relations.

\* *Joac. Camerac.*  
*Narrat. Turc. &c.*

a Of the Egyptian misery in these times, reade *Verrius* man. and *Mart.* eye-witnesses. b Treasurie of Ancient and modern times. L. 5. C. 31.

## CHAP. VII.

Of the Oracle of Iupiter Ammon; and of Cyrene: and the Regions adioyning.

**L**L that lieth betweene Africa Minor and Egypt, <sup>c</sup> *Pomponius Mela* doth call *Cyrenaiica*, including vnder that title *Marmarica*, which *Pliny* reckoneth by it selfe: who also calleth the former *Pentapolitana*, and saith it is renouwed by the Oracle of *Hammon*, which is fiftie miles distant from Cyrene, by the fountaine of the Sunne, and those fixe Cities, *Berenice*, *Arfinoe*, *Ptolemais*, *Apollonia*, *Cyrene*. This is now called *Barca* and *Mesima* of which, this is inhabited, and rich: the other is most what desert, and poore: Their Religion was like the Egyptians in times past. The Arabians, that liue there now attend on their purchase being the greatest theeces in Africke. But this is vsuall to the Arabians in all places of their abode, or wandring rather, for which cause, it seemeth, *Hierom* saith the word *Arabi* signifieth theeces, and is therefore taxed of *Dryfus* in his *Observations*: *Arabi* no therwise signifying theeces, then *Chananeus* a Merchant, or *Chaldzus* a Mathematician: because such commonly were their studies and courses. *Berenice* was sometime sacred, famous for the garden of the *Hesperides*, neare to which is that Riuer of *Lethe* so much chaunted by the Poets. Nigh to this place also are the *Psylli*, a people terrible to Serpents, and medicinable against their poysons both by touching the wounded partie, and by sucking out the poyson, and by exchaunting the Serpent.

The Oracle of *Iupiter Ammon* is famous among the Ancient. The place, where this Temple was hath on euery side vast and sandie Desarts, in which they which trauelled, as we find in *Arrianus* and *Curtius*, seemed to warre with Nature. For the Earth was covered with sand, which yeelded an vnstable footing, and sometime was blowne about with the windie motions of the Ayre; Water was hence banished, neyther clouds nor springs ordinarily affording it. A fiery heate did possesse and tyrannize ouer the place, which the sands and Sunne much encreased. Neyer was here tree, or hill, or other marke for Travellers, to discerne their way, but the starres. In the middle of this

Desart,

c *Lib. 1. c. 8.*

d *Plin. l. 5. c. 5.*

e *Lea. l. 6. 10.*  
*Boem.*

*Dryf. Ob. l. 11. c.*  
15. *Hier. in Jer.*  
3. 2.  
f *Dem. Nig.*

g *Arrian. l. 3.*  
*Curt. l. 4.*

k The fortunetelling Groue,

l *Lucan* calls them, *Garamantes*, lib. 9. *Templum Lybici quod gentibus unum. In cultu Garamantes habent, stat coraiger illic, &c.*  
m *Umbilicus.*

n *Seal. E. Y. lib. 5. pag. 401.*

o *Paulus* l. 4. p. *De Or. & If. sup. c. 3.*  
p *Plinie, Choul, &c.*  
r *Drusus* addeth another reason of the name *Hammô*, the Egyptian name of the Sunne: *Iupiter idem qui Sol*, saith *Arnobius*, and *Minutius Felix* *quest. heb. lib. 3.*

s *Peucer. de Divinat.*

t *Strab. 17.*

u *Plut. de defect. Orac.*

x *Ierem. 10. 11.*

y *Diod. Sic. l. 3. cap. 5.*

z *Curt. ibidem. Pompon Mela. Plin. Solin. &c.*

Desart, was that sacred Groue (which *Silius Italicus* calleth *Lucus fatidicus*) notable with holesome springs, seasoned with temperate aire, and a continuall spring. The inhabitants, called *Ammonians*<sup>1</sup>, are dispersed in Cortages, and haue the midst of the Groue fortified with a triple wall. The first munition containeth the Kings Pallace; the second, the *Serail* or lodgings for his women, where is also the Oracle; the third the Courtiers inhabit. Before the Oracle is a Fountaine, in which the offerings were washed before they were offered. The forme of this God was deformed with *Rammes* hornes crooked, as some paint him: according to *Curtius*, without forme of any creature, but like a round Bosse, beset with Jewels. This, when they consult with the Oracles, is carried by the Priests in a gilded ship, with many silver bells on both sides of the ship. The Matrons follow, and the Virgins singing their dis-tuned Procession, by which they prouoke their God to manifest what they seeke. These Priests were about fourescore in number. *Alexanders* ambitious Pilgrimage to this Oracle, is sufficiently knowne by the relations of *Curtius* and *Arrianus*. This wee may adde out of *Sealiger*,<sup>2</sup> That after that, the Cyrenzans to sooth this proud King, which would needs be taken for the sonne of *Ammon*, stamped his shape in their coynes, with two hornes of a Ram, and without a beard: whereas before they had vsed the forme of *Iupiter* with a beard and hornes; wherein the other Easterne people followed them. The Syrians vsed the like stampe with the name of *King Lyfimachus*, which *Sealiger* (who hath given vs the pictures of these coines) thinketh to be *Alexander*.

*Rammes* hornes are said to be ascribed to him, because *Bacchus* wandering in these desarts with his Armie, was guided to this place by a scellie *Ramme*. Likewise *Paufanias*<sup>3</sup> in his *Messenica* saith, that one *Ammon* (which built the Temple) a shepherd, was Author of this name to their God. *Plutarches*<sup>4</sup> reason of *Amms* we haue before shewed. Others<sup>5</sup> deriue this name from *Amu* the sand; which may well agree with all Idolatrous deuotion, as being a *sandy foundation*, although it is here intended to the situation. But that which I haue before noted of *Ham* the sonne of *Noah* foundeth more probable, as being Progenitor of all these Nations; and of this minde also is *Peucer*. This, *Strabo* in his time saith was not in request, as no other Oracle besides. For the Romanes contented themselves with their *Sibills* and other diuinations. This Oracle was not given by word, but by signes. This defect of Oracles in generall, and especially of this, occasioned that Treatise of *Plutarch*<sup>6</sup> of this subiect, enquiring the cause of the Oracles sayling. Neuer had he read that *the Gods which had not made beemen and earth should perish out of the earth*: nor had he eyes to see that Sunne of Righteousnesse, the light of the world, whose pure beames chased and dispersed these mists of darkness. And therefore are his coniectures so farre from the marke, as not able with a naturall eye to see the things of God. The antiquitie of this Oracle appeareth, in that *Semiramis* came to it, and inquired of her death; after which, the Oracle promised to her diuine honours. Besides this Groue,<sup>7</sup> there is another of *Ammon*, which hath in the middes Well, they call it the fountaine of the Sunne, whose water at Sun-rising is luke-warme, and cooleth more and more till none, at which time it is very colde: and from thence till midnight, by degrees exchangeth that coldenesse with heate, holding a kinde of naturall Antipathy with the Sunne, hottest in his furthest absence, coldest in his nearest presence. *Plinie* and *Solinus* place this fountaine in *Debris*, a Towne not very farre from those parts amongst the *Garamants*. *Lucretius* mentions it, and Philosophically disposeth the cause thereof,

*Lucret. l. 6.*

*nimirum terra magis quod*

*Rara tenet circum hunc fontem, quam cetera tellus.*

*Multaq; sunt ignis prope semina corpus aquae &c.*

The substance whereof is, that the fire, vnder that subtile earth by colde vapours of the night is pressed and forced to that waterie refuge, but by the Sunne beames receiving new encouragement, forsaketh those holdes and holes, and for a little while takes re-possession of his challenged landes. The *Ammonian* women haue such great breasts,

that



that they suckle their children ouer their shoulder; their breast not lesse, if *Inuental* be beleued, then the childe;

*In Meroe crasso maiorem infante mamillam.*

In Meroe, the monstrous Pappe  
Is bigger then the childe in lappe.

*Pausanias* reckoneth an Ammonian *Inno* among the Libyan deities, as well as *Pausan. lib. 3.* this *Iupiter*. He addeth, the Lacedemonians had this *Ammon* in much request, and built to him diuers Temples, as at Gytheum one, which had no rooff: and the Aphyrians did him no lesse worship then the Libyans.

*Orellius* who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes; but that *Umbilicus* was accounted the Deitie it selfe, or the signe of his presence, which shapelesse shape hee samplere by many like in other Nations. The Shippe he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* bee that sonne of *Noah*, it might rather bee a memoriall of the Arke, wherein *Noah* and his sonnes were preserved: as that also of *Iesus*, (who is imagined to bee *Noah*) may more fitly be interpreted, then according to the Poets Glosse:

*Sic bona posteritas puppim formauit in are,  
Hospitis aduentum testificata Dei.*

*Pub. Quidam.*

So well-dispos'd Posteritie did frame

A ship, to shew which way their strange God came.

The ancient frugalitie of the Cyrenians is commended in Authors\*. *Sulpitius* bringeth in *Positumianus*, in his Dialogues, telling, That landing there by force of weather, hee went with the Priest vnto the Church, which was verie homely, couered with base twiggess or boughes, not much better then the Priest (their hoste) his Tent, in which a man might not stand vp-right. Enquiring after the disposition of the people, they learned, that they were vtterly ignorant of buying and selling, of fraud and stealing. They neither had, nor cared to haue, Gold or Siluer; and when hee offered ten peeces of Gold to the Priest, he refused it: onely was content to accept a little payment.

\* *Seu. Sulpit. Dialog. Filescus de Parac. Orig. cap 4.*

The *Hammientes* are not much distant in place, or differing in name, from the Ammonians: which build their houses of Salt, digging the salt-stones out of the Mountaines, which they with morter applie to their buildings. *Mela* ioyneth to these aforesaid the *Atlantes*, which curse the Sunne at the setting and rising, as bringing damage to them and their fields. A practise not vnlike to the women of Angola at this day, who (as *Andrew Battle*, my friend, told me) salute the new Moone when they first see her, by holding vp their hinder-parts naked against her, as the cause of their troublesome menstruous purgation.

These *Atlantes* haue no proper names, nor feede of such things as haue life. Hee nameth of the *Garamantes*, that they had no wiues, but liued in a beastly community. The *Augila* acknowledge no other Gods but Ghosts, or Soules departed, by which they sweare; with which they consult as Oracles; to which they pray at their Tombes, receiuing answers by dreames. The women the first night of marriage are prostituted to all that will see them, the more the greater honour, but after, must obserue their owne husbands. The *Troglodites* dwell in Caves, and feede on Serpents, and rather make a sound or noyse, then humane voyce: they vsed Circumcision: they named not their children by their Parents names, but by the names of sheepe, or other beastes which yeeld them nourishment. Their wiues and children (saith *Agatharchides*) are common: onely the Kings wife is proper; yet if any had been with her, his punishment was but the losse of a sheepe. In their Winter they liue on ploud and milke which are mixed and heated together at the fire. In their

F f f

Summer

Summer they kill the scabbed and diseased of their Cattell. They entitle none with the name of Parents, but the Bull and Cow, the Ramme and Ewe, and the male and female of the Goates, because of these they receiue their nourishment, and not from their parents. They goe naked all but the buttockes. Such as want that skinn which others circuncise (καλοῦσι) they deprive of the whole flesh, so farre as the circuncision should haue extended. Their funerall rites were, to tye the necks of the dead to their legges, and couer them with heapes of stones, setting a Goats horne on the toppe, with laughter rather then mourning. Their old men which can follow the flockes no longer, they strangle with an Oxe-tail, which medicine they minister likewise to those that haue grievous diseases, or maimes. And vnto these doth *Pliny* adde the *Blemmyes*, with faces in their breasts; the *Satyres*, *Egyptians*, *Himantopodes*, and other monsters, scarce worthie relation or credit. These parts I haue thus ioyned in one Discourse, as liuing (for the most part) a wilde life, as the Arabians and Tartars doe at this day; and for Religion hauing nothing notable that I finde, but as you haue heard. *Procopius* writeth of the *Blemmyes* and *Nobatz*, that *Iustinian* placed them in Egypt, about *Elephantina*; that they before obserued the Greekes Deuotions, *Isis* also and *Osiris*, and *Priapus*, and sacrificed to the Sunne; which Rites the Emperour prohibited. But he mentions no such monsters as you haue heard. The Arabians which vnder *Elcam* about the foure hundredth yeare of their *Hegera* gaue a ducat a man to passe into *Africke*, are Lords and inhabitants of the deserts to this day, liuing (as wee say) a *Dogges life*, in hunger and ease, professing *Mahumets* Sects.

\* *Procop. de Bel. Pers. lib. 1.*

† *Jo. Boem. G. Draudius in Solinum. Calius Rhod. lib. 18. cap. 38.*

The *Adrimachida* lived neare to the Egyptians both in situation and custome. The *Nasamones* had many wiues, with which they had company publicly. The first night of the marriage, all the guests had dealing with the Bride, and rewarded her with some gift. The *Gnidanes* had a more beastly custome; whose women glorying in their shame, ware so many fringes of leather as they had sound Louers. The *Marlyes* ware the haire on the hinder part of their head, as the Iaponians now doe. The *Ames* vsed the contrarie: whose Virgins in the yearely Feast of *Minerva*, diuided themselves into two companies, and skirmished with stauces and stones. If any Virgins died of the wounds, they accounted them false maidens. The most martiall *Vitrigo* of the company, they arme and crowne, and place in a Chariot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom she chused to liue. To adde a word of the *Cyrenians*, they held it vnlawfull to smite a Cow, in honour of *Isis*, whose Fasts and Feasts they solemnely obserued: and in *Barca* they abstained both from Beefe and Hogges flesh. They feared the crownes or temples of their children, to prevent the distilling of the rheume.

‡ The like doth *Villamont* report of the *Turkes*.

In their sacrificing, they first cut off the eare of the beast, as first fruits, and hurled it ouer the house. Their gods were the Sunne and Moone. The *Maxes* shaued the left side of their heads, leauing the haire on the right side. The *Zigantes* feede on Apes, whereof they haue plentie.

The *Megauares* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goats horne on the stone-heape. They haue many skirmishes for their pastures, which are ended by the mediation of old women, who may safely interpose themselves, and end the fray (or battell, if you will so call it.) When men are so old that they can no longer follow the herds, they strangle him with a Cowes tayle, if hee will not preuent them by doing it himselfe. The like medicine they administer to such as are dangerously sicke. Of the *Masa*, *Calim* thinks the *Romane* Priests borrowed their shauen crownes. Other things which our Authors adde of these people and others adioyning, as seeming too fabulous, I list not to expresse.

## CHAP. VIII.

Of that part of Barbarie, now called the Kingdomes of Tunis and Tripolis.



LL the Tract of Land, betweene Atlas and the Sea (stretching in length from Egypt to the Straits) is <sup>a</sup> called Barbaria, either of *Barbar* (which signifieth to murmur) because such seemed the speech of the Inhabitants to the Arabians, or of the word *Bar*, which signifieth a Desert doubled. It comprehendeth <sup>b</sup> both Mauritania's, *Africa Minor*, *Libya Exterior*, besides Cyreniaca and Marmarica, whereof we haue spoken. The Inhabitants some fetch from Palestina, some from Arabia. It was conquered by the Romans, and taken from the Greeke Emperours by the Vandals, and from them againe by the Saracens and Arabians, and is now partly subiect to the Turke, partly to the Xeriffe. It is vsually diuided into foure Kingdomes, Marocco, Fesse, Tremisen, and Tunis; for of Barca is said alreadie. The Cities of Barbarie (it is *Ios. Scaliger* <sup>\*</sup> his testimonie) speake Arabike, but not pure, nor yet so degenerate as the Italian is from the Latine: but the Countrey-people vse the old African tongue, nothing like the other.

The Kingdome of Tunis containeth all that which the Ancients called *Africa Propria*, or *Minor*, and *Numidia Antiqua*. The Soyle is fertile, especially the West-part. The Inhabitants are sound and healthfull, seldome vexed with any sicknesse. Hereof are reckoned fise parts; Bugia, Constantina, Tunis, Tripolis and Ezzab. This Ezzab is the most Easterly part, hauing many Townes and Regions, amongst which, some account *Mefraa*. From these parts vnto Capes, is the Tripolitan Region. The chiefe Towne is Tripolis, wherein the Great Turke hath his Bassa, or Vice-roy, a receptacle of the Pyrates, which roue and rob in those Seas; in the year 1551. wonne from the Knights of Malta by *Sinan Bassa*. From Capes to Guadilbarbar is the Tunetan Territorie. From thence vnto the Mountaine of Constantina is that Region, hereof bearing name: and from thence <sup>c</sup> to the Riuer *Maïor*, about an hundred and fiftie miles space, doth Bugia curren it selfe, so called of Bugia <sup>d</sup> the principall Citie, sometime adorned with Temples, Hospitals, Monasteries, and Colledges of Students in the Mahumetan Law. Here is also Necaus, a very pleasant Citie; and Chollo, very rich. Constantina is an ancient Citie, containing eight thousand families, and many sumptuous buildings, a great Temple, two Colledges, and three or foure Monasteries, much resorted to by Merchants. Euery trade hath their peculiar streets. A little from the Citie is a hot Bath, hauing in it abundance of Crab-fishes, or little Tortoyfes, which the women take for euill spirits, and ascribe vnto them the cause of their sicknesse, or ague, if any befall: and therefore kill white Hennes, and set them on an earthen vessell, with their feathers, enuironing the same with little waxe-candles, and so leaue them neere to this Bath, or Fountaine. How euer it fare with their Feuer, their meat shall not stay long, but some or other that see the womens deuotion, will enuie the euill spirits so good cheare, and for that time will be the spirits themselues, to dresse and eat their prouision. Not farre hence is a Marble building, with Images grauen therein: the people haue a conceit, that it was sometime a Schoole, and those Statues the Schollers, by diuine iudgement so transformed for their wickednesse.

In this Region is situated *Bona*, sometime called Hippo, famous through our Christian World for the most famous of the Fathers, that since the Apostles dayes haue left vs their writings, *Aurelius Augustinus*; a name fitting to him, which indeed was *Aureus* and *Augustissimus*, Bishop of this Sea, while he liued; and yet liuing (in his Works) a Bishop, not of Hippo, but of the *Westerne Church*. *Witty Learned, Wise*, and *Holy* Father, that hath with thee carried these Titles from Hippo: where, after thee, the Arrian Vandals, and since, the Saracens, haue liued and Lorded, and at this day is possessed of such as haue no possession of *Wit, Learning, Wisdome*, or *Holynesse*: but haue testified their banishment of all these, by ascribing them to fooles and madde

<sup>a</sup> *Leo lib. 1.*  
<sup>b</sup> *Maginus.*

<sup>\*</sup> *Ios. Scal. Ep. ad Casaub.*

<sup>Nic.</sup> *Nic. was there present.*

<sup>c</sup> *Leo, lib. 5.*  
<sup>d</sup> *Bugia an Vniuersitie.*



e Nic. Nicolay,  
lib. 1.

¶ *Præ Carthago*  
*peninsula ad si-*  
*guram accedens,*  
*vinc mari, inde*  
*lacu maxima*  
*sui parte cingi-*  
*tur. Isthmus quo*  
*Africæ iungitur*  
*patesc. stadia 24.*  
*fiatq; in huius*  
*spati latere,*  
*quod virg. ad*  
*mare, v. ita mo-*  
*di ab urbe in-*  
*terna: in al-*  
*tero secundum*  
*lacum est Tunis.*  
*Polyb. Hist. lib. 1.*  
*cap. 73.*

\* Bell. Iugurth.  
g. Pæni, quasi  
Pæni.  
h. P. Orof. l. 4. 22.  
i There were  
in Carthago  
the Temples  
of Iuno, Memo-  
ria, Apollo, Silius  
addeth of Elifa  
and of Venus  
Cælestis, or Vra-  
nis, the Phœni-  
cian Africæ &  
Syria Dea.

k Of the Pu-  
nike warres  
and greatnesse  
the Romane  
Histories are  
full: so also  
Polybius and o-  
thers among  
the Greekes.  
Evant tunc tem-  
poris Carthagi-  
nensium imperio  
subiectæ omnes  
Africæ provin-  
ciæ ad mare no-  
strum sita à Phi-  
lenorum ara,  
quæ est è regione  
maioris Syriæ,  
ad columnas  
v. quæ Hercules:  
quod spatium  
ultra 16000.  
stadiorum patesc.  
fidem scripto ad  
columnas tra-  
iecto omnem o-  
ram Hispaniæ subegerant usque ad Pyrenæus, Polyb. Hist. lib. 3. cap. 39.

made men, whom they honour and admire as Saints. e This *Bona* (then brooking this name better) containeth now three hundred Herthes, and a sumptuous Mosque, to which is adioyned the house of the *Cadi*.

Tunis is now a great Citie, since the ruines of Carthage, neere vnto which it standeth. Carthage f (as the more ancient) deserueth first relation: of which, we may yet say with *Salust*\*, *Silere melius puto quam parum dicere*: we may not say much, and a little will be too little for such greatnesse. It was built threescore and twelve yeares before Rome, as the common account goeth, by *Dido* and her 8 Phœnicians: an emulous competitor with Rome of the Empire of the World. It contained (saith *O. rosus*) in the circuit of the walles twentie miles; *Limes* Epitome saith, foute and twentie; all engirt with the Sea, except three miles space, which had a wall of squared Stone, thirtie foot broad, and fortie cubits high. The Tower *Byrsa* enuironed about two miles, and had in it the Temples of *Iuno*, *Æsculapius*, and *Belus*. Of the greatnesse of their name and power, those three Punike warres are witnesses; in the second of which, *Annibal* (whom his father *Hamilcar*, then Generall in Spaine, had caused to sweare at the Altar of *Impiter*, neuer to hold friendship with the Romans, he then being but nine yeares old, as *Æmilius Probus*, or as other will haue it, *Cornelius Nepos* reporteth;) he, I say, passed ouer the Pyrenean Mountaines, through France, and ouer the Alpes, into Italy, with an armie of an hundred thousand foot-men, and thirty thousand horse. The Riuer *Ticinus* and *Trebia*, the Lake *Trasimennus* (running with Roman blood, by three ouerthrowes of *Scipio*, *Sempronius*, and *Flaminius* the Roman Consuls) witnessed the Punike might k. But the victorie at *Cannæ* against *Varr* did pierce the breast, and had rent the heart of Rome, had *Annibal* knowne to haue vied the victorie as well, as to haue gotten it. There did Rome seeme to breath her last: the Sunne, the Winde, the Dust helping the Carthaginian with Natures forces; yea, the Riuer *Gellus*, against Nature, stayed it selfe, as congealed indeed, whether with wonder, feare, or necessitie, accepting a Bridge or Damme rather of Roman bodies for a passage to the African Armie. These were golden dayes to Carthage, when three l bishels of Gold-Rings, taken from the fingers of the slaine enemies, were sent hither as a present l. A swoone meane-while did Rome sustaine; and easily in five dayes might *Hannibal* haue dined in the Capitoll: and poore helpe could she finde when she requied, had not *Capua*, with feasting the Conquerour detained Rome from Conquest, when they despoiled the Temples for Armour, armed their slaues, and bestowed their priuate state on the publike Treasurie: all which could not make *Fabius* m fight with *Annibal*, but by not fighting he learned to overcome, knowing, that a shield was better weapon then a sword in that case. Scarce n in seuentene yeares could Italy shake off this burthen, till *Scipio* by new policie warred against *Hannibal*, not in l taly, where he was, but in Africke and Carthage, whence his force was; thereby procuring *Annibals* returne, as the outward members are forced to yeeld their blood, to succour any sudden oppression of the heart.

But how is my heart oppressed with sudden passion, thus to transport the Reader, with my selfe, from Africke into Spaine, France, Italy, there to behold this Tragedie? Let the matter it selfe answer: and now we are returned to Carthage, and finde the Tragedie heere. For in the third Punike warre the Romans (saith *Florus*) rather fought with the Citie it selfe then with men. And alas, what could that Hermaphrodite-armie doe, wherein were five and twentie thousand armed women q? Yet had women then the greater courage: *Hasdrubal* the King yeelded. His wife, with her two children, and much people, burned themselues in the Temple of *Æsculapius*, that could not cure this disease of his Citie and suppliants; the like fate befalling the first and last Queenes of Carthage. Seuentene dayes together did Carthage burne, seuent hundred yeares after the first building.

ram Hispaniæ subegerant usque ad Pyrenæus, Polyb. Hist. lib. 3. cap. 39. \* *Modj*. l. Polyb. l. 3. c. 11. & seq. ex translatione Cas-  
siboni, & Romani historici fere omnes, hæc plenè. m *Cumulator*. n *Stad.* in *Florum*. o *Hannibal* in *Italia* (emper *superior*:  
quod i. nisi domi ciuium suarum inuidia debilitatus esset, Romanos videtur superare potuisse. *Æmil. Probus* in *Hannibale*. p *Lib. 3*,  
cap. 15. q *Oros.* lib. 4. cap. 23. r *Properitate ac securitate rerum corruptis moribus plus nocuisse monstratur tam cito cursum,*  
quam prius, nocuerat tandem aduersa Carthago. *August.* de *Ciu. Dei*, lib. 3. cap. 21.

In this last warre, after they had deliuered vp their Nauie and weapons, being commanded to remoue tenne miles from thence, Anger kindled new forces, and taught them to supply the want of yron, with Siluer and Gold, in making weapons, with pulling downe their houses to build a Nauie, the Matrons giuing their haire (the feminine Ornament) to make bands for their manly and warlike Engins; their priuate glorie, for publike necessitie; all which serued but to augment the pompe of this funerall of Carthage. *Cæsar* did after restore it with a Roman Colonie, neuer attaining the Tyrian glorie, afflicted with Vandals and Gothes, and by the Saracens made desolate, vntill the time of *Elmabdi*, an hereticall *Calipha* who procured the reinhabiting hereof. But not aboue the twentieth part was inhabited: The rest remaineth as scattered ruines, dispersed bones of the carkasse of old Carthage. Master *Pountesse*, a friend of mine, told mee, That he hath bene rowed in his Boat ouer the wals of Carthage, or their ruines, the Sea hauing made the last conquest by eating into the Land. The Conduits are whole (saith *Leo*) which bring water from a Hill thirtie miles from Carthage, twelue miles vnder the Earth, the rest aboue. And now (saith he) are not aboue fise and twentie shops and fise hundred houses therein, one faire Temple, one College, but without scholars, the inhabitants poore, proud, and superstitious. Master *Euesham* saith, That this Citie is now ruinated and destroyed. He mentioneth these Arches wherein water was higher conueied, and one street three miles long.

As for the Sea-discoveries attempted by the Carthaginians, *Hanno* compassed all Africa from the Spanish to the Arabian Straits, and committed his discoveries to writing; *Himilco* at the same time was employed in the search of Europe. *Diadorus Siculus* writeth a whole Chapter of their discoverie of a pleasant and fertile Iland Westward, in the Ocean, which cannot fitly agree with any other Region then some part of the West-Indies. And some thinke, that the Indians of America were a Colonie of the Carthaginians. *Aristotle* hath also the like relation in his Booke *De admirandis Auditionib.* In the beginning of the Warre they had three hundred Cities in Libya, and seven hundred thousand persons in their Citie.

The Carthaginians (as all acknowledged and their very name *Pæni* doth prooue, were Phœnicians: which Countrey we haue before shewed to bee famous, as for many other things, so for the first letters and the first (that is, the Hebrew) language. The letters which the Hebrewes since the Babylonian Captiuitie haue vsed, *Postellus* would haue to be the first, but secret till those times, and then by *Ezra* made common: but others more probably hold the Phœnician or Samaritan the first: and that the present Hebrew were the Assyrian or Chaldean Characters, which the Iewes brought thence with them. Now for prooofe that their ancient language was Phœnician and consequently Hebrew: *Dido* is but the feminine saith *Scaliger*, to *David*: and *Elisa* is the Hebrew *Elishab*, *Iosephus* relateth out of *Theophrastus* that the Tyrians and Sidonians might not vse other but their owne Countrey oaths, of which hee reckoneth *Corban*, which the Scriptures also mention. And *Scaliger* saith that the *Punike Scene* in *Plautus* his *Penulus* (although they had then much declined from the Hebrew puritie) is nearer the Hebrew then the Syriake, and that hee coulde for the most part restore it to the right Punike. Of their *Baalsamen* and other notes of this language, wee haue spoken before in our first Booke.

Alleadging also the testimonie of *Procopius* for the Chanaanites fleeing before *Iosua*, and the Punikes saith *Augustine* called themselues (euen in his time) *Chananis*, ascribeth to the Phœnicians, *Hippo*, *Hadrumentus*, *Leptis* and other Cities on the Sea-Coast, besides Carthage, which they built eyther to enlarge their Empire, or to prevent a fulnesse at home.

Tunis<sup>k</sup> was a small Towne, til after the destruction of Carthage it grow in some reckoning (as before is said.) It hath in it about tenne thousand Households. *Abdul Munim* ioyned it to his Kingdome of Marocco. And when that Kingdome declined, the Vice-roy (which before was subiect to Marocco) now vsurped the State to himselfe, calling himselfe King of Africa. In our Fathers<sup>m</sup> dayes, *Muleasses*, sonne of *Mahomer*, King of Tunis (by murther of his elder brother *Maimon*, and eyther killing or putting

a *Leo*, l. 5.b *A. Hak.*

g *Ramus*, sheweth, by a comment also of a Portugal Pilot that this was but coasting the west part of Africke, &c.  
d *Dio Sic. l. 5. c. 7*  
e *Gen. Chron.*  
f *Dan. Nig.*

g *Postel. de Ori. ginib.*  
h *Scal. ad Euf. Chron.*  
Brere de Pond.

Scal. proleg. ad Emb. T. ad ult.

i *Expos. in boat. ad Rom.*  
Salust. lugurth.  
k *George Brant* hath described this and Algier, &c. in *Ciuit. Orb. Ter.*  
l *Leo*, l. 5.  
m *Sleid. Com. l. 9*  
Fr. *Swr. Com.*  
Dogliani.

a De hac expedi-  
tione Diarium  
scripsit Jona  
Estrobinus.

out the eyes of twentie other his brethren) obtained the Crowne. But *Roger* the only brother remaining, when with his Arabians he could not gaine the Kingdome, he went with *Barbarossa* to *Solyman* the Turke, who so vsed the matter, that *Muleasses* was chased out of his Kingdome, and Tunis subiected it selfe to *Solyman*. But *Muleasses* craued and obtained aide of *Charles* the fifth, who in the yeare 1535. passed with an Armie into Africke, and repossessed *Muleasses* of his Kingdome, who became the Emperours Vassall.

Our Histories tell of *Edward* the first his arriual at Tunis, and *Henrie* the fourth with English Archers; at both which times the Tunetanes were forced to composition. It was, before eyther of them were Kings, *Froissart*, for *Henrie*, hath his Sonne *John de Beaufort*.

b Savius Comm.

*Muleasses*, about the yeare 1544. crossed over the Sea into Sicily, leauing his Sonne *Amida* in the gouernment<sup>b</sup>. The costlinesse of his dyet was admirable, and of his Perfumes, One Peacocke and two Pheasants, dressed after his order, were obserued to amount to a hundred Duckats and more. He was a superstitious obseruer of his Religion, and of the Starres which portended to him the losse of his Kingdome, and a miserable end. To auoid this, he departed out of Africa (for feare of *Barbarossa*) but so fell into the danger. A rumour was spread at Tunis, that hee was dead; whereupon *Amida* possessed himselfe of the Kingdome. *Muleasses* hasted home to recouer it, and lost himselfe: for he was taken Captiue, and after both his eyes put out with a burning knife, and of his two sonnes *Nabassar* and *Abdalar* hee was committed to prison. But *Abdamelech* his brother got the Kingdome from *Amida*, and soone after died, to whom succeeded *Mahomet* his sonne, a child: whose Tutors were so tyrannicall, that *Amida* was againe sent for by the Tunetans, and *Muleasses* is brought to *Sanctuarie*, whence by the Spaniards meanes hee was conueyed to *Guletta*, and thence to *Sicilia*, where hee was maintained at the Emperours charge<sup>c</sup>. He deriued his Pedigree from the Chorean Family, in right line from *Homar*, *Mahomet*s Disciple. *Amida* obtained the Kingdome, thus tossed betwixt Moores, Turkes, and Christians, but was after taken and sent prisoner to *Sicilia*. *Mahomet* (brother of *Amida*, now a slave in *Sicilia*) was made King of Tunes, vnder the Spaniard, 1573. by *Don Iohn* of Austria: but the next yeare after, *Selym* the Turke tooke *Guletta*, holden by the Spaniards almost fortie yeares; and at last tooke Tunes also: *Mahomet* the new King was sent to Constantinople prisoner.

d Leo. 5.

It hath (saith<sup>d</sup> *Leo*) many Temples, especially one of singular beaurie and greatnesse, furnished with store of Priests and Reuenue: also, manie Colleges of Schollers, and Monasteries of Religious persons, to which the people yeeld liberall almes. They are so befooled, that they esteeme fooles Saints: and while I was at Tunis the King built a faire Monasterie for one *Sidi el Dahi* (which went vp and downe with his head and feet bare, hurling stones, and crying like a madde man) endowing the same with great reuenue for him and all his kindred.

e Magine.

*Biserta* is an Auncient Citie, supposed<sup>e</sup> by some to bee *Vtica*, where *Cato* slew himselfe.

*Cairaoan* hath beene a Citie famous, built by *Hueba*, Generall of the warres of *Ozmen*, or *Otman*, the third Calipha, thirtie fixe miles from the Sea, and from Tunis 100. to secure themselves from any suddaine inuasion, which the commoditie of the Sea might cause them. He built therein an admirable Temple, on pillars of Marble. To *Hueba* in this gouernment succeeded<sup>f</sup> *Muse*, to whom *Inlannus* Earle of Cepta offered his seruice for the conquest of Spaine, and being found faithfully vnfaithfull with some few Souldiers lent him, was after employed with *Tarif* (of whom the hill was called *Gebel Tarif*, now *Gibraltar*) who with an Armie of twelue thousand tooke *Seuill* and after that ouerthrew King *Rodericus*, and being enriched with spoile, was dispossessed thereof by *Muse* who by this newes of his successe was moued to follow him into Spaine, as the Spanish writers<sup>h</sup> (though not altogether agreeing herein) declare, and subdued the same in thirtie moneths space. When *Muse* or *Musa* departed with *Tarif* out of Spaine, the Moores there fell into such contentions that in twentie yeares space there were no lesse then fiftene Kings: and one of them settled his thron

f Macas or  
Musa.

g Jo. Vascus.  
Chron Hispan.  
Rod. Tolet. l. 3. 19  
h Rod. Santius  
bist. Hi. p. 2. 637.  
Alfonso de Cartha-  
gena c. 44. Fr.  
Tarapa. Ma-  
gora, &c.



in the blood of three hundred Competitors. *Iezul* the sonne of *Muza*, and after him his brother, and nephew, succeeded each other in his government, which *Elaglab* (that folloved them) turned into an independent an free Seignorie, by occasion (as is said) of the Chalifa's leaving *Damasco*, and remouing the Seat Royall, or Popedome, to *Bagdat*. This House here ruled a hundred an seuentie yeares, at which time *Mahdi* an hereticall Chalifa deprived them. These *Saratens* wanne *Sicilia* in those times to the *Cairaoan* Dominion. About the foure hundred yeare of the *Hegira*, *Elcain* was Chalifa in *Cairaoan*, whose Captaine *Gebor* conquered vnto him *Barbarie*, *Numidia*, and as farre as *Sus* Westward: and after being employed in the East, subdued *Egypt* and *Syria*. He, for securing himselfe and his Armie, built *Cairo*. After this he sent to his Lord *Elcain* to come thither in person, assuring him, That the Calipha of *Bagdat* was not able to abide his presence and puissance. *Elcain* listning to *Gebor*, appointed a Lieutenant in *Cairaoan*, and went to *Cairo*. But his Lieutenant of *Cairaoan* rebelled and offered his obedience to the Chalifa of *Bagdat* who therefore gaue him large priuileges, and made him King of all *Africa*. *Elcain* in these straits knew not which way to turne him, till by counsell of his Secretarie he tooke this course. The Arabians at that time were exceedingly multiplied, insomuch, that the Country, otherwise barren, could not sustaine them and their Cattell. To these hee gaue leaue to passe into *Africa*, paying for euerie Poll a Duckaz, and taking an oath of them to bee enemies to his Rebell. These in short time sacked *Tripolis* and *Cabis*, and, after eight moethes siege, *Caiaron*, also and remained Lords of *Africa* till *Iosaph* the first, King of *Marocco*, who gaue aide to the kinsmen of that Rebell, wanne the Cities from the Arabians, which still kept possession of the fields. The Lord of *Cairaoan* fled Westward, and reigned in *Bugia* and the partes adioyning, and others of his kindred ruled in *Tunis*, till the Kings of *Marocco* swallowed all; that Citie being built presently after the Arabians had destroyed this, in the yeare 424. of their *Hegira*, as *Leo*<sup>a</sup> reckoneth. *Cairaoan*<sup>b</sup> hath in it an Ancient Temple, and College of Priests: a *Leo* l. 2. Hither the great men among the Moores and Numidians are brought to bee buried, b *Sirius* Comment. hoping by the prayers of those Priests to climé to Heauen. For this cause (*Boetius* saith) they enter into this Citie vnshod, with great reuerence.

The Arabians haue filled *Africa* with themselves, their Armes, Artes, and Language. Arabike letters as *POSTELLVS* affirmeth, were borrowed of the Chaldees, and first with *MAHOMET* and his Law beganne to bee called Arabike. Hee findeth in the same I know not what Cabalisticall Mysteries, yeelding more certaine predictions, then from the Heauens or Oracles; and is much studied (he saith) in *Tunis*, *Marocco* and *Cairo*. c *Postel*, de Orig.

Concerning the Religion of these Africans: in Ancient times, *Leo* saith, That they worshipped the Fire and the Sunne, as did the Persians (erecting in honour of each of these faire and Sumptuous Temples, in which the Fire was continually kept burning, as in the Temple of *Vesta* at *Rome*). The Numidians and Libyans sacrificed to the Planets. And some of the Negros worshiped *Gughimo*, which signifieth the L O R D of Heauen. These afterward (he saith) were of the Iewish Religion, and after that of the Christian, til the 268. yeare of the *Hegira*, that some Negro-Kingdomes became Mahumetan, although there remaine some Christians to this day: but those which were Iewish, both by the Christians and Mahumetans, were vtterly destroyed. But those of *Barbarie* (whereof we especially entreat) remained (sayth hee) Idolaters, till 350. yeares before *Mahomet's* birth, when they became Christians. This must bee interpreted of the vniuersal and publike profession about the time of *Constantine*: For otherwise *Africke* had in it Christians before. *Dorotheus* in *Synopsi* saith, That *Epanetus*, one of the 70. Disciples, was a Bishop of *Carthage*; and that *Simon* the Apostle preached in *Mauritania*, and among the Africans, as *Matthias* also in *Ethiopia*. But the Gothes soon corrupted Christian Religion with *Arrianisme*, the fore-runner of *Mahumetanisme*, both here and elsewhere. The Moores (saith<sup>d</sup> another) worshipped *Iuba* d *Alex*. ab. *Alex*. Gen. di. l. 6. 4. as a God; and the *Pani*, *Vrauns*; the Libyans, *Psaphon*. This *Psaphon* (otherwise a base fellow) had taught birds to sing, *Psaphon* is a great God, and then let them flie into the Woods, where chanting their lesson, they enchanted the rude people with this superstition,

<sup>a</sup> *Ælian* J. 14. 25

<sup>b</sup> *Dom. Niger.*

*Perfidi Pœni*

*proverb.*

stitution. *Ælian* <sup>a</sup> telleth the like Historie of *Annon* a Carthaginian, whose birds, as *h* bertie in the Woods, forgot this their Masters Lesson. The *Pœni* <sup>b</sup> being (as is said) Phœni or Phœnicians, brought (in all likeli-hood) the Phœnician Religion with them from thence. *Silius* reckoneth one of their damnable Rites like to come thence, of humane Sacrifices.

*Mos fuit in populis quos condidit advena Dido,  
Poscere cade Deos veniam, ac flagrantibus aris  
(Infandum dicitur) paruos imponere natos.*

Carthage, t'appease the offended Deities,  
Was wont to offer humane Sacrifice:  
And tender Babes (abominable shame)  
Were made the fewell of the Altars flame.

<sup>c</sup> *Sav.* J. 3.

<sup>d</sup> *Suidas.*

To *Saturne* (saith <sup>c</sup> *Sardus*) were humane Sacrifices offered by the Rhodians, Phœnicians, Curetes, and Carthaginians: the *Sardi* their Colonie <sup>d</sup>, offered the fairest of their Captiues, and such as were about threescore and tenne yeares old, who to shew their courage, laughed; whence grew the Prouerbe, *Sardonius risus*: this was done also to *Saturne*. The Carthaginians, in time of plague, offered their children to *Saturne*, which *Gelo* caused them to leaue. Being overcome by *Agathocles*, they sacrificed 200 of the chiefe mens children to *Saturne*. *Clitarchus* and others write, cited by *Suidas*, That in their solemne supplications at Carthage they put a child into the armes of *Saturnes* Brazen Image, vnder which was set a Furnace, or Ouen: which being kindled, the childe being burned, seemed to laugh. This custome might happily bee the occasion of that desperate act before spoken of in the destruction of Carthage by the Romans, so many perishing in *Æsculapius* Temple. Other their Rites are likely to be the same with those which we haue reported of the Phœnicians, somewhat perhaps in time inclining also to the Greekish superstition. Their deuotion to *Venus*, the Phœnician Goddesse, *Augustine* <sup>e</sup> mentioneth in these words, *Regnum Veneris quale erit Carthagini, ubi nunc est regnum Christi?*

<sup>e</sup> *Aug.* in. Ps. 98.

<sup>f</sup> See *Ortel* in *Pavergo*.

<sup>f</sup> Carthage was called *Iustiniana*, of *Iustinian*, *Iunonia* of *Gracchus*, *Hadrianopolis* of *Hadrian*, and of *Commodus*, *Alexandria Commodiana* *Togata*. It was sacked this second time of *Capellianus*, President of Mauritania; thirdly, vnder *Genserichus*, of the Vandals; fourthly, of the Maurusians; fifthly, of the Persians; sixthly of the Egyptians; lastly, of the Mahumetans.

<sup>g</sup> *Plin.* J. 5. c. 20.

<sup>h</sup> *Solin.* c. 36.

*Draudius.*

*Martin.* del Rio.

<sup>i</sup> *Io. Leo* J. 5.

Tripolis of Barbarie (for there is another of that name in Syria, so called, because the Arcadians, Tyrians, and Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abratonum*, and *Tophia*: and *Leptis magna*: or as <sup>h</sup> others, *Cesa*, or *Taphra*, or *Oea*, *Sabrada*, and *Leptis*. It was built by the Romans, conquered by the Gothes, and after by the Saracens. And after the destruction thereof, the Africans built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alway deere, because their Fields are Sand. <sup>i</sup> It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genouese Fleet of twentie saile tooke Tripolis, and sold it to the Fezan for fiftie thousand Duckats. But the Kings of Tunis recovered it after. *Zacharias* being King played the Tyrant, and therefore was expelled; and a certaine Citizen was aduanced to the Throne; who at first gouerned modestly, but declining to Tyrannie was murdered: And a Courtier of Prince *Abubacer*, who had made himselfe an Heremite, was forced to be their King, who ruled Tripolis, till *Ferdinando* sent *Peter Nauarre* who came thither in the evening, and the next day tooke it: and the King remained captiue, till *Charles* the fifth freed him. *Charles* gaue the Citie to the Knights of Malta, whom the Turkes <sup>k</sup> dispossessed by force, Anno 1551. and there haue other Beglerbeg or Vice-roy to this day. This was one and fortie yeares after *Nauarre* had taken it.

<sup>k</sup> *Nic. Nicolay*

J. 1. c. 18.

*G. Bot Ben.*

Of Tripolis

read *T. Sanders*

in *Hak.* 10. 2. p. 1.

The Kings of Tunis liued in great delicacie among their women, Musicians, Players, and such like, committing the government to the *Munafid*, or high Steward, and other Officers. When hee calls for a Musician, hee is brought in hood-winked like a Hawke.

Hawke. The inhabitants are exceeding prodigall in perfumes. They haue a compound called *Lbasir*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken; and maruellously prouoketh to lust. In the Kingdome of Tunisia is placed the Lake Tritonia, where *Minerva* is said to haue shewed her selfe the inuenter of Spinning and of Oyle and therefore worshipped.

Ezzab is the most Easterly parte of the Tunetan Kingdome, the chiefe Prouince whereof is Mesrata. The inhabitants are rich, and pay no tribute. There grow Dates and Oliues, and they traffique with the Numidians, to whom they carrie the wares which they buy of the Venerians. The Great Turke swayeth with his *Ottoman* Scepter, at this present, this Kingdome of Tunis, and all Africa, from *Bellis de Gomer* to the Redde Sea (except that little which the Spaniard hath.) At this day they<sup>b</sup> are Mahumetan, and haue bene about these nine hundred yeares past, from the time of *Huc*. The inhabitants of the Cities differ much from the Mountainers and ruder Rusticks. For they are studious, especially in matters of their law, as in times past they were also in Philosophie and the Mathematicks. But these last fivie hundred yeares their Princes & Doctors haue prohibited many sciences, as Astrologie & Philosophie: according to the Mahumetan custom they vse much washing and resorting to the Temples. They are very faithfull in their promises, and exceeding jealous. They go through the world as Merchants, and in many places are entertained as Readers & Masters in diuers sciences, & are well esteemed in Egypt, Ethiopia, Arabia, Persia, India, Turkey. The younger sort yeeld much reuerence to their Elders and Parents: and will not hold discourse of loue or sing loue-songs in their presence. But these Citizens are very proud and reuengefull. The Lords esteeme more of their beasts, then of the common people. The country-people in the fields and mountains liue hardly in labour and want. They are beastly, the euilish, ignorant, vnfaithfull. Their women, before they be married, may liue as wantonly, as they list: yea, the father maketh hatefull loue to the daughter, and the brother is vnlovely louing to the sister. The Numidians are traiterous, homicides, thieves, and for reward, will doe anything. Such also are the Libyans; without any kinde of Letters, Faith, or Law, without Heauen or Earth; liuing (if that may be called life) like wilde beasts, for ignorance; like Diuels, for wickednes; like Dogs, for poison. These things reporteth *Leo* of them, who liued among them: which may prouoke vs to thankfulness to that Great God, who hath giuen vs such abundance for body and soule, in things present and future, temporall and eternall.

a *Lbasir*.b *Leo* l. i.c *Dioscorides*  
*epuratus*. *Bos*.  
*Ep*.

## CHAP. IX.

Of the Kingdomes of Tremisen, Alger, and other places, aunciently  
called Mauritania Casariensis.

**T**He Kingdome of Telenin or Tremisen, beginning Westward from the Riuer of Zha and Muluia; Eastward, it bordereth on the Great Riuer; Southward, vpon the desert of Numidia; and Northward, vpon the Mediterran Sea. It was by the Romans called *Mauritania Casariensis*: the name came of the Inhabitants called Mauri, & of the Greeks, *Mavpdaioi*: some say<sup>f</sup> of their colour, because it is obscure and darke.

They were supposed to come hither first with *Hercules* out of India. More likely it is that they descended of *Phut*, the sonne of *Cham* Gen. 10. 6. *Plinie* mentions a Riuer named *Fut* in these parts, descending from *Atlas*. *Salust* faith<sup>h</sup> they came with *Hercules*, who being dead in Spaine as the Africans report, his Armie being gathered of many Nations, was diuersly diuided. The Medes, Armenians and Persians of that number, sailed into Africa, of which the Persians dwelt neere the Sea, their Shippes with the Keeles turned vpwards seruing them for houses, and mixed themselves with the Getulj, entitling themselves Numidians. The Libyans adioyned themselves to the Armenians, and to the Medi, whome by corruption of language they called Mauri. These Getulians and Libyans, hee saith were before very rude, wandering vp and down without law or ciuility, liuing like beasts, lying and feeding on the ground: which

e *Io. Ieo* l. 4.  
*Maginus*. *Boter*.  
*Dom Niger*.  
*Strab* l. 17.f *Mavp* &  
*obscurus*.  
g *Arisa Mont*.  
in apparatu  
*Tremel*. & *lun*.  
h *Salust*. *bell*.  
*Inguirib*.



m *Vitruvius* l. 8  
cap. 2.  
n *Ortel.* The-  
saur.  
o *Cornel. Tacit.*  
hist. l. 2.  
p *Victor. Per-*  
secutionis l. 3.  
q *Plin. lib. 5.*  
cap. 1. & 2.  
r *Cesar. Comm.*  
de bello civili  
Africano lib. 5.  
Orosius l. 6 c. 16.  
R. *Volater. l. 12.*  
f *Procop. de*  
bello Persico &  
Vandalico l. 4.

t *Pauli Dico-*  
ni *Iustinianus.*

u *Procop.*  
*Eadem Cuius*  
*Rhodig. l. 18.*  
c. 38. *Suidas*  
saith that they  
were bolde:  
and fought  
flecing and re-  
turning vpon  
aduantage,  
like as we read  
of the Parthi-  
ans.  
x *In Epistola*  
ad *Salomonem.*  
y *Leo. l. 4.*

which testimonie of *Salust.* *Mela* in like wordes confirmeth. But of these and other African people, let them which please learne of that Author, and of such as haue writ-  
ten Notes vpon him, as *Gruterus*, *Glareanus*, *Rivius*, *Ciacconius*, *Putschius*, and others.  
*Vitruvius* m nameth Mauritania, Maurusia. *Ortelius* n testifieth, That in auncient  
coines it is read Mauritania, and so *Tacitus* readeth. *Ptolemy* diuideth it into *Mau-*  
*ritania Casariensis*, which *Victor Vicensis* calleth *Maiores*, and Tingitania. q *Pliny*.  
scribes this diuision to *Caligula*; *Dion*, to *Claudius Caesar*: ofwhom it was firnamed  
*Casariensis* of the mother Citie *Cæsarea*, where he planted a Romane Colonie, before  
called *Iol*, the Royall seate of *Iuba*, a man famous, for that hee first raigned ouer both  
these Mauritania's, but more famous for his learning, wherby he still liueth in the lear-  
ned monuments of *Pliny* and others; author of much of our African reports. He in his  
childhood was led in triumph at Rome; his father *Iuba*, the successor of *Bochar*, had  
before slaine himselfe in the ciuill warres. *Augustus* restored him to his fathers King-  
dome, to which he left his sonne *Ptolemy*, borne of the daughter of *Antonius* and *Cleo-*  
*patra*, whom *Caligula* slew, and then diuided Mauritania into two Prouinces, whereof  
this is called, as is said, *Casariensis* of the Colony of *Claudius Caesar*. That which *Pro-*  
*copius* f hath written of the originall of these *Maurusij*, as he termes them, although in  
our first booke mentioned, here also may seeme to deserue Relation. When *Iesus* or  
*Iesus*, the sonne of *Nun* or *Nane*, had invaded the land of Canaan, the people fledde in-  
to Egypt, and there multiplying, pierced into Africa, replenishing with people all that  
coast, vnto the Pillars of *Hercules*, vsing a semi-phœnician dialect. For all the Sea-coast  
from *Sidon* to Egypt, was aunciently called Phœnicia. They built the towne *Tinge* in  
*Numidia*, where they erected two pillars of white stone neere a great fountaine, wher-  
in was engrauen in Phœnician letters, *We flee from the face of Iesus the Therse, the sonne*  
*of Nane*. These are supposed the first Inhabitants of Africa, and for that cause *Amau*  
their King, which encountred in single combate with *Hercules*, was said to be the  
sonne of the earth. Afterwards, when the Phœnicians came hither with *Dido*, they  
were here receiued for kindreds sake, and permitted to build *Carthage*; which after  
grew so mightie, that it subdued and expelled the *Maurusij* themselves. The Romans  
made the *Carthaginians*, and other Africans Tributaries, and caused the *Maurusij* to  
inhabite the furthest parts of Africa: but in proceesse of time, they, obtaining many vi-  
stories against the Vandals, seated themselves in Mauritania, till *Iustinian* remooued  
them. Thus saith *Procopius*. *Paulus Diaconus* t recordeth also the same History, sauing  
that he saith the Egyptians would not receiue them, and therefore they passed into A-  
frica. The *Maurusij* in the time of *Iustinian* were destroyed, and captiued in such mul-  
titudes, that a Maurusian slaue was valued but at the price of a sheepe. The author of  
this was *Salomon*, an Eunuch, according to a prophetic which they had amongst them,  
that one without a beard should destroy them. But captiuitie could not much empire  
their happinesse, whose very freedome was miserie. u For they liued in small base cot-  
tages, exposed to the Summer sunnes, and Winter snows, sleeping (except a few of the  
better sort) on the bare ground, alway wearing the same garment, howsoever the sea-  
son differed, and that torne and ragged: wanting bread and all other necessaries, nei-  
ther grinding nor boyling that corne they had. Thus miserable were their bodies, and  
their soules more. For they had neyther feare of God, nor reuerence of Men, nor respect  
of pledge, nor regard of oath, nor peace with any, but where feare constrained them.  
They had their women Prophetesses, which diuined by their sacrifices; a thing valua-  
full for their men to attempt. Of the numbers of their wiues they bragged, that the  
Christians which had but one wife, might feare the losse of their children, they which  
might haue fiftie wiues need not misdoubt issue and posterity. And yet they were by  
many wars brought to small numbers, and a few tribes or families. y *Leo* saith, that after  
the Romans were expelled, the ancient gouernors called *Beni Habdalgad* of the fami-  
ly of *Magrawa* repossessed these partes; who were after dispossessed by *Ghamraan*,  
son of *Zeyon*, whose posteritie raigned heere almost 380. yeares. But they were much  
vexed by the Kings of Fesse and Tunis. It was in later times called the kingdom of *Te-*  
*lenfin*, or of Tremisen, stretching in length from East to West 380. miles, in bredth not  
about fise and twentie, The Kings could neuer satisfie the Numidians couetise, whose  
friend.

friendship they haue with great cost sought. It hath two frequented Hauen-Townes, *Oran* and *Mersalcahir*, both taken and holden by the Spaniards. They were taken in the time of *Ferdinando* King of Spaine; for which cause *Abuchemmen* the Telenin King was expelled by his owne subiects, and *Abuzeijen* placed in his roome, which hee could scarcely warme before he was slain by *Barbarussa* the Turke, who conquered this Kingdome. But *Abuchemmen* sought to *Charles* the fifth for ayde, by whose helpe he recovered his Kingdome, and payed a tribute to the Emperour. But *Habdulla* his successor detained the tribute, and submitted himselfe vnto *Soliman* the great Turke. *Algier* remained to *Barbarussa*.

This *Barbarussa* or *Barbarossa* was a meane fellow of base condition, who in his youth sold cheeses in Spaine for his liuing, and by his industrie attained to great mat-tern. There were of them two brethren, borne at Mytilene in Lesbos, their mother a Christian, their father a renegade Grecian, *Horucius Barbarussa*, and this *Hariadenus Barbarussa*. They first stole a Galliot, and so committing themselves to Sea, by Piracy vnder *Cumales*, a Turkish Pirate, they grew rich: and from one Gally, came to haue a Naue of their owne, with which they scoured the coasts of Barbarie. At the same time two brethren contended for the Kingdom of Algier, one of whom requested ayde of *Horucius*, who so helped him against his brother, that he helped himselfe to the Kingdome, by the murder of the King his Patron and allie, which he did not long enioy being taken and slaine of the Spaniards, and his head sent into Spaine. But his brother *Hariadenus* succeeding him, became mightie both by Sea and Land, to the great damage both of the Moors & Christians: and *Soliman* moued by his fame, sent for him, and made him Admirall of all the Turkish Seas, and Sea-forces, vnder whom he grew dreadfull, not to these parts of Barbary alone, which he subjected to the Turke, but to those countries of Christendom, which are washed with the Mediterranean, euen Rome it self quaking for feare of a second *Hannibal*, who after so many ages should by sea from Africa avenge the angry ghost of old Carthage. In the yeare 1538. the Pope, Emperour and Venetians, had with ioynt forces set forth a Nauy of about two hundred & fiftie sloopes against him, but by mutuall discords (the wonted aduantage of the Turks against the Christians, they made themselves both sport and spoile to this Turkish Pirate. The sea could no longer endure the successe of this Barbarian, but mad to see the Christians vnchristian madnes, & vnwilling to submit his proude waues to the base thralldom of this base Turke, swelling with indignation, conspired with the neighbour element, which pretended equall quarrell for so often darkening his light, and poysoning his breath with those hellish smokes, and for vsurping those thunders, which had wont to be the airy priuiledge of his middle Regions: these both agreed in their disagreeing with tempestuous fury to spoyle the spoilers: the winds from the Acroceraunian hills, and the seas on the Dalmatian shore, so girt in the Turkes, with their equall vnequall rage, that twentie thousand of them were captiued and shut vp in *Neptunes* prisons, to become food to his Family; and the new Conquerours on euery shore, made their markets of Turkish commodities, and by wrackes testified to the earth, that they had weakened themselves on her and their enemies. And yet did *Barbarussa* recover himselfe by new forces, and hauing wonne Rhegium, came to Ostia, where he rode three dayes; the Romanes trembling meane while, and ready to leaue *Saint Peter* alone to belye out the Turkes if they came. So much more fortunate were his proceedings, then of *Hali Bassa*, who in the fight at Lepanto, lost his life and Naue, whereof he eighthe fell to the Seas share, and an hundred and thirtie saile to *Don Iohn* and his partners; the greatest blow that euer the Turke at Sea received, and had the greatest *Homero* to sing it. But me thinks I feele some *Cymbians* pulling me by the eare, and asking if the Pirates haue robbed me of my Religion, the most proper subiect of my Discourse. True, by these irreligious crue, while they seeke to winne other things, care not to lose that. But this Algier hauing bene of olde, and still continuing a receptacle of Turkish Ro- uers, could not be passed ouer, especially in these Piraticall times, without some obseruation, being also the gate whereby the Turkish forces first entred into Barbary. *Iohn* Law writeth a little otherwise of *Barbarussa* and Algier.

The Moores call this Citie Gezeir; the Spaniards Algier: and of olde was called *Mesgana*

d Anno 1515.

e Muntz Cos-  
mog. lib. 6.

f Knolls p. 635.

g Surij Comm.  
in Annus 1534.  
P. Iouis lib. 33.

h Knoll. saith  
fortie sunke;  
an hundred  
threescore and  
one Gallies,  
and sixtie Gal-  
liots taken.  
pag. 823.  
Michael Joffelt.  
Com. in An. 1571  
i King James  
in his Poem of  
Lepanto.  
k Io. Leo. l. 4.

1 It hath now  
eightie thou-  
sand persons,  
as *Boterus* asser-  
meth,

Mefgans of that African family which founded it. It containeth about foure thou-  
sand families: the buildings very sumptuous: Innes, Bath-stones, and Temples very  
beautifull: euery occupation hath a severall place by it selfe. It hath adioyning Plaines  
very pleasant and fertile, one whereof is five and fortie miles long, and almost thirte  
broad. For many yeares it was subiect to the Kingdome of Telenfin: but hearing that  
Bugia was gouerned by a King, they submitted themselves to him, paying him a tri-  
bute, otherwise in maner free. Then did they build themselves Gallies, and molested  
with Piracies the Spanish Islands of Maiotica, Minorica, and Ieuiza. *Ferdinando* there-  
fore provided an Armada against them, and built a Fort within shot of the Towne:  
whereupon they requested peace, and promised tribute. But *Barbarussa*, when *Ferdi-  
nando* was dead, was sent for by the Citizens, and made Captaine ouer all their forces.  
He soone after murdered *Selim Ettemi* an Arabian Prince, which had bene created  
Gouernour of Algier, when *Bugia* was taken by the Spaniards: and possessed himselfe  
of the Gouernement, and there coined money, calling himselfe King; the neighboring  
people yeelding him obedience and tribute. This was the beginning of *Barbarussa*'s  
greatnesse: and at the most part hereof *Leo* was present, and lodged in his house which  
had bene Embassadour from Algier to Spaine, from whence he had brought three  
thousand bookes written in Arabike. And whiles I was at Tunis, I heard that *Barba-  
russa* was slaine at Telenfin, and his brother *Cairadin* succeeded. It was tolde me also  
that the Emperor *Charles* the fift had sent two armies to surprize Algier, the first wher-  
of was destroyed in the Plaine, the second slaine, and made slaues by *Barbarussa*, in the  
yeare of the *Hegira* 922. Thus farre *Leo*. In the yeare 1541. *Charles* himselfe with  
his Imperiall Nauie passed the Seas, to like both purpose and effect, more ouercom-  
ming himselfe in the patient bearing his losses, then his enemies whom hee sought to  
assaille. He was moued to this Expedition by the complaints of his subiects, against  
the Turkish Pyrats, which vnder *Afanago*, *Barbarussa*'s Lieutenant, infested al those  
Seas. But the tempestuous weather both at Land and Sea disappointed him, and after  
the losse of many, both Men and Ships, was forced to returne, and to make roome for  
his Souldiers, caused his Horses (their gallant breede notwithstanding) to bee cast  
ouer-board.

in This was  
*Hariaden* the  
Turkish Admi-  
rall.  
in *Nic. Viliagag-  
non de hac ex-  
pedit.*  
*Sury Comm. in*  
*Ann. 1541.*

o Alg. is desc.  
by G.B. in his  
*cin. Orb. Ter.*

Thus doth Algier still continue a sinke of Pyrats; and now, saith *Maginus*, there  
are in it not many lesse then five and twentie thousand Christian slaues, which in like-  
hood at this time are encreased. Tripoli is also a seate of a Turkish Viceroy or Beg-  
lerbeg, and of Turkish Routers. In the Kingdome of Telenfin is the desert of Angad,  
wherein are store of Roes, Deere, and Ostriches, Arabian Theeues and Lions. The Ca-  
stle of Izli was sometime stored with Inhabitants, and stately walled. Since, it was in-  
habited with religious persons, much reuerenced by the Kings of Telenfin, and the  
Arabians, which giue free entertainment for three dayes vnto all travellers. A little of-  
funneth a Riuer, out of which they water their fields, which else would yeeld them no  
fruit. *Guagida* betwixt two Rooles had vnquiet sitting, paying tribute both to the  
Kings of Telenfin, and the Arabians. *Ned Roma* was built by the Romans, as the name  
testifieth, for *Ned* signifieth like; and like it was, if Historiographers faile not, vnto  
Rome. Here and at Tebecrit dwelt great store of Weauers. *Haregol* was sometime  
famous, but being destroyed by a King and Patriarch of Cairaoan, it bequeathed as it  
seemeth the greatnesse thereof to Telenfin, which after grew in renowne. This towne  
giues name to this Kingdome. When *Abu Telenfin* reigned, it had in it sixteene thou-  
sand families. *Iosiph* King of Fesse besieged it seven yeares together, and almost fami-  
shed them: but he being slaine by treason, they found victuals enough in their ene-  
mies Campe (which they assailed and spoiled) for their reliefe. Fortie yeares after *A-  
bulbesen* King of Fez, after thirte moneths siege tooke it, and beheaded their King.  
Here are many and beautiful Temples, hauing their Mahumetan Priests and Preachers.  
Likewise here are five Colledges most sumptuously built by the Kings of Telenfin and  
Fesse, curiously wrought with Musaike worke, for the Arabian Muses and Students,  
which haue their maintenance there. Their Bathes and Innes I omit. A great part of  
this Citie is inhabited with Iewes, distinguished by their yellow Turbants from the o-  
ther Citizens, which being very rich, in the yeare of the *Hegira* 923. were robbed and  
brought



brought to beggery. The Turkes<sup>b</sup> are now Lords thereof, betweene whom and *Charles* the first, who had vndertaken their protection, the Citie is much impaired, as also by the warres betwixt the Seriffe and the Turke. *Barbarossa* subiected it. *Batha* is a great Citie, or rather was such: now ruined by warres. Not farre hence in *Leo's* time was a famous Heremit, much esteemed for his holines: who in short time grew so rich in horses and other cattell, that none in that Region were comparable to him. He paid nothing, nor any of his to the King, or to the Arabians, because they supposed him a Saint. I was told by his disciples (saith *Leo*) that the tenth of his corne is eight thousand bushels a yeare. <sup>c</sup> He hath five hundred Horses and Mares, ten thousand small cattell, and two thousand Oxen, besides that, he hath yearly sent him from diuers parts of the world, of almes and offering, betweene foure thousand and five thousand ducats. His fame is spread ouer Asia and Africa, his disciples are five hundred, which dwell with him, and liue at his charge, to whom he enioyneth neither penance nor labour, but to reade ordinary prayers: and giues them some names of God to obserue in their prayers; which they are to mumble so many times a day: for which cause multitudes resort to him to be his disciples, which after such instruction he sends home againe. He hath an hundred Tents, some for strangers, some for shepheards, and others for his family. This good and lusty Heremit hath foure wiues, and many slaues, and by them many sonnes and daughters gallantly attired. His children also haue wiues and children, in so much that the whole family of this Heremite and his sonnes excede five hundred. He is honoured of the Arabians, and the King of Telenfin is afraid of him. I, being desirous to know him, was entertained of him three dayes, and supped with him every night in secret roomes, where he shewed me among other things, books of Magicke and Alchimy: and would haue proued to me that Magicke was a true Science, whereby I thought him to be a Magician, because I saw him so much honoured, and yetted neyther sayings nor doings, but those inuocations of God by certaine names. Thus saith *Leo lib. 4.*

<sup>d</sup> *Orax*. *Orax* is subiect<sup>d</sup> to Spaine, taken of *Peter Nauarra*, 1509. It hath ten thousand families. The Turkes in vaine assaulted it, *An. 1563*. Their Piracies procured this Spanishe dukedome: vnto which *Mersalcabir*, a most famous Hauen, is also subiect.

<sup>e</sup> *Tegdemt*. *Tegdemt* is as the Arabian name signifieth ancient. It sometime was famous & abounded with men of learning and Poets. But he which would further be informed of the Cities of this Kingdom, let him read *Leo*. The people of *Bresch vie* to paint a black crosse on their cheeke, and another vpon the palme of their hand. The same is obserued of diuers others, which yet know not the reason thereof, being *Mahumerans*. The story saith, that the Gothes inuading and ruling these parts, proclaimed freedome from tribute to all such as would become Christians, a badge of which Christianity was this crosse, still kept, now their Religion is lost.

Concerning their marriages in these parts, we reade<sup>f</sup> that the bride is carried not on her seete but in the armes of two young men, with her eyes closed, and being married, is in like sort without stirring her eyes or feet, to the bridegroomes house: where shee meets first with the right foote, in token of prosperity (the left foote first touching ground, would portend sinister successe, as proceeding from a certaine constellation and ineuitable destinie) with musicke she is entertained and conueyed to the bride-chamber, where she sits downe as taking possession of her house, all the other women standing about her: after which she is ledde with great pompe by women to the Hall, the men accompanying the bride-groomer to another roomer. The bride is set on a bedde couered with a white veyle, the women standing by, & many gifts and presents are offered to her: two women being her instructors in the rites and ceremonies which she is to obserue, called *Magita*, to whom the bride giueth the money which is offered. The men which offer, if they be of neere kinne, may vpon request see her face, her eyes still closed. Neyther may she speake, but by those *Magita* is shifted and gallantly adorned, and brought to banquet with the women. They haue a dinner and a supper, furnished with exceeding varietie of dishes, of honey and raisons diuersly compounded: their flesh is not tasted before oyle be powred on it. There are neere as many pots boyling, as guests, and much superstition is obserued in killing their flesh towards

<sup>b</sup> *Gi. Bos. Ben.*<sup>c</sup> A rich Heremite.<sup>d</sup> *Orax*.<sup>e</sup> *Tegdemt*.<sup>f</sup> *Cateches. My.agogie. P. G.*

the sunne with pronouncing certaine wordes, or else all is cast on the dung-hill. The bride being conueyed to bedde, may not signifie any griefe for smart or losse there sustained. The next morning before day, the husband riseth, nor saluting his wife, and taking a pot for water, and a vessell for meate, at his returne beats vpon the dore with a stone many times, till she (then first) speakes to him, and ordering the said meate and water, begins to looke to her household-charge. The *Magita* presently come and congratulate her last nights dalliance, and desire issue therof: and then cut her haire hanging downe on her backe, euen with her necke, that it should not hinder her husbands embraces.

The government of these partes, is as is said, Turkish. The *Beglerbeg* hath chiefe title, but the *Dinano* hath chiefe power of iudgements and iurisdiction. The *Corasan* or Capitaine of the Ianizaries, being in many matters as great as the *Beglerbeg*. The *Beglerbegs* of Algier and Tunes make their principall profits of their places (which they hold three yeares, hauing first bought them at a deare rate) by their Piracies, which with ioynt consent they exercise on these Seas, all in manner being fish that comes to Net, if they meete them conueniently notwithstanding any league, or peace holden with the Grand Signor. They also giue entertainment to such Pirats of other places, as resort to them, eyther to sell their ill-gotten goods, or to ioyne their strength with them. As of late *Dansker* and *Wards* haue bene famous in this infamie; the first, after his seruice with them and for them, receiuing his reward, by them suddenly killed at Tunes (where he was knowne notwithstanding his disguising himselfe, with purpose to haue surprised their Fleet): the other (a shame to our countrey, of which he was) grew so rich by his Piracies, that he shewed at one time to (the Author of these reports) *Iohn Pountesse*, a bagge of Jewels, contayning almost halfe a bushell, besides his other purchases: And at last, that the end might manifest the wickednesse of these proceedings, he became an Apostata and Renegado from his faith; and soone after died at Tunes; leauing his goods (for his goodnesse he had left before) vnto the Turkes, his body vnto a forren sepulchre, and his soule; let Pirats and Robbers (if they thinke they haue any soule) say whither.

Algier was by *Barbaruss* a subiected to the Turke, about the yeare 1534. Tunes *As*, 1574, three and twentie yeares after that Tripoli, in Barbarie, another cage of like birds, and seat of a *Beglerbeg*, was taken from the Knights of Malta by *Sinan Bassa*. These Kingdomes the Turke hath in Africa, besides the great Kingdome of Egypt, and what he hath taken from *Prester Iohn*.

In Egypt are said to be an hundred thousand *Timariots*, or horse-mens fees, which for that tenure of their land, without any charge to the Great Turke, are to seme where it pleaseth him to employ them. In this Kingdome of Algier are some thousand.

g Pirats: of these two Pirats there is a speciall Treatise, set forth 1609.

h Many English Christians vnworthy either of these names, turne from that faith (which they neuer had, but in profession) to professe themselves (for hell) Turkish.  
i Knolls,

## CHAP. X.

## Of the Kingdome of Fesse, part of Mauritania Tingitana.



Mauritania Tingitana (so called of *Tingis*, now Tanger, at the mouth of the Streits) is by *Ptolemy* bounded on the West, with the Westerne or Atlantike; on the North, with the Meditterran seas; on the East, with the riuer <sup>l</sup> Muluia or Malua, which diuideth it from *Casariensis*; on the South, with the inner Nations of Libya. *Niger* <sup>m</sup> saith, it was after called *Setimensis*, of the Citie Setia: more truely, *Sitiphenis*, of Sitiphis, which *Procopius* saith was the mother Citie of Tingitana. In this Prouince are now the Famous Kingdomes of Fez and Marocco. The ancient Inhabitants besides the *Maurusii* (of which we haue spoken) were <sup>o</sup> the *Massasuli*, *Antololes*, *Bannurri*, and the *Certulians* which liued heere, and in other parts of Africa, as the Tartars do in Asia, and the Arabians in Africa, remouing their dwellings (if tent-wandrings may be so called) as their pastures faile them. So *Silins* writeth of them:

k Ptol. 4. c. 1.

l Pliny calls this Riuer Maluana.  
m Dom Nig. Aph. Com. 1.  
n Gi Bot. Ben.  
o Plin. 5. c. 2.

Nala

*Nullo domus habitis habitant, migrare per arua  
Alo, ang. errantis circumuolare Penates.*

House they haue none; but wandering still in Waines,  
They cart their household-gods about the Plaines.

The Westerly point of Mauritania *Pomponia* beginneth at the Promontory, called  
of their store of Vines, *Ampelusia*, now *Cabo de Cantero*, as *Olinarius* affirmeth. In it  
was a caue sacred to *Hercules*, and beyond the same, *Tingi*, supposed to be built by *An-*  
for prooffe whereof they shew his Target made of an Elephants hide, too huge  
and vncleane for any man of later times, and holden in great veneration. Next to this  
*Tingi* (which gaue name to the country, after by *Claudius Caesar*, who sent a Colony  
thither, called *Traducta Iulia*) was a high mountain called *Abyla*, to which on the Spa-  
nish coast was opposed *Calpe*, which two hills bare the name of *Hercules* pillars; *Her-*  
cules himselfe (if we beleue fabulous antiquity) making there a passage to the Ocean  
and Mediterranean seas, for mutuall view and entertainment. They are now called, *Seuta*  
on that side, and *Gibraltar* on this. A little hence was *Iulia Constantia*, a Colony of *An-*  
*tolis*, and *Lixus*, a Colonie of *Claudius*. In this <sup>b</sup> was *Anteus* his Pallace, and his com-  
mune with *Hercules*, and the Gardens of the *Hesperides*, which some (as is said) place  
neere *Bernice*. *Anteus*, if his Legend be true, was <sup>i</sup> threescore and foure cubits long,  
a cruel and inhospitall tyrant, who in his encountering with *Hercules*, was three times  
hurled dead to the earth, and so many times by his mother (the earth) reuiued: which  
*Hercules* perceiuing, held him vp in the ayre till he had strangled him. Whereby they in-  
tend, that the Sunne reuiue the earth, signified by *Anteus* and *Hercules*, but with his  
excessive heat doth kill it. The *Hesperides* were the daughters of *Hesperus*, brother of  
*Atlas*; *Egle*, *Arcthusa*, *Hesperusa*. In their gardens grew those golden apples (the  
domic of *Iuno* to *Iupiter*) kept by a Dragon, engendred of *Typhon* and *Echidna*, which  
had an hundred heads, & many voyces, attended by the Priest of the *Hesperides*: these  
*Hercules* fetched away. This was the Poeticall tale; the truth whereof is said to be, that  
the daughters of *Atlas* were by Pirats and theeues, sent from *Bustris* King of Egypt,  
holde; and redeemed by *Hercules*, who slew those theeues. These were borne to *At-*  
*las*, of *Hesperia*, daughter of *Hesperus* his brother, called therefore *Atlantides* and  
*Hesperides*, sixe in number. *Atlas* had an excellent kinde of sheepe, with yellow fleeces,  
which for this exploit he bestowed on *Hercules*; and taught him also the knowledge  
of Astronomie: in regard of which Science, *Atlas* is said to haue borne vp the Hea-  
uens with his shoulders, and *Hercules* to haue vndertaken his burthen. Whereas *Na-*  
*talis* <sup>k</sup> *Comes* placeth these Gardens with *Pliny*, neere to *Lixus*, and yet nigh to *Me-*  
ric and the Redde sea, betwixt which places is such a world of distance, it argueth how  
great errors great Schollers may fall into by want of that so-much-neglected studie  
of Geographie, without which, Historie that delectable studie is sicke of a halfe-dead  
palse: one cause that hath moued me to ioyne in my studies and in this worke, the  
History of *Tunis*,<sup>a</sup> with her manifold changes and chances, and of *Places* together. Be-  
sides the Altar of *Hercules*, and wilde Oliues, there remained nothing in *Plinies* dayes  
of that *Hesperian* garden. *Niger* <sup>l</sup> findes there a tree Mallow, twentie foote high, and  
about a fathom about. Of Mount *Atlas* they tell wonderfull tales, of the selfe-fertility  
thereof, the inhabitants neuer scene by day, the desert-like silence; the fires therein  
flaming by night, the musicke and mis rule of the *Egyptians* and *Satyres*, and the la-  
bours of *Hercules* and *Perseus* there. *John Leo* shall better acquaint vs with the truth,  
then those fables of credulous antiquitie. Out of him therefore and other later Wri-  
ters we will take view of the present face of Africa, there being little that can be said  
of their ancient Rites, more then is already obserued. The Romans brought hither  
their language and Religion. The Vandals vnder *Genserius* passing out of Spain, made  
conquest of all in manner which the Romans had in Africa, of whose crueltie *Victor*  
<sup>a</sup> *Præpicius* an eye-witnesse, hath written three bookes. The manifolde battels and al-  
terations of estate betwixt them, the Romans, Maurusians, and others, *Præpicius* <sup>a</sup> hath  
diligently recorded. It would be harsh and tedious heere to relate. The soyle, saith  
*Atlas*, is more noble then the people: of the miraculous fertility whereof, *Dionysius*  
us

f *Silius* l. 3.

g *Pompon. Me-*  
*la lib. 1. cap. 5.*  
*cum Olinarius*  
*annot.*

h *Natal. Comes*  
*Mythol. l. 7. c. 2.*  
i Some say  
threescore and  
ten, and that  
*Sertorius* found  
him in his se-  
pulchre of that  
length. I can  
easily beleue  
both alike.

k *Lib 7. cap. 7.*

\* Chronology  
and Geogra-  
phy are the  
two eyes of  
Historie. *Chy-*  
*træus*.  
1 *Dom. Niger.*  
*Com. App. 1.*

m *Vitell. Vi-*  
*centis Persu.*  
*tions* *Vand.*  
n *Præpicius*  
*Bello Vand.*



o Dion. Halicar.  
lib. 1.  
Munſt. Coſm. 1.6  
p Theatrum  
Arnoldi Mer-  
manny.

q Io. Leo. lib. 3.  
Gi. Bot. Ben.  
Maginus.

us o *Halicarnassensis*, *Munſter*, *Boemus*, and others haue written, I know not how true-  
ly, That their corne yeelds an hundred fold encrease, and in some places an hundred  
and fiftie; That there are seene Vines as great as two men can fathom, and grape-  
clusters a cubite long, &c. It is thought that Christian Religion was here preached in  
the Apostles time.

Leauing those things of more age and vncertainty, we will come now to the King-  
domes of Fez and Marocco, which haue bin of Saracenicall erection in this Province  
of Tingitana. That of Fez stretcheth from Azamor to Tanger, and from the Atlantike  
Ocean to Muluia. This Riuer is the Easterne border, on the North it is washed with the  
Sea, on the South is the Kingdome of Marocco, on the West, the Riuer Ommirabih.  
The riuers Subu, Luccus, and others water it. Therein are numbred seuen Provinces,  
Temefna, the territorie of Fez, Azgar, Elhabet or Habat, Errif, Garer, and Chaus or El-  
chautz: euery of which, saith *Leo*, had in olde times a seuerall Gouvernour. Neither was  
the Citie of Fez the royall seat, but was built by a Schismaticall Rebell, in whose family  
the gouernement continued 150. yeares. And then the Marin family preuailing, gaue  
it first the title of a Kingdome, setting their abode and strength therein.

Temefna beginneth at Ominiradih, thence stretching Eastward to Buragrag, be-  
tweene Atlas and the Ocean. It is a plaine countrey, eighty miles in length, contayning  
in it forty great townes, besides three hundred Castles. In the yeare of the *Hijra* 333.  
*Chehim* the sonne of *Menal*, an Heremiticall Preacher, perswaded them to pay no  
tribute, nor yeelde subiection to Fez, because the Lords thereof were vniust, bearing  
himselfe for a Prophet, and in small time gate into his hand the spirituall and temporall  
sword, holding the same by force and armes. But after that *Ioseph* had built Marocco, he  
sought by Catholike Doctors of the Mahumetan Religion, to reduce them from their  
Heresie, but they slew them, & with an Armie of fiftie thousand marched towards Ma-  
rocco to expell thence the house of *Lunima*, but by this meanes brought destruction  
to themselves; *Ioseph* getting the better, and spoiling their countrey, ten moneths to-  
gether, with great crueltie. It is thought that a million of people by famine, sword,  
rockes and riuers, were consumed: and Temefna was left to be inhabited of Wolves,  
Lions, and Ciuit-Cats, a hundred and fiftie yeares: at which time King *Manſur* gaue  
the possession of Temefna to certaine Arabians, who fiftie yeares after were expelled  
by the Luntunefamily, recovering the Kingdome from the house of *Manſur*; and af-  
ter, the Marin Familie preuailing, gaue it to the people of Zenete and Haora, in merke  
of their seruice, which they had done to the Marins against the King and Patriarch of  
Marocco. From which time they haue enjoyed the same almost two hundred yeares.  
Anfa was a Towne of great trade with the English and Portugals, and by these vnto  
raised: and so the Arabians serued the next Citie Mansora. Nuchaila, sometimes famous  
for their plentie of corne, of which it is recorded, that they would giue a Camels bur-  
then for a paire of shoos, hath now but a few bones left of her carkasse, namely a peece  
of the wall, and one high steeple, where the Arabians after they haue ended their till,  
lay vp their instruments of husbandry, none daring to steale his neighbours tooles, in  
reuerence of a Saint of theirs, there buried. Rebat is a towne furnished with Colledge,  
and Temples, the model of Marocco. At Sella was King *Manſur* buried, where hee had  
built a stately Hospitall, and Pallace, a beautifull Temple, and a Hall of Marble cur in  
Mosaicke worke, with glasse windowes of diuers colours, wherein he and his posteritie  
were buried. I saw, saith *Leo*, the Sepulchre, and copied out the Epiraphs of thirtie  
of them.

*Madur Anvan*, by the ruines testifieth her sometime proud buildings, hospitals, Innes  
and Temples. In Thagia is visited the Sepulchre of a holy man, which liued in the time  
of *Habdul Mumen* the Calif or Patriarch, who wrought great miracles against the  
Lyons, wherewith the Towne is much molested. *Ettedle*, a Mahumetan Doctor, wrote  
a Legend of his miracles, which *Leo* saith he had read, and supposed that they were  
done eyther by naturall or diuellish Magike. The Fessians after their Easter, yearly re-  
sort to his Tombe, with such numbers of men, women, and children, and their Tent,  
that they seeme an Armie. It standeth from Fesse a hundred and twentie miles, so that  
their going and returning in this Pilgrimage lasteth fiftene dayes. My father carried

me yearly thither when I was a childe, and since, I haue beene there many times, by reason of many vowes which I made, being in danger of Lyons. Where Zarfa stood, the Arabians now a sow corne.

The Territorie of Fez hath on the West the Riuer Buragard; on the East, Inaven; on the North, Subu; and Atlas on the South. Sella was built by the Romans, sacked by the Gothes, subiect since to Fesse. The buildings are of Mosaike worke supported with marble pillars: euen the shops are vnder faire and large porches and there are arches to part occupations. All the Temples are beautifull. In this Towne the Genowies, English, Flemings, and Venetians, vsed to trade. The Spaniards tooke it in the 670. of the *Heg.* but lost it againe within tenne dayes. Fanzara was destroyed by *Sarrac.* who with certaine Arabians besieged Fez seuen yeares together, and destroyed all the Villages in the Countrie about. *Mahmora* was made famous by the slaughter of the Portugals, whose blood dyed the Sea three dayes together, blushing to see the barbarous Barbarian spill so much Christian blood. *Leo* was there present, and numbred the slaine Christians at ten thousand, besides the losse of their shippes and Ordinance, whereof the Moores tooke vp foure hundred great brasse peeces out of the Sea, in the yeare of the *Heg.* 921.

Fez, or Fesse was built in the time of *Aron* the Calif, in the one hundred eightie first yeare of the *Heg.* or Mahumeticall computation. It had this<sup>b</sup> golden title, because on the first day of the foundation there was found some quantie of Gold. The Founder was named *Idris*, *Arons* neare Kinsman, to whom the Calisanship was more due. For he was Nephew of *Hali*, *Mahumets* Cosen, who married *Falterna*, Daughter of *Mahumet*, and therefore, both by Father and Mother of that kindred: whereas *Aron* was but in the halfe blood, being Nephew to *Habbu*, the Vncle of *Mahumet*. Howbeit both these Families were deprived of the Calisate: and *Aron* by deceit vsurped<sup>d</sup>. For *Arons* grandfather fained himselfe willing to transerre that dignitie to *Hali*, and caused the house of *Vmene* to loose it, and *Habdulla Sefec* became the first *Caliph*, who persecuted the House of *Hali* openly, chasing some into Asia, and some into India. But one of them remained in Elmadina, of whom (because he was old and religious) he had no great feare. His two Sonnes grew in such fauour, with the people, that they were forced to flee, and one being taken and strangled, the other, which was this *Idris*, escaped into Mauritania, where he grew in such reputation, that in short time hee got both swordes into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payed him Tribute. Hee dyed without issue, only hee left his slaue with childe; she was a Goth become Mahumetan, and had a Son, which after his Father was called *Idris*. He succeeded in the Principalitie, and was brought vp vnder the discipline of a valiant Captaine, named *Rasid*: and began to shew great prowesse at fiftene yeares. He afterwards, increasing in power, built on the East-side of the Riuer a small Citie of three thousand Families. After his death, one of his Sonnes built on other Citie on the West-side: both which Cities so encreased, that there was small distance betweene them. An. 180. yeares after, there arose Ciuill warres betwixt these two Cities, which continued a hundred yeares. And as *Aesops* Kite serued the Mouse and Frog, so *Ioseph* of the *Luntune* Family, apprehending this aduantage tooke both their Lords, and slew them, and thirtie thousand of the Citizens. He brake downe the wals which parted the two Cities, and caused many Bridges to be made, and brought them both to be one Citie, which he diuided into twelue Wards.

The Citie is now both great and strong. It seemes that Nature and Art haue played the wantons, and haue brought forth this Citie the fruit of their dalliance: Or else, they seeme corriuals, both, by all kind offices seeking to winne her loue: So doth the earth seeme to dance, in little Hillocks and pretie Vallies, diuersifying the soile: so doth the Riuer disperse it selfe into manifold channels, no sooner entering the Citie, but it is diuided into two Armes, wherewith it embraceth this louely Nymph: and these subdiuided, as it were into many fingers, in varietie of water-courses, insinuating it selfe vnto every street and member thereof: and not contented thus in publike to testifie affection finds meanes of secret intelligence with his loue by Conduit-pipes, closely visiting euery Temple, College, Inne, Hospitall (the speciall chambers of his Spouse.) Yea

a *Segez est, vii*  
*Troia fuit.*

b Fez signifieth  
gold, in Arabi-  
an. Vide *Leo*,  
*Saut.* &c.

c Elsewhere  
called *Fatima*.

d Of this read  
our third booke:  
the difference  
seemeth to be  
more in names  
then truth.

The sweet si-  
tuation of Fez.

a In hot seasons he hath a colde suite: for the river is dry but then hee hath 600. Fountaines to speak for him in his absence.

b This compass is to be understood of all the buildings.

c *Braccia di Toscana.*

d Bels were first found and founded an. 870. by *Vitus* Duke of Venice. *Blond & Vogetij* spicilegia e *Vn bora digiomo.*

f This may be reckoned as old rent with vs, which now is exceedingly improued: for *Leo* wrote this, An. 15. 26.

and almost euery priuate house: from whence with an officious seruice hee carryeth the filth that might offend eyther sight or sent of his Bride, which still enioying, hee wooeth, <sup>a</sup> and euer wooing enioyeth. Neyther is Art behind in his proffered courtesies, but still presents her with Mosaike workes, as chaines and Jewels to adorne her: with fine bricke and stones framed into most artificiall Fabrickes, both louely for delight, and stately for admiration. The roofes of their houses are adorned with Golde, Azure, and other excellent coulours, which are made flat for the Inhabitants vse and pleasure: whose houses are richly furnished, euery chamber with a presse curiously painted and varnished. And who can tell the exquisitenesse of the portalls, pillars, coisterns, and other parts of this Cities furniture? Once, let the Temples therein a while detain your eyes, whereof there are in Fez, together with smaller Chappels or Moschees, about seuen hundred, fiftie of which are great and faire adorned with marble pillars, and other ornaments, the chapters thereof wrought with Mosaike and carved workes. Euery one hath his Fountaines of marble, or other stones not knowne in Italy. The floores are couered with mats, closely ioyned, and so are the wals a mans height lined therewith. Euery Temple hath his steeple after the Mahumetan maner, whereon they, whose office it is, ascend and call the people at the appointed houres to prayer: there is but one Priest thereunto, who saith their seruice there, and hath charge of the reuenue of his Church, taking accounts thereof, to bestow it on the Ministers of the said Temple, namely those which keepe the Lampes light in the night, the Porters, and them which crie in the night-time, to call them to Church. For hee which cryeth in the day-time, is only freed from tenths, and other payments, otherwise hath no salarie or stipend. There is one principall and (if we may so terme it) Cathedral Church, called the Temple of *Caruven*, so great, that it containeth in circuit about a mile and halfe. It hath one and thirtie Gates, great and high. The Roofe is an hundred and fiftie Tuscan <sup>e</sup> yardes long, and little lesse then eightie broad. The steeple is exceeding high. The roote hereof is supported with eight and thirtie arches in length, and twentie in breadth. Round about are certaine Porches on the East, West, and North, euery one in length fortie yardes, and in breadth thirtie. Vnder which Porches or Galleries are *Magazines* or Store-Houses, wherein are kept Lampes, Oyle, Mats, and other necessaries. Euery night are lighted nine hundred Lampes; for euery arch hath his Lampe, especially that row of arches which extends through the mid-quire, which alone hath an hundred and fiftie Lampes, in which ranke are some great lights made of Brasse, euery of which hath sockets for fifteene hundred Lampes. And these were Bels <sup>d</sup> of certaine Cities of Christians conquered by Fessan Kings. About the wals of the said Temple within are pulpits of diuers sorts; wherein many learned Masters read to the people such things as <sup>a</sup> pertaine to their faith and spirituall law. They beginne a little after breake off day, and end at <sup>e</sup> one houre of the day. In Sommer they read not but after foure and twentie houres or Sunne-set, and continue till an houre and halfe within night. They teach aswell morall Philosophie, as the Law of *Mahomet*. Priuate men reade the Sommer-Lectures, only great Clarke may read the other, which haue therefore a large stipend, and Bookes, and Candles, are giuen them. The Priest of this Temple is tyed to nothing but his *Mumfimum*, or Seruice. Also he taketh charge of the monie and goods, which are offered in the Temple for Orphans: and dispenseth the reuenues that are left for the poore: euery Holy day he dealeth to the poore of the Citie monie and Corne, according as their necessitie is more or lesse. The Treasurer of this Church is allowed a Duckat a daie. He hath vnder him eight Notaries, each of which haue sixe Duckats a moneth: other fixe Clarke gather the Rents of Houses and Shops, which belong to the Church, retayning the twentieth part thereof for their wages. Moreouer, there are twentie Bayiffs of the Husbandrie, that ouer-see the labourers. Not farre from the Citie are twentie Lyme kilns, and as many Brick-kilns, seruing for the reparations of the Temple, and the houses thereto belonging. The reuennues of the Temple are <sup>f</sup> two hundred Duckats a day. The better halfe is laid out on the premisses. And if any Temple of the Citie or Moschee be without reuennue, they are hence furnished with many things, That which remains goeth to the common good of the Citie.



In the Citie are two principall and most stately Colleges of Schollars, adorned with Mosaikes and carued workes, paved with marble and stones of Maiorica. In each of them are many chambers; in some Colleges are a hundred, in some more, and in some lesse. They were all built by diuers Kings of the *Marin* Family. One is most beautifull, founded by King *Abu Henon*. It is adorned with a goodly Fountaine of Marble, and a streame continually running: there are three Cloysters, or Galleries, of incredible beautie, supported with eight square Pillars of diuers colours, the arches adorned with Mosaike of Gold and fine Azure. The Roofe is of carued worke. About the wals are inscriptions in Verse, expressing the yeare of the foundation, and prayses of the Founder. The gates of the College are of Brasse, fairely wrought, and the doores of the chambers carued. In the great Hall where they say their prayers is a Pulpit, that hath 9 staires to it, all of Iuorie and Ebonie. This College cost the founder 480000 Duckats. All the other Colleges in Fesse hold some resemblance with this, and in euery of them are Readers or Professors in diuers Sciences prohibited by the Founders. In old time the Students were wont to haue their dyet and raiment allowed for seuen yeares, but now they are allowed only their chamber: for the warres of *Satrid* consumed their possessions. So that now there remains but little wherewith they maintaine their Readers, and of them some haue two hundred Duckats, some a hundred yearly, and some lesse. And there abide in the said Colleges, only a few strangers, maintained by the almes of the Citizens; When they will reade, one of the auditors readeth a Text, and the Reader then readeth his Comments, and brings some exposition of his owne, and explaineth the difficulties. And some times in his presence the Students dispute of that argument which he handleth.

There are many Hospitalls in Fesse, not inferiour in building to the Colleges afore-said. In them strangers were entertained three dayes at the common charge. But in the time of *Satrids* warre the King sold their reuennues. Now, only learned men and Gentlemen receiue entertainment, and poore persons reliefe. There is an other Hospitall for diseased strangers, which haue their dyet, but no phisick allowed them. Here also mad men are provided for. In this Hospitall *Leo* in his youth had beene a Notarie. There are in Fez a hundred bath-stoues well built, with foure Hals in each, and certayne Galleries without, in which they put off their clothes. The most part of them pertaine to the Temples and Colleges, yeelding them a great rent. They haue a yearly festiuall wherein all the seruants of the Bathes with trumpets and great solemnitie goe forth of the Towne, and gather a wilde On: on, which they put in a brassen Vessell, and bring it solemnly to the hot-house doore, and there hang it vp in token of good luck. This *Leo* thinks to be some sacrifice, obserued by the ancient Mores, yet remaining. E-very African Towne had sometimes their peculiar feast, which the Christians abolished.

Innes here are almost two hundred, built three stories high, and haue a hundred and twentie chambers a peece, with Galleries afore all the doores. But here is no prouision of bed or board for strangers. The Inne-keepers of Fez are all of one family, called *Elebena* and are attired like women, shauē their bearded, become womanish in their speech, yea degenerate euen to the wheele and spindle. They are so<sup>b</sup> odious (except to base villaines that resort thither) that the better sort of people will not speake to them: and may not enter the Temple, Burse, or Bath, nor into those Innes next the great Temple, where Marchants are entertained. There are thousands of Mills, all almost pertainyng to the Temples, and Colleges reuennue. Each trade in Fesse hath a peculiar place allotted thereto, the principall whereof are next the great Temple: as Scriveners, Book-sellers, &c. euery trade by themselves.

The Christian captiues rest only vpon Fridayes, and eight other daies in the yeare festiuall to the Mores. There are six hundred fountains walled about, the waters whereof are conueyed by Conduicts to the Temples, or other places because the Riuer is sometimes drie. They haue in Fez a Iudge for criminall causes, and an other for questions of Religion. A third that deales in Matrimoniall cases. From these there lieth an appeale to the high Aduocate. The Iudges of *Mahomets* law in matters of conscience haue no allowance for the same. Their marriages are thus. When the Father of the Maid hath espoused her to her<sup>c</sup> loue, They goe with their friendes to Church, and

a *Bellona*, enemie to the Muses.

b Infamous Inne keepers.

c The man neuer seeth his Bride before marriage: but sends his Mother, or some other Woman to see her: and vpon that report agreeth with the Father.

and haue with them two Notaries which draw the Couenant: agreed betwixt them into writing. The Father bestowes a Dowrie or Portion of inonie, apparell, and such like; seldome, of Land. When the Bridegrome fetcheth her home, she is set in a Cabinet, couered with Silke, and carried by Porters, accompanied with her Kins-folke, and much minstrelsie: and the Bridegromes friendes goe before with Torches, and her Kinsmen after, toward the great Church. Then hee hasteth home, expecting his Bride in his Chamber, whom her father, Brother, and Vncle, bring and deliuer to his Mother: and he setting his foot on hers, shuts the Chamber doore. At which a woman standeth and receiueth of him a Napkin stained, which she sheweth to the Assembly as a testimonie of the Brides virginities: but if shee bee not found a Maide, shee is returned to her friends with shame, and the guests goe home without their feast. They hold great feasting also at the circumcision of their male-children, which is the seventh day after they are borne. The Barber or Circumciser is presented with gifts of all the inuited guests. Then followeth mirth and iollitie. They vse dancing, but the women a-part by themselves without men.

There is a remainder of Holy dayes instituted by the Christians which themselves vnderstand not. On Christ-masse Euen they eate a Sallet made of diuers Hearbs, and seeth all kindes of Pulse which they feed vpon. On New-yeares day the children goe with maskes on their faces to the houses of Gentlemen, and haue fruits giuen them for singing certaine songs. On the feast of *S. Iohn Baptist* they vse to make bone-fires. They make a feast called *Dentilla*, (when their childrens teeth begin to grow) vnto other children. When a man dies, the women put on sack-cloth, and defile their faces with dirt. They call to them those wicked men in womens attire, which haue foure square Drums, to the sound whereof they sing mournfull ditties, in prayse of the dead partie. At the end of euery verse the women vtter most hideous shrieks and outcries, tearing their haire and beating their breastes and cheekes, till they be all embrued with blood. And thus they continue seuen dayes, and then intermit their mourning forrie dayes, after which space they resume the same for 3. dayes, as before. But the better sort behaue themselves more modestly. At this time all the widowes friends come about her to comfort her, and send her diuers kinds of meats: for in the mourning house they may dresse no meat at all, till the dead be carried out. The woman which looeth her Father, Brother, or Husband, neuer goes forth with the Funerall. At some festiuals, the Youths of one Streete will fight with Clubs against the boyes of another Streete, and sometimes betake them to other Weapons, and kill one another. Sometimes they vse these bloudie fraies without the citie, the officers forcing them to better order. There are many Poets which pen amorous Sonnets: and on *Mahomets* birth-day make verses in his commendation, resorting early to the Palace, and there ascending the Tribunall, reade their verses to the people: and hee whose verses are best is pronounced that yeare Prince of Poets. The *Marin* King on that day vsed to entertaine the learned men, and to reward the best Poet with a hundred Duckats, a Horse, a woman-slaue, and the Kings Robes which he ware that day.

\* These tables are bords like horne-bookes, when one lesson is learned, that is wiped out, and another written & so throughout the Alcoran, till all be learned.

In Fez are two hundred Grammer Schooles, built like great Halls. Euery day they learne one lesson of the Alcoran. They read and write not in Bookes, but in great \* tables. In seuen yeares they learne the whole Alcoran by heart. And then the Father inuitheth his Sonnes Schoole-fellowes to a banquet: and his Sonne rides through the street in costly apparrell, both which are lent by the Gouvernour. The other Boyes ride and sing songs in prayse of God & *Mahomet*. On *Mahomets* birth-day euery boy must carrie a Torch to Schoole curiously wrought, some weighing 30. pound, which they light before daie and let them burne till Sun-rising, singing all the while the prayes of *Mahomet*. The Schoolemasters haue the remnant of the waxe which sometimes they sell for a hundred Duckets. They are free Schooles Anciently built. In the Schooles, and also in the Colleges, they haue two dayes of recreation euery weeke, wherein they neyther teach nor studie.

There be three kindes of Fortune-tellers, or Diuiners. One of which vseth Geomanticall figures, others powre a drop of Oyle into a glasse of Water, which becommeth cleare as a seing glasse, in which they say they see strange sights, rankes of Devils, like

like Armies, some travelling, some passing ouer a Riuer, &c. When the Diuiner seeth them quiet he demaundeth such questions of them as he will, and the Devils with gestures returne answers. The third sort are Women-witches, which make the people beleue that they are acquainted with Devils of diuers sorts, red, white, blacke: and when they will tell any mans fortune they perfume themselves with certaine odours, whereby (as they say) the Deuill entreteth into them, and their voyce is presently altered, as if the Deuill spake within them. And then they that come to enquire aske their questions, and so hauing left their present for the Deuill, depart.

These f women vse vnlawfull lusts betweene themselves in mutuall filthinesse: and if faire women come to them they will demand the Devils fee, that they may haue such dealing with them. Yea some addicting themselves to these abhominable practises will faime themselves sicke, and send to one of these witches which will affirme, that shee is possessed with a Deuill, and cannot be cured, except shee become one of their societie. The foolish Husband beleeueth, consents and makes a sumptuous feast at that her deuillish admission. Others will coniure this Deuill with a cudgell out of their wiues: others faiming themselves to be possessed with a Deuill, will deceiue the Witches, as they haue deceiued their wiues. There are Exorcists or Diuiners, called *Muhummi*, which cast out Devils, or, if they cannot, they excuse themselves, and say it is an Aerie spirit. They write characters, and frame circles on an ash-heape or some other place: then they make certaine signes on the hands or foreheads of the possessed partie, and perfume him after a strange manner.

Then they make their enchantment, and demand of the spirit, which way he entered, what he is, and his name: and then commaund him to come forth. Others ther are that worke by a Cabalistical rule, called *Zairagia*, and is very hard: for hee that doth this must be a perfect Astrologer and Cabalist. My selfe (it is *Leo's* report) haue bene an whole day spent in describing one figure only. It is too tedious here to expresse the manner, Howbeit, *Mahomet's* law forbids all diuination, and therefore the Mahumetan Inquisitors imprison the Professors thereof.

There are also in Fez some learned men which giue themselves the surnames of *Wissam* and morall Philosophers, which obserue Lawes not prescribed by *Mahomet*: some account them Catholike, others not, but the vulgar hold them for Saints. The Law forbiddeth loue-songs, which they say may bee vsed. They haue many rules and orders, all which haue their Defenders and Doctors. This Sect sprang vp fourescore yeares after *Mahomet*, The first Author thereof was *Elbesen Ibnu Abilbasen*, who gaue rules to his Disciples, but left nothing in writing. About an hundred yeares after came *Elbaris Ibnu Esed*, from *Bagader*, who left volumes of writings vnto his Disciples: But by the Lawyers was condemned. Fourescore yeares after, vnder another famous Professor, that Law reuiued, who had many Disciples and preached openly. But by the Patriarke and Lawyers, they were all condemned to lose their heads (the giddie treceptacles of such phantastical deuotions). But hee obtained leaue of their Chaliph or Patriarch, that he might trie his assertions by disputations, with the Lawyers whom hee put to silence. And therefore the sentence was reuoked, and many Colledges built for his followers. An hundred yeares after, *Maliesach* the Turke destroyed all the maintainers thereof, some fleeing into Cairo, some into Arabia. Not long after, *Elgazzuli* a learned man compounded the controuersie; so reconciling these and the Lawyers, that the one should be called *Conservers*, the other *Reformers* of the Law. After the Tartars had sacked Bagdat in the yeare of the *Hegira* 656. these Sectaries swarmed all ouer Asia and Africa. They would admit none into their Societie, but such as were learned, and could defend their opinions: but now they admit all, affirming & learning to bee needlesse, for the *Holy* teacheth them that haue a *cleane heart*. Therefore they addit themselves to nothing, but pleasure, feasting, and singing. Sometimes they will rend their garments, saying, They are then rauished with a fit of diuine loue. I thinke rather superfluitie of belly-cheare is the cause: for one of them will eat as much as will serue three, or else it is through wicked lust. For sometimes one of the principals with all his Disciples is inuited to some marriage feast, at the beginning whereof they will rehearse their deuout Orizons and Songs: but

f Female  
thinesse.

g Anabapti-  
sticall fancies  
in Fez.



but after they are risen from table, the elder begin a dance, and teare their garments, and if through immoderate drinking any catch a fall, one of the youths presently take him vp, and warronly kisse him. Whereupon ariseth the proverbe, *The Heremites kisse*, signifying, that the scholler becomes his masters Minion. For none of them stay marrie, and they are called Heremites.

Among these Sects in Fez are some rules esteemed Hereticall, of both sorts of Doctors: Some hold that a man by good Workes, Fasting, and Abstinence, may attaine to the Nature of an Angell, the vnderstanding and heart being thereby so purified, say they, that a man cannot sinne, though he would. But to this height is ascended by fiftie steps of discipline. And though they fall into sinne before they come into the fiftieth degree, yet will not God impute it. They vse strange and incredible fastings, in the beginning, but after, take all the pleasures of the world. They haue a seuerer forme of liuing set downe in foure bookes, by a certaine learned man, called *Esselwaner de Sebranard* in Corasan. Likewise another of their Authors, called *Ibnul Farid*, wrote all his learning in wittie Verses, full of Allegories, seeming to treat of Love. Wherefore one *Elfaragane* commented on the same, and thence gathered the rule and the degrees aforesaid. In three hundred yeares none hath written more elegant Verses, which therefore they vsed in all their bankets. They hold that the Heauens, Elements, Planets and Startes, are one God, and that no Religion is erroneous, because euery one takes that which he worships, for God. They thinke that all knowledge of God is contained in one man, called *Elcorb*, elect by God, and wise as he. Forrie, among them are called *Elanted*, which signifieth *Blacks*. Of these is *Elcorb* or *Elcorb* elected, when the former is dead: threescore and ten Electors make the choice. There are seven hundred threescore and fife others, out of whom those threescore and ten Electors are chosen. The rule of their Order binds them to range vnkowne through the world, either in manner of fooles, or of great sinners, or of the vilest man that is. Thus some wicked persons of them goe vp and downe naked; shamefully shewing their shame, and like brute beasts will sometimes haue carnall dealings with women in the open streets; reputed neuertheless by the common people for Saints, <sup>b</sup> as we haue shewed elsewhere. There is another sort called Caballists, which fast strangely, eat not the flesh of any liuing creature: but haue certaine meates and habites appointed for euery houre of the day, and of the night, and certaine set prayers according to the daies and months, strictly obseruing the numbers of them, and cary square tables with characters and numbers engrauen in them. They say that good spirits appeare to them, and talke with them, instructing them in the knowledge of all things. There was amongst them a famous Doctor, called *Boni*, which composed their Rule and Orders, whose booke I haue seene, seeming more to fauour of Magicke then the Cabala. Their notablest workes are eight. The first, called Demonstration of light, containeth fastings and prayers. The second, their square Tables. The third, fourescore and nineteene vertues in the name of God contained, &c.

They haue another rule among these Sects, called *Suash*, the rule of Heremites; the Professors whereof inhabit woods, and solitarie places, without any other sustenance then those deserts afford. None can describe their life, because they are estranged from all humane societie.

He that would see more of these things, let him reade the booke of one *Elfasani*, who writeth at large of the Mahumetan Sects, whereof are threescore and twelue principall, each maintaining his owne for truth, and the way to saluation. Two are most predominant in these dayes; that of *Leftari* in Africa, Egypt, Syria, Arabia, and Turkie; and the other of Imamia in Persia, and Corasan, more lately broched. Although I haue spoken before of the Saracen Sects, yet could I not but follow *Le* in his reports of them heere. As for those Coniurers, which by Art Magicke profess to finde gold, which indeed lose gold to finde it; and the Alchymists, which seeking to turne other metalls into gold, turne their gold into other metalls, and the bookes that both these haue of their Sciences: likewise the Snake-charmers, and other baser people, I passe ouer.

In the Suburbs of Fez are an hundred and fiftie Caues, hewen out of excellent marble,

<sup>b</sup> Vide lib. 3. cap. 7.

<sup>1</sup> Gold-finders and Alchymists.

ble, the least of which will hold a thousand measures of corne. This is the sinke of Fez, where every one may be a Vintner and a Bawde. Another Suburbe hath two hundred families of Lepers, which are there prouided for: and all of that qualitie forced to keep there.

In new Fez the Iewes haue a street, wherein they haue their houses, shoppes, and Synagogues: and are meruailously encreased since they were driuen out of Spaine. They are Gold-smithes: for the Mahumetans may not bee of that trade, because they say it is Vsurie to sell things made of Gold or Siluer for more then their weight, which yet is permitted to the Iewes. They liue in exceeding contempt, not being permitted to weare shodes, but in stead thereof vse sockes made of Rushes. They weare a blacke Turbant, and if any will weare a Cap, he must fasten a red cloth thereunto. They payed to the King of Fez monethly in *Leo's* time one thousand and foure hundred Duckats.

The Mahumetan temporall Lords are not by their Law to hold any other reuenue, then of euery subiect which possesseth an hundred Duckats, two and a halfe for Tribute, and of corne the tenth measure yearly. Yea, this is to be paid into the Patriarch or Califs hand, who should bestow that which remaineth ouer and about the Princes necessitie, on the common profit; as, for the poore, and maintenance of warres. But now the Princes haue tyrannized further, especially in Africa, where they haue not left the people sufficient for their needments. And therefore Courtiers are odious (no lesse then the *Publicans* sometimes among the Iewes) no man of credit vouchsafing to iunice them to their tables, or receiue gifts from them; esteeming all their goods theft and bribery. Nor may any Mahumetan Prince weare a Diademe, which yet it seemes is now broken.

In Gualili a Towne of Mount Zarbon is *Idris*, of whom before is spoken, buried; all Barbarie religiously visiteth his Sepulchre. *Pharao* is the name of a Towne, by the vulgar supposed the worke of *Pharao*, which fond conceit grew from a booke, entitled, The booke of the words of *Mahomet*, taken out of an Author, called *Elcalbi*, which saith with *Mahomet's* testimonie, that there were foure Kings which ruled all the world; Two faithfull, and two vnfaithfull: the two former, *Salomon* and *Alexander Magnus*: the two later, *Nimrod* and *Pharao*. The Latine inscriptions there seene, shew it was the worke of the Romans. In Pietra Rossa, a Towne by the Lyons are so tame that they will gather vp bones in the streets, the people not fearing them. The like Lions are in *Guraigra*, where one may driue them away with a staffe. At Agla the Lions are so fearefull, that they will flec at the voice of a childe; whence a coward braggart is prouerbiably called a Lion of Agla. *Shame* is the name of a Castle, so called of their shamefull couetousnesse; which, when they once requested the King (then entertained amongst them) to change, hee consented. But the next morning, when they had brought him vessels of milke, halfe filled vp with water, hoping the King would not perceiue it, he said that none could alter nature, and so left them, and their name to them.

We haue now passed two Prouices of the Kingdome of Fez: the third is named *Agar*, which hath the Riuer Buragrag, on the West; Bunasar, on the South; the Ocean, on the North; and Eastward, the Mountaines. Heere standeth Casar Elcabir, which King *Mansur* gaue to a poore Fisher, who had giuen him kinde entertainment in his Cottage one night when he had lost his company in hunting. In it are many Temples, one Colledge of Students, and a stately Hospitall. Habar, the fourth prouince or Shire of this Kingdome, is next hereunto, and containeth almost an hundred miles in length, and fourescore in breadth. Ezaggen, a Towne of Fez, are permitted by an ancient priuiledge of the Kings of Fez to drinke wine, notwithstanding *Mahomet's* prohibition. Arzilla, saith *Leo*, was taken by the English, then worshippers of Idols, about nine hundred yeares after Christ. The Religion, I thinke, deceiues him. He addes, that the Towne remained without habitation thirtie yeares, and then one of the Mahumetan Patriarches of Cordoua, then Lord of Mauritania, reedified it. Of the acts of the English it is not vnworthy the rehearsing. That Seut of Ceura (there written Sunt) was taken by the Portugals, through the assistance of English Merchants,

I T. Walsingham  
bist. Hen. cap. 5.

As.

*An. 1415.* *Julian*, the Earle of Seur, brought the Moores first into Spaine, in the year of the *Hegire* 92. In it were many Temples, Colledges, and learned men. Errit begin at the Straits of Gibraltar, and stretcheth Eastward to the Riuer Nacor an hundred and fortie miles. The Inhabitants are valiant, but are excessiue drinkers. *Mecanin* and *Bedis*, or *Uelles de Gamera*, are chiefe Townes in it. On Mount Beni Ierso was built a faire Colledge, and the Mahumetan Law publickely taught therein: the Inhabitants therefore freed from all exactions. A tyrant destroyed this Colledge, and slew the learned men. The bookes therein were valued worth foure thousand ducats. This was *Anno* 1509. In Mount Beni Guazeul is a hole, that perpetually casteth vp fire; wood cast in, is suddenly consumed to ashes: some thinke it Hell-mouth. In Mount Beni Mesgalda, were maintained many Mahumetan Doctors, and Students, which would perswade the people to drinke no Wine, which themselues will not abstaine from.

Garet the sixt Shire of this Kingdome, lieth betweene the Riuers Melulo and Multia. The seuenth is Chauz, reputed the third part of the Kingdome, betweene the Riuer Zha and Guruigara. Herein standeth Tezza, adorned with Colledges, Temples, and Pallaces. A little Riuer springing out of *Ailau* runnes thorow the chiefe Temple, which is greater then that at Fez. There are three Colledges, and many Bathes and Hospitalls. Each Trade dwelleth by themselues, as at Fez. I was acquainted (saith *Leo*) with an Aged sire in this Citie, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fiftie miles: he seemed to me to be a deceiuer. In Mount *Beni Iessen* are many iron mines, and the women in great brauerie weare iron rings on their fingers and eares. Ham Lisnan was built by the Africans, and borrowed the name from the Fountaine of an Idoll, whose Temple was neere the Towne: to which at certaintimes in the yeare resorted men and women in the night: where, after Sacrifices, the candles were put out, and each man lay with the woman he first touched. Those women were forbidden to lye with any other for a yeare after. The children begotten in this adulterie, were brought vp by Priests of the Temple. The Moores destroyed this Holy-Stewes, and the Towne, not leauing any mention thereof. In Mount Centopozzi are ancient buildings, and neare thereto a spacious Hole, or drye Pit, with many roomes therein: they let men downe into the same by Ropes with lights, which if they get out, they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaines of Ziz there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crums, not offering to hurt any.

Thus much of the Kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great Traueller, both in the places and Authors of Africke: whom *Ortelius*, *Magnum*, *Boterm* follow, commended by <sup>m</sup> *Bodinus*, *Possennius*, and others, as the most exact Writer of those parts, and translated into English by Master *Porie*, from whom if I swaue from diuers things, impure it to the Italian Copie of *Ramusius*, which differeth not a little, especially in these things I haue heere set downe, from the English.

<sup>m</sup> *Bodini. Method. cap. 4.*  
*Ant. Poss. de hist. Appar. lib. 16.*  
*ser. 7. cap. 2.*

<sup>n</sup> *Historie of Barbaric. Ro. C.*

I thought good here also to adde out of others some such customes and rites as they obserue in Fez, and other parts of this Kingdome. Their Circumcision is vsed in their priuate houses. Women may not enter the Moschee for their often vncleannesse, and because *Eue* first sinned. The eight day after a childe is borne, the Parents send for a *Talby* or Priest, and some old men and women, where after a few prayers said, the women wash the childe all ouer with water, and giue the name, making a banquet. But sometimes the circumcision is deferred diuers yeares after this ceremonie, as the Fathers thinke meete.

Their Fasts they obserue very strictly, not so much as tasting water till the Stars appeare. Yea, diuers haue beene scene, by their rigour, in this superstition to faint, and some to die. A certaine Moore in the time of their Lent (which continueth thre dayes) in the company of an English Gentleman, being thirstie with heat and crauell, went to a conduit in Marocco (where the same religion is professed as in Fez) and there drinking, was so reuiled of the people, that in a desperare anguish he slew himselfe

with



with his dagger. Yet doth their Law allow an exchange some dayes of this Lent, with other dayes in the yeare following, if trauell then hinder. Their Feasts and Fasts are at the same times, and in the same manner that the Turkes obserue, of which is before spoken. Their Easter they call *Rumedan*: their Whitsonide, *Lidlaher*: their Michaelmasse, *Lasbour*: their Candlemasse, *Lidsheman*: (if it be lawfull thus to parallell those vaine superstitions with Christian obseruations.) In this last Feast, which seemeth to be the time which *Leo* calls *Mahomets* birth-day, euery one must haue a candle for himselfe, and for euery sonne in his house: The King hath that day candles carried to him, some like May-poles, other like Castles, six or eight men carrying one of them: so artificially composed, that some are in making six months. That night the King doth heare all the Law read: the like is done in all other Churches. The *Tally* that cannot read all their Law in a night, is held insufficient for his place. They go (saith my Author) six times in foure and twenty houres, (which is once oftner then is written of the Turkes, except on their Sabbath) so their prayers, first washing themselves; as they doe also after the offices of Nature, and after company with their wiues, thinking thereby to be washed from their sinnes. Their times of prayer are, two houres afore day, the first: when the *Mouden*, or Sexten crieth in the steeple (as you may reade in our Turkish relations) and then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotions) either in his owne house or at Church. After their publike prayer the *Tally* sits downe, and spends halfe an houre in resolving the doubts of such small moue any questions in matters of their Law. The second time of prayer is two houres after, when it is day. The third at poone. The fourth at foure of the clock in the afternoone. The fifth at the twilight. The last, two houres after. In the first of these they pray for the day; in the second they giue thanks for it; in the third time they giue thanks for that it is halfe passed; in the fourth they desire the Supper may well set on them; at twilight they giue thanks after their daily labour; the last time, they desire a good night. They thinke it vnseemely to eat meate with their left hands, and hold it vncleane, and doe all with their right hand. Their Sabbath or Friday is not exempted from worke: Onely they are then more deuout in going to Church.

Their Churches are not so faire generally as in Christendome, nor haue seats in them, ornaments, or bells: (only the floores are matted) they are also poore for the most part, save their Church-men. Their Lyturgie is very short, not so long as the *Pater noster* and Credo: other set forme they haue not, but euery one prayes after his owne pleasure. Although the Moore may haue foure wiues, and as many Concubines as he can purchase, yet few marry foure, because the wiues friends will haue a sufficient bill of Dower for her maintenance, which none but rich men can performe: and againe, the wiues chafe his nights company, and that in course: if any be neglected, she complains to the Magistrate, and he forceth the husband to his dutie, or els to send her home with her Dower, and a bill of diuorce. The Concubines are embraced with more stolne pleasures. That bill of Dower holdeth the husband in awe, which else would make a losse of his wife, or still change for yonger flesh. The Bride is bedded before her husband see her: and if hee finde her not a Virgin, he may turne her home and keepe her portion by law. For their funerall Rites: when one is dead they presently wash him, and speedily put him into ground (the heat so requiring) and after that, the women at convenient times haue a custome to meete, and make memorials of their deceased friends with remembrance of their vertues, which they thinke caused men to haue more respect to their good name. Their other obsequies are before declared. The King sitteth to sit in Iudgement on Fridayes in the afternoone: and the Musfrisitteth with him in other times in Iudgement: but on the Friday he sits alone by himselfe. Of these Musfrises are three: one at Marocco; another, at Fez; the third, at Taradant in Sus, another part of this Seriffian Kingdome. Other Iudges sit all the yeare long two houres before poone, and as many after. Before these euery one pleads his owne cause: and if the witnesses can be proued to be infamous of life, or not to say their prayers sixe times a day, their testimony is disabled. The Scriuanos are Talbies, which assist the Iudge, and in his absence supply his place. The Fokers or Saints (*Leo* before calls them *Heremites*) dwell in the best places of the Countrey, keep great hospitality for all traouellers,

H h h

whither

whither any man may come for a night, and be gone in the morning. They give good example of morall living, and almes to the needie, comprising matters of difference betwix parties, and repressing disorders. They are much loued and respected, and their houses are holden Sanctuaries, whose priuiledges the King will not break, but vpon waightie reasons.

## CHAP. XI.

*Of the Kingdome of Marocco, with a Discourse of the King thereof, and of the Seriffe, Xarif, or Iarif, and his posteritie, now reigning in Barbarie.*

a *Deiur. part. 1.*  
*Magnum. Samu-*  
*tus lib. 3.*  
 b Cordouan  
 lether of Ma-  
 rocco,  
 c *Leo, part. 2.*



His Kingdome is situate <sup>a</sup> betweene Atlas and the Atlantike Ocean, bearing name of the chiefe Citie thereof: fruitful of corne, oile, grapes, sugar, hony, and cattrell. They make fine cloth of Goats haire, and of their hides that lether <sup>b</sup> which hence is called Marocchine. This Kingdome is diuided into seuen Prouinces, through which we intend our next Perambulation, taking *Leo* <sup>c</sup> for our guide: beginning at Hea, which on the North and West bath the Ocean, Atlas on the South, and the *Riuus* *Alf* *nual* on the East. The people feed on cakes of Barley, and on a pappe or hasty-pudding of Barley-meale, which being set in a platter, all the Family compass about, and notably with Natures spoones claw forth those dainties. Napety they vse none, a mat laid on the ground serueth for table and cloth, and stooles too. Caps are the priuiledges of age and Learning. Linnen shirts are almost banished their Countrey: and so are Arts Liberal and Mechanicall, except some simple Lawyer which can make some suit to reade, and a Surgeon to circumsise their children: Their physicke is cauterising as men deale with beasts. They are alway in mutuall wars one with another, yet will not they iniury a stranger, who if hee would trauell amongst them, must take some haire or wife, or religious man, of the aduerser part with him. At Tednest, one of their Cities, such respect is had to strangers, That if a Merchant come thither and hath no acquaintance, the Gentlemen of the Citie cast lots who shall bee his Host, and they vse him kindly, looking only for some present at his departure, in token of thankfulness. And if he be a meaner person, he may chuse his Host without any recompence at all. In the midst of the Citie was a great and ancient Temple, with many Priests attending their deuotions; besides other meaner Oratories. This Citie hath since been ruined and desolue. In Tecaleth were a thousand households, foure Hospitals, one beautiful Temple, and a house of Religious persons: destroyed it was by the Portugals, *An. 1514*. *in Haderobis* had beene the yeare before. *Ileusugaghen* is another Towne of Hea, or of Hell rather, so full is it of confusion, bloud, and murders, besides the want of learning, ciuilitie, Iudges, Priests, or whatsoever else may detaine those men from a beastly or diuellish Metamorphosis. The Seriff, being made a Prince of Hea, brought me thither to bea Iudge, but for feare of Treason amongst them, we were glad to leave them. How far off in manners is their neere neighbour *Tefegeld*? Where a guard is set at the gates not so much to keepe out enemies, as to entertaine strangers, whom at his first coming they aske if he haue any friends in the Citie: if not, they must prouide him entertainment at free-cost. They haue a most beautiful Temple, furnished with Priests. Taglessse, the next Towne, is a den of theeues and murderers. When I was there, such a swarme of Locusts ouer-spread the Countrey, that scarce might a man see the earth, eating vp their fruits.

Coleihat was built of a certaine Sectary in our time, first a Preacher, attended with troupes of Disciples, after, a cruell and mercilesse Tyrant, murdered at last by one of his wiues, for lying with her Daughter: and then his villanies being manifested, the people put all his followers to the sword. Oncely a Nephew of his fortified himselfe in a Castle, which hee held maugre all their might, and burying his Grand-father, caused him to be adored as a Saint. *Flomar Seijf* was the name of that Rebelle, The-  
 other

ther parts of Hea are like the former, some exceeding Hospitall and courteous, some brutish without diuine or humane learning or liuing. Great store of Iewes liue heere, and in Mount Demensera are of those Iewes which are called <sup>d</sup> Carraum, of the rest accounted Sectaries. These reiect the Traditions, and hold them onely to the written Scriptures (as in our Iewish relation yee haue read.) In Mount Gebelehadih are many Heremites, which liue on fruits of trees, and water, so reputed of the simple people, that all their doings are accounted miracles.

d *Karrain*  
Scripture-  
Iewes.

Sus is the second Region of this Kingdome, lying Southward from hence on the other side of Atlas, so called of that Riuer which is the Easterne border thereof, otherwise bounded with the Sea and the Deserts. At Messa neere the Sea side is a Temple holden in great veneration. Many Historians affirme, that from this Temple shall come that iust Califa, of whom *Mahumet* prophesied. There also they say the Whale vomited up *Ianus*. The rafters and beames of the Temple are of Whales bones, which vsually are left there dead on the shore. This the common people esteeme to proceed from some Diuinitie of that Temple: but the true cause is certaine sharpe Rockes a little off in the Sea. I my selfe was inuited by a Gentleman, who shewed me a Whales ribbe, so huge, that lying on the ground in manner of an arch, vnder it, as it were thorow a gate, we rode on our Camels, our heads not reaching to touch it. It had bene there kept an hundred yeares for a wonder. Amber is there found in abundance, which some thinke proceeds from the Whales, as either the ordure, or the sperme, and seed thereof. Teijent is a City of Sus, wherein is a great Temple, and an arme of a Riuer passeth thorow the same. There are many Iudges and Priests, whom in their Ecclesiasticall affaires they obey. Tarodant hath three thousand Families: sometimes the place where the Kings Lieutenant or Deputy resideth. Tedsi is much greater, adorned also with a Temple, and furnished with Priests and Ministers: Iudges and Lecturers payed at the common charge. In mount Hanchisa it snowes in all seasons of the yeare, and yet the Inhabitants goe thinly clothed in the sharpest Winter.

The Region of Marocco is three-square: confined with the mountaines Nefis, on the West; and Hadimeus, on the East; betweene the Riuers Tensift, and Eshinuall. The Countrey in fertilitie of soile resembleth Lombardie, Marocco (which some thinke to be *Bocanus Hemerus* of *Ptolemy*) was built (saith *Leo*) by *Ioseph* sonne of *Tessu*, King of the people of Lontuna. It was built by the aduice of excellent Architects, and cunning worke-men. In the time of *Hali* sonne of *Ioseph*, there were in it ten thousand fires or Families, and more. It had foure and twentie gates: was strongly walled: furnished with Temples, Bathes, Colledges, Innes, after the African manner. One most stately Temple was built by *Hali*, and called by his name. But a successor of that Kingdome, called *Abdul Mumen*, caused to be razed, and built againe, and called after his owne name, howbeit the name of *Hali* is still continued in the Title, all that his cost notwithstanding. This *Abdul Mumen*, who was the second that by rebellion succeeded in the Kingdome, built another Temple, which *Mansor* enlarged fiftie yards or ells on every side, adorning it with many Pillars fetcht out of Spaine. He made a cisterne or vault built vnder it, as large as the Temple it selfe; and covered the Temple with lead, with leaden pipes from the roose, to conuey the raine-water that fell thereon, into the cisterne. He built thereon a steeple like the Coliseo or Amphitheatre at Rome, of great hewen stone. The compasse of this steeple or tower is an hundred Tuscan yards or ells, higher then the steeple of *Afenelli* at Bononia. There are squen lofts one above another, very faire and lightsome. Vpon the top of this tower is built a little turret, the top whereof is as a needle or spire: and it containeth fise and twentie yards in compasse, and is as high as two great launces, with three lofts therein, one higer then the other. On the top of this spire is a broch with three globes of siluer one vnder another, the greatest below, and the least highest. From the top hereof the mountaines of *Azazi* may be easily scene, an hundred and thirtie miles off: and a tall man on the ground seemes as little as a childe of a yeare old. The plaine Countrey fiftie miles about is hence discerned. It is one of the greatest temples in the world; & yet not frequented; the people assembling thither to their deuotions, but on fridaies: the city it selfe neere this temple is ruinar, so that the passage is difficult by the ruines of houses. Vnder the porch



f *An. Dom. 1526*

or gallerie of this Temple were sometimes an hundred shoppes of Booke-sellers, and as many ouer-against them, but now <sup>f</sup> there is not one in all Marocco: Scarcely is the third part of the Citie inhabited: the rest being planted with Vines and trees, the Arabians not suffering them to exercise any husbandrie without their walles. It was built Anno 424. of the *Hegira*. After *Ioseph* the Founder, and *Hali* his sonne, *Abraham* succeeded, in whose time, a rebellious Preacher called *Elmabeli*, borne and brought vp in the mountaines, rebelled: and with an armie encountred King *Abraham*, and ouerthrew him. The King fled, and was so hardly pursued by *Abdul Mumen*, whom *Elmabeli* had sent after him, whiles himselfe besieged Marocco, that the poore King in danger to be surprized at Oram, mounting on his horse, and taking his wife behinde him, set spurres to his horse, and so came all three downe together on the mercilesse rockes. *Abdul Mumen* returning victorious, found this addition to his happinesse, that *Elmabeli* was dead, and himselfe was chosen King and Prelate (or Chalipha) by the fortie Disciples, and ten Secretaries of *Elmabeli*, a new custome in the Mahometan Law. He maintained the siege, and at the yeares end, entred by force, and tooke *Isaac*, the little and onely sonne of *Abraham*, and stabbed him with his owne hands, killing most of the souldiers he there found, and many of the Citizens. His posteritie reigned after him, from Anno 516. of the *Hegira*, to the 668. at which time the Family of *Marin* depriued them, in which the Kingdome continued till the 785. yeare. Then the same decreasing in power, Marocco became subiect to certaine Lords of the old hill, neere to the Citie. But of none receiued they so much damage, as of the *Marin* Family, which held their court in Fez, and had a Lieutenant onely in Marocco; Fez being made chiefe Citie of Mauritania.

g *Cal. Sec. Curio de regno Mar. pag. 356.*

h *Leo* reckons them in this Order. *Abdul Joseph Mansor, Jacob Mansor, and this Mahomet Enafir*: whereas *Curio* seemes to innuuate a longer line of Posteritie: these being all, directly and immediately succeeding.

i *Curio* faulte arising from confounding the Histories of *Abed Ramon* and *Abdul Mumen*, which liued some Centuries of years after the former.

k *Rod. Tol. de reb. Hispan. lib. 8. cap. 10. & f. 1 Lib. 7. cap. 6.*

Let me borrow of *Cal. Sec. 8 Curio* in his Historie of the Kingdome of Marocco, which (for the most part) is taken out of *Leo*. He saith, that *Abdul Mumen* subiected to his Empire all Barbary, from Messa to Tripolis; his Empire in Africa comprehending fourescore and ten dayes iorney in length, and fiftene in breadth. He also possessed the Kingdom of Granada in Spaine, sometime called *Betica*, and from Tariffa to Tarracon, and a great part of Castilia & Portugall. Neither had he alone this large Empire, but his <sup>h</sup> sonne *Iosippus*, after him, *Iacobus Mansor* his Nephew, and their posteritie, till *Mahomet Enafir*, who, Anno 1212. in the Kingdome of Valencia was ouerthrowne of *Alphonso* (as I take it) the ninth King of Castile, in that place which is called *Lanauus di Tolosa*; losing in the battell threescore thousand men. In memory of which battell and victory, that *Alphonso* adorned his Scutchion with a Castle Or, in a field purple: which custome his successors doe still obserue, because that day that golden Kingdome, as a strong Castle, confirmed to him by the blood of his enemies, was deliuered from those miscreants. And thereupon that Kingdome of the Bastitanes (so it was before that time stiled) was intituled Castile. Moreover, he instituted that Knightly Order of Saint *Iames*, who haue in their habite purtrayed a purple sword, in token of blood. This *Mahomet* our Historians call *Miramulinus*. For *Abdul Mumen* intituled himselfe *Miramumin*, the name signifying, The Prince of beleeuers, which others computing, call *Miramulin*, as they did him *Abed Ramon*. Howsoeuer it standeth for the name and armes of Castile; certainly *Curio* was not curious, nor carefull enough in adding, that this *Abdul Mumen* was in the time of *Rodericus* the Gottish King, about seuen hundred yeares after Christ, as also in his Saracenicall Historie he relateth, and we before haue obserued, seeing that Marocco was long after built, and diuers hundred yeares were interposed betwixt *Rodericus*, and this *Abdul Mumen*; *Curio* herein differing not only from *Leo*, his best guide in the rest of his History, but from himselfe, as will easily appeare to any that list to compare his Saracenicall History with the Marochian. And for that notable victory against the Moores, *Rodericus* Archbishop of Toledo was there present <sup>k</sup> in the field, and saith that the King wore a blacke Cap, which had belonged to *Abdul Mumen*, the first of the Almohades, and had by him the Alcaron. This *Abdelmon* or *Abdel Mumen* was (he writeth) the sonne of a Potter, to whom *Auentumeth*, a great Astronomer, foretold his Royaltie. To this *Auentumeth* <sup>l</sup> did one *Almohadi* ioyne himselfe, who interpreted the Alcaron coptrarie to the Bagdat Catholocisme, and the interpretations of the *Almoravid*s which then ruled in Africa; whole

whose helpe *Abdel* vsed to obtaine the Kingdome both of Africa and Spaine. He buried *Almohadi* being dead, very Royally, not farre from Marocco, where hee is had in great veneration, and prayers made to him: and the followers of his sect called of him *Almohadi*. To *Abdel Mumen* succeeded his Sonne *Auen Iacob*, who being slaine in Portugall, his Brother *Aueniuseph* succeeded; and then his Sonne, this *Auen Mabomath*; with whom<sup>a</sup>, hee saith were slaine two hundred thousand Moores, the carcases lying so thicke, that they could scarce ride ouer them; and yet in all the field no signe of blond to bee seene. For two dayes space the Spanish Armie burnt no wood for any vse but the Arrowes, Launces and Pikes of the Moores, burning of purpose, and not only for necessitie; and yet scarcely consumed halfe. With him perished the *Almohades*. Thus farre *Rodericus* an eye-witnesse, not much differing from *Leo*.

a Lib. 3. Cap. 10

I cannot omit that which *Mathew Paris*<sup>b</sup> hath written of *John* King of England about these times, and in his owne dayes. He sent, saith hee, *Thomas Herdinton* and *Ralph Fitz Nicolas* Knights, and *Robert* of London Clarke, to Admirall *Murmelius*, King of Marocco, Africa, and Spaine, whom they commonly call *Miramamelius*, to make offer vnto him of his Vassallage, and that hee would not onely holde the Land of him with payment of Tribute, but would also change his Religion, and accept the Mahumetan. The Embassadours hauing declared their message, the King (or *Emire Elmumenin* to call him rightly) shut vp the Booke whereon they found him reading, and after a little deliberation thus answered. I was now reading a Greeke Booke of a certaine wise man, and a Christan, called *Paul*, whose words and deedes well please mee; this onely I like not, that hee forsooke the Religion wherein he was borne, and vnconstantly embraced another: and the same I say of your Master. GOD Almighty knowes that if I were without the Law and now to chuse, this about all other should be my choise. And then, by diuers questions enforming himselfe better of the state of the Kingdome and of the King, he grew into great passion and indignation against the King protesting that he thought him vnworthie to bee his confederate, and commaunded the Embassadours neuer more to see his face. The Authour heard *Robert* of London, one of those which were sent, relate these things.

b Mat. Par in Iohan. p. 233.

But to returne to our Marocchian buildings. In it is a great Castle, in the middes whereof is a faire Temple, and thereon a goodly Tower, and on the toppe of the same an iron brooch, with three Golden Globes weighing a hundred and thirtie thousand Barbarie Duckats, in forme like those before mentioned. Diuers Kings haue gone about to take downe the same, but alway some strange misfortune hath besalne them, whereby they haue beene forced to leaue their attempt. Infomuch that it is holden a signe of ill lucke to take them from thence. The vulgar conceit is, that some influence of the Planets is cause hercof. And also that shee that set them there, by Art Magicke enchanted certaine spirits to a perpetuall Station there for to guard them. The people indeed are the spirits which in our time kept the Kings fingers from them, who else would haue aduentured all those phantased dangers to haue possessed himselfe of the Golde for his Warres against the Portugales. The Wife of King *Manfor* is reported to haue set them there as a Monument of her memorie, hauing sold her Jewels to purchase them. *Adrianus Romanus* sayth, that the *Talosi Numidians*, and al Barbarie come to Marocco, to studie and learne Grammer, Poetry, Astrologie, and the Lawes. There is also in the said Castle a College for the receit of Students, which hath thirtie Chambers, and beneath, a spacious Hall, where in old times Lectures were read: and all the Students had their expences allowed them, and rayment once a yeare; and the Readers for their stipend had, some a hundred Duckats, some two hundred, according to the qualitie of their profession. No man might bee admitted into that College which was not wel instructed in the principles of Arts. The excellencie of the matter and workmanship might well detaine vs longer in the view thereof, but that it is now rather become a Sepulcher of Sciences, then a Theater, there being not above fise Students vnder a senselesse Professour, left in *Leo's* time, as the ghosts of those sometimes renowned numbers of Schollars. There were built also by *Manfor* twelue stately Pallades in the said Castle, for his Guard, Officers, Armories, and other purposes fitting both *Mars* and *Venus*. There were also goodly and spacious Gar-

c In Theatr. urbium.

dens, and a Parke with many kinds of wilde beasts, as Giraffas, Lyons, Elephants, &c. There was a Leopard made of Marble, the spots not borrowed, but Natures handi-  
 worke. But alas, Deuouring Time, that swalloweth his owne off-spring, was not  
 content to haue inglutted his insatiable paunch with the flesh of those beasts, and men,  
 branded with Natures stampe of mortalitie; but euen those curious and costly stones  
 are now become *grane-stones* to themselves prouoking the beholders at once to com-  
 passion and amazement; the Reliques of laborious Art still contending with Time, to  
 testifie what greater excellence hath been. The Garden is now become the Citie dung-  
 hill, the Librarie in steed of Bookes is furnished with nests of Doves, and other fowles.  
 That ouerthrow which *Mahomet* the King of Marocco receiued in Spaine, was the  
 occasion of the ruine of that Family, which was furthered by his death, leauing behinde  
 him ten sones which contended amongst themselves for the Kingdome, and slew one  
 another. Hereupon the people of Marin, entred into Fez, and possessed themselves of  
 that Kingdome: the Habdulad Nation seized on the Kingdome of Telenin, and re-  
 mouing the Gouvernour of Tunis made whom they pleased King. After the ruine of  
*Mansors* progenie, the Kingdome was translated to *Iacob*, sonne to *Habdulach*, first  
 King of the *Marin* Family. Lastly this Kingdome declining, the Arabians by con-  
 tinuall outrages haue further distressed it, forcing the people to what pleased them.  
 Thus far *Leo*: who saw not the influence of a Starre, euen in his dayes, in his eyes, and  
 of his acquaintance, arising, which after in his exaltation brought a new alteration to  
 Marocco, (restoring it to the former splendour) and all those parts of Barbarie. I meane  
 the *Seriffo*, a name vsually giuen vnto such as profess themselves descended of *Ma-  
 homets* kindred, from whence also this we speake of deriued his Pedegree. The Histo-  
 rie I thinke heere worthie to be inserted: the rather because this Westerne starre is now  
 declining, and by his *fierie gleames*, seemes to bee neere his setting. And thus in effect  
 doth *Boterus*<sup>a</sup> relate the same.

<sup>a</sup> G. B. B. part. 2.  
 l. 2. out of whō  
 M. Pory and the  
 Description of  
 the world hath  
 translated the  
 same,

About the yeare 1508 began to grow in name, through Numidia, a certain *Alfaique*,  
 borne in Tigumedet in the Prouince of Dara, being a subtile man, & no lesse ambitious  
 in mind, then learned in those Sciences, whereunto the Mahumetans are most addicted.  
 He, by confidence of his bloud (descended of their Prophet) and of the diuisions of  
 the States of Africa, and the exploits there daily atchieued by the Portugales attempt-  
 ed to make himselfe Lord of Mauritania Tingitana. For this cause hee sent his three  
 sonnes *Abdel*, *Abnet*, and *Mah*, to visit the Sepulchre of *Mahomet*. Much was the reue-  
 rence and reputation of holinesse, which they hereby acquired amongst that supersti-  
 tious people, which now beheld them as Saints, and kissed their garments as most ho-  
 ly reliques. These failed not in their parts of the play to act as much deuotion, as high  
 contemplatiue lookes, deep-fetched sighs, and other passionate interiections of holi-  
 nesse could expresse. *Ala, Ala*, was their yernfull note, their foode was the peoples  
 almes. The old Father ioying to see his proiects thus far proceed, and minding to strike  
 whiles the Iron was hot, sent two of them to Fez; *Amet*, and *Mahomet* where one of  
 them was made Reader in the *Amodoraccia*, the most famous Colledge of Fez, and the  
 yonger was made Tutor to the Kings yong sonnes. Aduanced thus in fauour of the king  
 and People, by their fathers aduise, they apprehended the present occasion of the harms  
 sustained by the Arabians and Mores vnder the Portugales Ensignes: they demanded  
 licence of the King to display a Banner against the Christians, putting him in hope ea-  
 sily to draw those Mores to him, and so to secure the Prouinces of Marocco. In vaine  
 were *Mulley Nazer* the Kings brother his allegations, not to arme this Name of San-  
 ctitie, which being once victorious might grow insolent, and forget dutie in minding  
 a Kingdome. They obtaine their desires, and with a Drum and Banner, with letters of  
 commendations to the Arabians, and people of Barbary, they are so attended with for-  
 ces and fortunes, that Ducala, and all as far as *Cape de Guer* stoupes to their command:  
 the people willingly yeelding their Tenths to this Holy warre against the Portugales  
 enemies of their faith. Hereunto was added the ouerthrow which they gaue to *Lopes  
 Barriga*, a famous Portugal Captaine, the brightnes of that sun-shine being somewhat  
 eclipsed with the losse of their elder brother, if rather a Monarchie were not hereby  
 furthered. By faire words they entered into Marocco, and there poisoned the King cau-  
 sing



ling *Amet* Seriff to be proclaimed in his stead, King of Marocco. The Arabians of *Ducala* and *Xarquia*, about this time trying their quarrels by dint of sword in mutuall conflicts, presented a fit occasion to the Seriffs, to prey vpon them both; their strength hauing made them weake, and their weaknes making the other strong. And now did they begin to vsurpe soueraignie, presenting their *Fessan* King, with six Horses, and six Camels, and those but simple, whom before they had acknowledged their Soueraigne, with payment of the fifts of their spoile. The King of Fez before applauding his own victories in theirs, began now to distast, and to distrust: he sends to them to demand his fifts, and the tribute also formerly paid him by the King of Marocco. Death, the common enimie of Mankind, here interposed her selfe on the Seriffian part, and tooke the King of Fez out of the world; the scepter descending to his Son *Amet*, the scholar of the yong Seriff: who not onely proceeded not in his fathers demands, but confirmed *Amet* in the Signiorie of Marocco, so that in some small matters hee would acknowledge the soueraignie of Fez. But now the Seriffs, whose heartes continually encreased with their fortunes, sent him word; that being lawfull successors to *Mahomet*, they owed no man tribute, and had more right in Africa then he: if hee would respect them as his friends and Allies, so it were, if otherwise, they which had power to offend the Christian, should not be destitute in defending themselves. The sword, the vnequallest arbiter of equity, is now made vmpire; the *Fessan* proclaimeth wars, besiegeth Marocco, is dislodged, and in his returne vanquished. Thus haue the Seriffs acquired themselves of that yoke, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountaines, which happily they archieued. Yea, the Portugales wearied with the wars, which they were forced to maintaine in defence of those places they held in Africa (the expences so much surmounting the reuennue) abandoned them to the Seriffs. And now the want of enemies procured enmities betwixt the brethren, who trying that valor against each other, which before they had exercised jointly against their enemies, the issue was, that the yonger, in two battels hauing ouercome the elder, & at the second, which was *An. 1544.* hauing taken him prisoner, confined him to *Tafilete*. He now sole Monarch of Marocco, conuerts his forces against the King of Fez, to try if he could be his Mr. in the field, as he sometimes had bin in the schoole, & failed not of his attempt, but hauing once taken and freed him, the 2. time because hee had broken promise, he deprived him and his sonnes of estate and life. He also by meanes of his sons took Tremizen, which soone after was recovered from them by *Sal Arar*: Vice-roy of Algier, and Fez also added, by an ouerthrow of the Seriff, to the Turks conquest, who gaue the gouernment of Fez to *Buasson*, Prince of Veles. But he in an vnfortunate battle with the Seriff, lost his life and state. *Mahomet* going after to *Taradant* was by the way slaine in his Pavilion, by the Treason of some Turkes suborned thereunto by the King of Algier, of whom all (but fiew) in their returne were slaine by the people: *Anno 1559.* *Mulley Abdala*, the Seriffs sonne, was proclaimed King.

Some write that by occasion of a rebellion in Sus, he sent to the bording Turks for aide, who first helped, after murdered him, and hauing sacked *Taradant*, and ouerrun the Countrey 2. monethes together, were in their returne by the Mountainers cut off. *Mulley Abdala* hauing raigned fiftene yeares died, leauing behinde him thirteene sonnes; the eldest, *Abdala*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into Turkie, and *Muley Hamet*, the third brother, esteemed of a simple and quiet spirit, not any way dangerous to the state, was spared. The other ten were put to death in one day at *Taradant*, where they had beene brought vp. This *Abdala* dying, left behind him three sonnes; *Muley Mahomet*, *Muley Sheck*, *Muley Nassar*: the 2. yonger escaped into Spaine, where *Sheck* is yet liuing and turned Christian. *Nassar* returned in the fourteenth yeare of *Muley Hamets* Raigne, and had almost driven *Muley Sheck*, then Gouernour of Fez vnder his Father, to his heeles, had not superstition more preuailed with *Nassars* followers, then Allegiance. For when Lent came, his Souldiours would needs home to keepe their Easter at their own houses: for feare wherof *Nassar* hastily giuing battel, was there slaine. *Abdelmelech* before fled into Turky, now came back with Turkish forces, and got the kingdome from *Mahomet* who fleeing, or as others write, sending for succour to *Sebastian* king of Portugal obtained

a The end of the Reigne of *Mahomet*.

b Ro. c. his History of Barbarie Cap. 1.

c The Turkes fingers haue itched to bee dealing with these parts euer since *Soliman*s time: *Nic. Honiger*: and haue therefore willingly entertained all occasions to effect their ambitious designs.

a Michal ab  
Iffelt. *continuatione*  
Sury. in An.  
1575. & 1578.  
b Io. Thom. Fre-  
gius hist. de cade  
Sebast.  
c Nic. Dogliani,  
Compendio  
Hist. part. 6.

d G. Wilkins calls  
him Mully Ma-  
hamet.

e Edmund Ho-  
gan in Hakluyt  
tom. 2. part. 2.

f Henry Roberts  
Hak. ib. p. 119.

g Ro. C. his Hi-  
storie of Barb.

h G. W.

i Caravans is a  
companie of  
Merchants go-  
ing together  
with their  
goods & beasts  
k Madoc, Hack.  
l Bern. let Ma-  
rocco. 1600.

obtained it. In the yeare<sup>a</sup> a thousand five hundred seuentie eight. Five thousand Ger-  
mans were entertained in the Portugall pay for the expedition, and great forces were  
leued, the Pope sending *Stukely*, that English Traytor (falsely termed *Marquess* of  
Ireland) with sixe hundred Italians, to Sebastian, <sup>b</sup> who the foure and twentieth of  
*June*, tooke Sea, and the next day with a Fleet of one thousand and three hundred saile;  
or as *Dogliani*<sup>c</sup> hath it, setting in order his Armada of five hundred saile, and blessing  
his Royall Standard with thirtie sixe thousand footmen, and foure thousand Horse, set  
forth towards Africa: Where *Abdelmelech* being sickly, had assembled an Armie of  
fifteene thousand footmen, and foure and fortie thousand Horsemen. On the fourth  
day of August, they ioyned battel, and the Duke of Auero, with his Portugals, made a  
great impression into the Moors host which *Abdelmelech* labouring beyond his natural  
force to withstand, saued his people, but lost his life, not by the sword of the enemy,  
but by the weaknesse of his bodie deliuered vp to death. His brother *Hamet*<sup>d</sup> ruled the  
Armie (as yet ignorant of what had befallen) and made such slaughter of the Portu-  
gales that the Duke of Auero, the King of Portugal, and other great Personages there  
fell, and *Mahomet* himselfe was drowned, in fleeing ouer a Riuer. Thus remained  
*Hamet* victorious, and at one time had the dead corps of three Kings in his Tent. Such  
is the furie of war, the force of death trampling vnder foot the meanest, and triumphing  
ouer the greatest. *Stukely* among the rest receiued due wages for his treacherie, and di-  
loyaltie to his Countrey, slaine out of his Countrey by the barbarous *Barbarians*. To  
*Abdelmelech*<sup>e</sup> was Master *Edmund Hogan* employed in Embassage, by the *Maiesty*  
of our late *Soueraignes*, Anno a thousand five hundred seuentie seuen and withall good  
offices entertained. To *Hamet* his successour, was from the same *Sacred Maiesty*, sent  
Ambassadour, <sup>f</sup> Master *Henry Roberts*, Anno a thousand five hundred eightie five  
who was there Lyger three yeares. This *Muley Hamet* in a Letter to the Earle of Lei-  
cester, thus begins. In the name of the mercifull and pitifull God. The blessing of  
God, light vpon our Lord & Prophet *Mahomet*, & those that are obedient vnto him. The  
seruant of God both mightie in warre, and mightily exalted by the grace of God, *My-  
ra Momany*, the sonne of *Myra Momany*, the *Iarif*, the *Hozeni*, whose Kingdome  
God maintaine. Vnto the right famous, &c. In an edict published in behalfe of the  
English, he stileth himselfe, *The seruant of the Supreme God, the Conquerour in his cause,*  
*the successour aduanced by God, &c.* He slayed off the skinne from the carcasse of *Ma-  
humet*, drowned in the battell, as is said, and filled it full of Straw, and sent it through  
all Prouinces of his Kingdome for a spectacle. Hee raigned seuen and twentie yeares.  
He sent an Embassage into England, <sup>g</sup> Anno a thousand six hundred and one performed  
by *Abdala Wahad Anowne*.

His people did so feare him, that *Abdala*<sup>h</sup> *Creme* his Customer, hauing one only  
Sonne, (who in an idle businesse and busie idleness, would needs feed his curious eyes  
with the sight of the pallace where the Kings Concubines were) caused him to bee  
strangled before his face.

Hee gouerned the Alarbes (which are inhabitants of the plaine and Champaine  
Countries of Marroco, Fez, and Sus) in peace and subiection receiuing their rent  
duely paid. The Brebers or Mountainers, a people of another language and disposi-  
tion, hee could not so easily tame, and therefore in policie hee drew them into forraigne  
expeditions, especially against the Negroes, thereby extending his Empire so farre that  
way, as by Camell it was sixe moneths iourney from Marocco, to the extreamest  
bounds. Likewise he vsed them to goe with the<sup>i</sup> Carauans to Gago to fetch home his  
yearely Tribute. He conquered Tombuto and Gago, about the yeare 1594. as appea-  
reth by the letters of <sup>k</sup> *Lawrence Madoc*, who saw thirtie Mules laden with gold come  
from thence to Marocco, and saith that *Tombuto* rented threescore quintals of Golde.  
Hee was much delighted in Astronomie; as Master *Thomas Bernher* hath written in a  
letter<sup>l</sup> to Master *Edward Wright*, to whom hee sent for Mathematicall instruments  
to be vsed in that yearely voyage to Gago ouer the sandie Sea, where they vsed Needle  
and Compasse.

His prouisions for his *Ingenewes* or Sugar-gardens, for his buildings, maintenance  
of his women (rather for the pomp then the sin) I let passe. For passed they are now, and  
gone

gone, together with himselfe, his three sonnes, by ciuill warres, leauing scarce hope of good, or place for worfe state then is now in Barbary, and hath been these many years. He died of the plague, which was so violent in these partes, that by *Wilkins*' report there died about foure thousand and seauen hundred in one day and night thereof in Marocco, and in one yeare seuen hundred thousand Moores, and seuen thousand seuen hundred Iewes. In the Citie of *Far* (I thinke he meaneth *Fesse*) died the same yeare five hundred thousand, besides those which perished in the countrie and other places: so many (saith he) as if Barbarie had bene the common buriall-place of the world; and the living were not able to burie the dead, neither did the earth couer and burie them, but they buried and covered the earth, the high-waies being strowed with dead, infected, and infectious carcasses. A plentifull Haruest found not labourers to inueit, but shed it selfe on the ground; and the cattell mourned for want of milkers. Here was no want of store, and soone after (the plague ceasing) no store but of want: *Famine* succeeding in place, and exceeding the others cruelties. And left a third furie should be wanting, the warres betwene the late *Hamets* sonnes, followed the former at the heeles, that as with a threefold cord, Barbarie is welnigh strangled and dead.

His sonnes were *Mahomet*, commonly called *Sheck*, a title proper to the Kings eldest sonne. *Boferes* was his brother by the whole blood: *Sidan*, by another woman; as were *Nassar* and *Abdela*. *Muley* is a title of honour, giuen to the Kings children, and all of the blood royall. *Muley Sheck* was made gouernour of Fez in his fathers life time; *Boferes* of *Sus*; and *Sidan*, of *Tedula*, in the mid-way betwene Fez and Marocco. *Muley Sheck* so displeased his father by his vnbridled courses, that he went with an Armie to Fez to displace him, and to set things there in order, leauing *Boferes* (late-ly returned from *Sus*, because of the plague) in the gouernement of Marocco. *Sheck* tooke Sanctuarie with five hundred of his best souldiers, from whence his father caused him to be brought by force, and sent him prisoner to *Mickanes*: but before hee could finish his purposes, the fourteenth of *August* 1603, he died. *Sidan* had followed his Father in this Expedition, and taking aduantage of his presence, seised on the treasures, and proclaimed himselfe King of Barbary, and heire to his father. What *Sidan* had done at Fez, the like did *Boferes* at Marocco, and at *Taradant*. *Nassar* made some stirres, but soone after died of the plague. *Boferes* sendeth *Basha Indar* to encounter with *Sidan*, who was now come with his forces against him, and because himselfe had not the heart, to hazard his person in battell, knowing that it would be no small discouragement, if there were none his equal in blood, he on certaine conditions, freed his elder brother *Muley Sheck*, who the sixt of *January* 1604, chased *Sidan* out of the field. Hence all olde quarrels, and feuds, and robberies, and a world of other mischiefs now began to fill all the parts of Barbary. *Muley Sheck* in Fez proclaimes himselfe King. Thus is all inuerted, many Kings, and few subiects: none now in this vncertainty paying their accustomed tenths, intending rather mutuall feuds and battels, betwixt their severall Tribes and kindreds then common fidelitie and allegiance. *Sidan* by ayde of the great *Foquere*, or Heremite, obtaineth *Sus*, the people yeelding obedience to none but whom that Religious person shall appoint them: by means of him also, a peace was concluded betwixt *Boferes* and *Sidan* in *August*, 1604. Thus was the warre continued betwene *Sheck* and *Boferes*, *Abdela*, *Sheck*'s sonne, driueth *Boferes* out of Marocco, in the latter end of the yeare 1606. vsing his victorie with bloudie crueltie, besides the rifling and pillage of the goods in the Citie. Blood is a slippery foundation, and pillage a pill'd wall: so sell it out to *Abdela*, who soone lost the Citie to *Sidan*, which he had taken from *Boferes*, after a bloudy field fought betwixt them in *Aprill* after. Here *Sidan* puts to the sword three thousand *Fessians*, which had taken Sanctuarie, and came forth disarmed, vpon promise of pardon, which *Boferes* after with like perfidiousnes, and breach of promise, requited on three thousand Marochians. The *Shracies* (which are mountainers, neere to *Algier*, but no more respecting the Turks there, then the *Prebers* doe the *Serif*) fell at variance, and began to mutiny in the Armie of *Sidan*, whom they serued and cut off the *Bashas* head, who was their Generall, which caused *Sidan* to execute vniust cruelties against all of that Tribe in Marocco, giuing the *Shracies* goods to the murtherer whomsoever. On the twentieth sixt of *November*, 1607.

a *G. Will. Misse*  
rics of Barbary

b Of these  
wars and the  
Genealogie of  
this Seriffian  
Familie, see  
*Lam. Bayer-*  
*linckj opus*  
*chron. to. 2. in*  
*Ann. 1603.*

*Abdela*



*Abdela* ioyneth in battell with *Sidan*, prouoked by those Shracies who thirsted for reuenge of *Sidans* tyrannies, where many English, vnder Captaine *Giffard*, and other Capitaines were slaine, *Sidan* chased, and Marocco recovered.

But whiles these brethren contend, *Muley Hamet Bosonne* their Cousin, rich in treasure, richer in hopes, thought it fit time to take vp that Kingdome, which these with warring for it, lost. He gathered together whatsoeuer forces he could make, came towards Marocco: *Abdela* heard and feared, and hauing spied a man vpon a Hill with a speare in his hand, with white linnen like a flagge vpon it: his feare (an vntrusty messenger, tolde him, that all *Bosonnes* Armie was behinde the Hill (although it were then a full dayes march from thence) and lent him wings to flie to Fez. The man was but a silly Moore, which had washed his linnen, and dried it on his Speare point, *Bosonne* entred Marocco, and proclaimes himselfe King, but looeth both Citie and Kingdome in April following, 1608, and after a second ouerthrow receiued by *Sidan* now Master of Marocco, he was by *Alkeid Azu* his meanes poysoned, *Muley Sheck* loth to leaue Marocco to *Sidan*, sendeth *Erina* an Italian Merchant into Spain, with promise, to the Catholike King, of Allaroche, Saly, Alcasar, and other townes to turne Spanisht, if hee would helpe him to his right in Afrike. This Negotiation was well entertained, and the Spaniard (they say) now hath Allaroche; the cause that he which now hath obtained the State will not be called King, till he hath regained it. For the opening of this (I suppose you are weary of those vnnaturall and bloody spectacles which this Historie presents vnto you, and therefore I haſt) you must now conceiue that according to the report of such as came lately from thence, *Bosonis* is dead, *Muley Sheck* shifts for himselfe where he can, *Abdela* rules in Fez, and *Sidan* hath lately lost Marocco. The Historie, or (if you will) the Moores report of the present state, as by a friend of mine lately come from thence I am giuen to vnderstand, is this: A certaine Foquere, Heremite, or Saint (names giuen by diuers to the same) called *Habet Ben Abdela*, liued in the mountaines of Atlas, where sometime he entertained *Sidan* to his great content, fleeing then to his *p borne* or defence in time of distresse. This man the Moores report to be a great Magician, that he could feede three hundred Horſe at one pit of Barley, and the same no whit diminished, that he foretold of plentie the last yeare, which came accordingly to passe, that hee could by his Art secure men from the danger of Gunshot. If any belecue not these things, yet let him belecue that the credulous and superstitious Moore (which easily conceiue and receiue any thing but truth) beleueeth it, and then it belongeth to our Discourse, who rather attend what they doe beleue, then what they should. This is that they tell, that *Hamet Ben Abdela*, being in great reputation for wealth, learning, and holinesse, gathered a band of men, and conducted them this last Spring to Marocco.

*Sidan* with a Armie of sixteene thousand, giues him battell at Marocco, the fift of Iune, this present yeare, 1612, and was ouerthrowne. For he went himselfe, and led his company on the mouth of the Ordnance without harme; he causing (as the Moores report) that the bullets should still remaine in the Pieces when they were discharged, as he had often for the confirmation of his people made tryall before, setting forthie Gunners to shoot at as many others without harme, by the like Art. Thus he lost none of his owne, and many of the other were slaine. *Sidan* fled to Sali, and imbarques his two hundred women in a Flemming: his riches, in a Marſilian: this was taken by *Don Luys* the Spanisht Admirall, wherein were thirteene chests of golde: the other at Santa Cruz, met *Sidan*, and deliuered him his women. Men were more necessary, which he wanted, and yet (worſe then their want) some offered their seruice for pay, and receiuing it, forsooke him, whereby he was forced to flee into the mountaines, where he is said yet to remaine. *Hamet*, now called *Mully Side Hamet Ben Abdela*, placed a Gouvernour in Marocco, another at Taradant, the chiefe Citie of Sus. His march was in great hypocrisie (I may rather call it then simplicitie) in a straw hat, and a patched garment, while crowne and robes imperiall are the markes he shoots at.

Since I last published these Relations, certaine Letters haue bene printed, and entitled *Newes from Barbary*, which more largely Discourse of this Saint. That he is about thirtie sixe yeares, very ciuill and plaine in habite, his Turban of course Callico,

p The Moors call their protection or defence, a *borne*, as is visuall in the scriptures.

q The letter of R.S. since printed, May, 10. r R.S. saith that he foretold three should go off without harm, the rest should take fire but not goe off: and so it fell out.

his Alheik or loose gowne of Lile Gream, a plaine sword by his side, hanged with a plaine leather thong, a man of great wisdom and learning, an Astrologer and Politician. He hath drawne to him *Alcaid Anas* aforesaid, the principall Counsellor of the land, and many other Saints and principall men, and since his coming hath married the widdow of *Muley Bafra*. He alledgeth certaine prophecies which foretoll these his proceedings in reuiuing their law, rooting out the *Kariffes*, and establishing peace in his raigne, which shall continue forty yeares, after which Christ (as hee saith) shall come to iudgement. The Talbies and learned men doe confesse that they find these prophecies of him in their books: to wit, both his name, his beginning at Missa, his course, & certain bodily characters, as a wart aboue his right eye, a black tooth before, a bunch of haire betweene his shoulders, and others to the number of seuen; all which agree to him. At his beginning he put forth onely one Tent and a Kitchen, and then referred to him the *Shrookies*; a Saintish people in their law, but otherwise in behaviour very fustigious, of which a hundred and fiftie or two hundred serued him without pay, with whom he brake *Albidge Lemiere* his forces (seruants to *Sidan*) being five hundred strong. His *Shrookies* increased to five hundred, with whom and others that adde themselves by the way, he ouerthrew *Sidan*'s forces three times before the battell. Then did he subdu certain mountaineers, which *Sidan*, nor his father could neuer bring vnder. By the way to Marocco he was to passe a Riuer, and warned his people that none should take vp water in their hand to drinke, which some doing, anon after died. Coming to *Dets*, where he found a great power to withstand him, he comforted his furefull followers, with promise, that to morrow they should see more with him then against him: and removing his Tents that night, there seemed another Armie greater then theirs, till they came at *Dets*, and then vanished, the enemies first with sight thereof hauing fled, and left all to the spoyle. This, saith our Author; our countryman *M. M.* with diuers others sweare they haue scene adding, that he himselfe went to see him, and received kinde entertainment; with promise of fauour to the English, willing them to take knowledge that he was sent by Gods appointment to relieue all sorts, & to aduertise what they had seen, saying, they should see yet more strange matters come to passe: meaning, as they ghesse, the conquest of Spaine, Fraunce and Italy, with which opinion he possesseth the foolish Moors. For when he hath set peace in those parts, he tells them of a bridge (recorded in their writings to haue bene in former times) which shall appeare in the mouth of the Streits, to carrie them ouer. But what will be the issue is vncertaine, the people soone after beginning to disobey, the *Subenites* and *Brebers* robbing to the gates of Marocco. Another reporteth that euery day they flee from him more and more, and *Muley Sidan* is expected againe. And so we leaue him, and these Relations to your censure. We must forward on our Pilgrimage, we haue sufficiently filled our eyes with bloud in this Barbarian Tragedie. Now let vs take more quiet view of the other parts of this Kingdome.

Agmet was sometimes called a second Marocco; from whence it standeth foure and twentie miles. The hills and valley about it, adorned with Gardens and Vineyards, situate Riuer, and fertile fields, yeelding fiftie-folde increase, haue assembled Natures forces to ioyne with Art (if Magicke may be so termed, and the Histories write true) for the common good of Agmet, and Marocco. The Riuer runneth (as is thought) to Marocco vnder the ground; which secret passage is attributed to the wizards of *Isa*, founder of Marocco, lest the water-courfe should be cut off from the Citie. This fruitfull Agmet in *Leo*'s time was peopled onely with Foxes and wilde beasts, sauing that a certaine Heremite held the Castle, with a hundred of his Disciples.

The mountaineers are very rude, according to their rough and colde places of habitation, many of them covered continually with snow. In Niffita they gaze and wonder at strangers: in Semede they forced *Leo* to play the Iudge and Notarie (accepting no excuse) eight dayes; and then set him in a Church-porch, and after a certaine prayer, presented themselves with their presents before him, Cockes, Hennes, Nuts, Garlike; and some of the better sort, a Goate, which all hee gaue to his Host: money they had none for him. In Secfina there is at all times of the yeare, snow. There are many great Cues, wherein they winter their beasts, in Nouember, Ianuarie, and Februarie. They

f R.S. lib. 5. a. 6.  
who was with  
him foure  
daies.

c G.B. Letter,

u Leo L. 2.

x The mountaineers of Marocco.

weare

y Carraim  
Iewes.

were no shoes, but certaine sandals, and are lustie men at ninety or a hundred years olde. Fennella is an hereticall hill and towne, which hath a faire Temple. They are of *Elwabeli* his sect, and challenge any stranger which comes amongst them to dispute. In *Hantera* are many Iewes of the *Carraim* sect.

The fourth Region of this Kingdom is *Guzula*, confining with the hill *Ilda* on the West, *Atlas* on the North, *Hea* on the East. They have no walled townes, but great villages: neyther haue they King or gouernor; the cause of ciuill wars amongst them, yet do they obserue three dayes in a weeke truce, when every man may trauell or buyter safely. A certaine Heremite, who was reputed a Saint, was author of this three dayes truce in each weeke. He had but one eye. I my selfe, saith *Leo*, saw him and found him to be trusty, courteous, and liberrall.

*Duccala* the fifth Region lyeth betweene *Tensift* and the Ocean, *Habib* and *Ommirabih*. *Az Azaphi* the Prince was (in *Leo's* time) murdered at Church, while he was in his deuotions, by a subiect, who was chosen gouernour; but the Portugals obtained the place. *Azamur*, a Citie exceedingly addicted to Sodomic, was also punished with Portugall slavery, and most of the countrey thereabouts. In the hill called *Greene-hill* liue many Heremites, of the fruits onely there growing. Heere are many Altars and Saines after the Mahumetan fashion.

*Mahumet* King of *Fez*, in the year of our Lord one thousand five hundred and twelue, passed this way with his Armie, & at every Altar made a stand, and there kneeling, would thus say; My God, thou knowest that my intent of coming to this wilde place is only to helpe and free the people of *Duccala* from the wicked and rebellious Arabians, and from our cruell enemies the Christians: and if thou doost not approve it, let thy scourge light onely on my person; for these people that follow me deserve not to be punished. Hence he sent me Ambassador to *Marocco*.

*Hascora* the sixt Region of *Marocco*, is situate betweene the River *Tensift* and *Quadelhabid*. *Alamdin* in *Hascora* was conquered to the king of *Fez* by a merchant, whose Paramour the Prince had taken away; for which adultery he was by the Iudges condemned to be stoned. The Prince of *Tencenes* was so addicted to Arabian Poetry, that he gaue *Leo*, then a youth of fixteene years olde, fiftie ducats for certain verses he had made in his praise, and twice as much he sent to his Vncle for the same, with a Horse and three slaues.

*Tedles* is the seuenth Prouince of this Kingdom, lying betweene *Guadelhabid* and *Ommirabih*. *Tefza* the chiefe towne is beautified with many Temples, and hath a host of Priests. The towne-walls are built of a kinde of marble called *Tefza*, which gaue name to the towne. Mount *Dedes* is in this Prouince, where the people (for the most part) dwell in Caues vnder the ground: they haue neyther Iudges nor Priests, nor honest men among them. For other places, if any thinke vs not more than tedious already, let them resort to *Leo*, whom all follow in their relations of these parts. When by Christian will turne Moore, it is their custome to signifie it to the Christians in those partes: and in place and time appointed an equall number of both sorts, being assembled, and sitting the one ouer against the other, the partie in the middle and presence of both is demanded of which he will be, and the Christians may vse what arguments they can to dissuade him: which is done three severall times. Thus did one of our Nation, who hauing thus killed his owne soule, after murdered anothers body, and was therefore adiudged to wander like *Cain*, none relieuing him, in which state he pined and died.

a G. W. M. Misc.  
rics of Barbary

## CHAP. XII.

Of the Arabians and naturall Africans; and of the beginnings and proceedings of the Mahumetan superstition in Africa: of the Portugals forces and exploits therein.



Hauing often mentioned the Arabians in our former Chapters, it seemes fit to speake somewhat of the coming of that Nation, and their religion into Africa from the East, as also of the armes of the Portugals (before often spoken of) which from the West haue made some impressions in these parts.



parts. The Arabian Mahumetisme, even almost in the infancie thereof, pierced into Africa, in the yeare of our Lord 637. Omar invaded Egypt, and Odman in the yeare 640. passed further with fourescore thousand fighting men, and defeated *Gregorius Patricius*, and imposing a tribute on the Africans departed. In *Leontius* time, in the yeare 698. they invaied and possesse Africa, and appoint Gouvernors of their own: in the yeare 710. they pitered into Numidia and Libya, and overthrew the Azanaghl, and the people of Galara, Oden and Tombuto. In 973. having passed Gamben, they infected the Negros, and the first that dranke of their poyson, were those of Melli. In the yeare 1067 *Iania* sonne of *Abakequer*, entred into the lower Ethiopia, and by little and little infected those people which confine vpon the desarts of Libya and the rest, and pitered into Nubia and Guinea.

*Constantinus* the Emperour<sup>b</sup> among the Prouinces or great Amera-ships, subiect to the Saracens, numbred Africa for one: the number and order whereof hee hath transcribed from *Theophanes*, and I heere from him. The first of these was Persia or Chorsassan; the second, Egypt; the third, Africa; the fourth, Philistiem or Rhamble; the fift Damascus; the sixt, Chemps or Emessa; the seuenth, Chalep; the eight, Antiochia; the ninth, Charan; the tenth, Emet; the eleuenth, Esipe; the twelfth, Musel; the thirteenth, Ticrit. But when as Africa shooke off the yoke of the *Ameras* of Bagdad, and had an Amera of her owne, afterwards by occasion of the weakenesse of the Amera of Bagdad, the Amera of Persia or Chorasán freed himselfe also, and called himselfe *Amerumnes*, wearing the Alcoran hanging downe his necke in Tables like a chaine, and saith he is of the kindred of *Alem*: and the Amera of Egypt (to whom the Amera of Arabia *salix*, had alway bin subiect) became also his owne man, calling himselfe *Amerumnes*, and deriuing his pedigree from *Alem*. This as it giues light to the Saracen Historie in generall, so it sheweth the greatnesse of the Arabian or Saracenicall power in Africa, where first they made head against their masters, in the time as is said before of *Elagab* then Deputy or Amera in Cairaoan, whose example became a President to the *Ameras* of Persia and Egypt: and (which is more to our present purpose) was occasion of further spreading their superstition through Africa; the fountaine or sinke thereof being now not farre off in Damasco or Bagdad, but in the hart of Africa, Satan there chusing his Throne for these his Vicars or Chalipha's (for so the word, saith <sup>c</sup> *Scaliger* signifieth) which as you have heard, were too faithfull in that their infidelitie. And because I haue mentioned *Scaliger's* interpretation of the word *Chalipha*, it should not be omisse to adde out of the same place, that the first Governours or Generals after *Mahumet* (or as he calls him *Muhammed*) were called *Emirelmumenin*, that is, Captains of the Orthodox or right beleeuers. Afterwards, because vnder colour of Religion, they sought, not onely a Priestly Primacie, but a tyrannicall Monarchie, they chose rather to be called *Chalipha*. The first *Emirelmumenin* was *Abubecher*. When his successors sent their Lieutenants into Africa and Spaine, they gouerned a while vnder them, doing all in the name of the *Emirelmumenin*, although nothing in a manner but a Title was wanting of the fulnesse of power to themselves. But after, they entituled themselves *Elmir Elmumenin*, and of Deputies became Kings: which was done by the petition Kings of Spaine, and the Gouvernours of Africa. And now the King of Marocco and Fesse vseth it. For it is not a proper name, but as the French King is called *Christianissimus*, and the Spanish *Catholicus*. Thus farre *Scaliger*: which serueth as a glosse for those former names of *Amera*, *Amerumnes*, *Chalipha*, *Miramulduinu*, and many o-ther hence corrupted.

The meanes of these and other Saracens enlarging their Sect haue beene principally by Armes: and where they were not of force, by traffique and preaching, as on the other side of Ethiopia, even to *Cabo de los Corrientes* in the kingdoms of Megadazo, Melinde, Mombazza, Quiloa, and Mosambique, besides the Islands of Saint Lawrence, and others. But the greatest mischiefe that hapned to Africa, by the Arabians, was about the foure hundredth yeare of the *Hegaira*. For before that time, the Mahumetan Chalipha's, or Amera's, had forbidden the Arabians to passe ouer Nilus with their tents and families, that so the Countrey was still peopled by the auncient Inhabitants, howsoever it was gouerned by them. For such multitudes of vnbridled and barbarous nations

a *Chronol. Aug.*  
P. *Diacon* &  
Zonar. *Comilans*.  
P. *Diac* *Leont.*  
G. B. 3. part.  
lib. 2.

b *Const. Porphy-*  
*rogenitus de ad-*  
*ministr. imperio.*  
ex *Theopanis*  
*historia*, cap. 29.

c *Ios. Scal. can.*  
*1520. l. 3. Cha-*  
*lipha est Vicari-*  
*us, quo nomine*  
*vocati sunt, qui*  
*post Muhamme-*  
*dem rerum poli-*  
*tici sunt, qui &*  
*diuini & hu-*  
*manis praesent.*

d About 1000  
yeares after  
the death of  
*Mahomet*, all  
Barbarie was  
infected with  
that pestilence.  
*Leo lib. 1.*

were not likely to proue dutifull subiects to the Empire. About that time, one *Elcain* the schismaticall Califa of Cairaoan, as is before in part shewed, hauing by his General *Gehor* conquered all the westerne parts, as farre as *Sus*, employed the same mans valour for the conquest of the East. And Egypt being now together with Syria subdued; *Elcain* himselfe seeing the Calipha of Bagdet, made no preparation to withstand him, by the aduice of *Gehor* (which at that time founded Cairo) passed into Egypt, thinking to inuest himselfe with the Saracenickall soueraigntie; committing the gouernment of Barbary to a Prince of the Tribe *Zambagia*, who in this absence of his Lords compacted with the Chalipha of Bagdet, and acknowledged his Title in Barbarie, receiuing in reward of his treason from that Bagdet Prelate the Kingdome of Africa. *Elcain* hauing lost his morfell, to snatch at a shadow, was in great perplexity what course to take, till a Counsellor of his perswaded him that he might gather great summes of golde, if hee would let the Arabians haue free liberty to passe through Egypt into Africa: which, though hee knew, that they would so wast it by their spoyles as it should remaine vnprofitable, both to himselfe, and his enemies, yet incited by two vehement Orators, Couetousnes and Reuenge, at last he granted, And permitted all Arabians which would pay him ducats a peece, freely to passe, receiuing their promise, that they would become deadly enemies to the Rebel of Cairaoan. Whereupon ten Tribes or kindreds of the Arabians (halfe the people of Arabia *deserta*) and a multitude also out of Arabia *felix* (as writeth *Ibnu Rachu*, a famous Historian, out of whom *Leo* hath drawne a great part of his African Historie) accepted the condition, and passing the desarts, they tooke Tripolis, sacked Capes, and after eight moneths siege, entred into Cairaoan, filling with blood, and emptying with spoyle, all the places where they preuailed. Thus did these kindreds of Arabians settle themselves in these parts, and forced the Prouinces adiacent to tribute: and remained Lords of Africa till *Ioseph* founded Marocco, who ayded the posteritie of the rebel against them, and brake their yoke from the Cities tributarie.

But *Manfor* the fourth King and Calipha of the Sect of *Muachbedin*, begunne, as is said, by *Elmabeli* and *Abdul Mumen*, preferred the Arabians, and induced them to make warre vpon those their enemies, whom easily they conquered. He also brought all the chiefe and principall of the Arabians into the Westerne Kingdoms, and assigned them more noble places for habitation, to wit, the Prouinces of Duccala and Azgar: to those of meane condition he appointed Numidia, which at first were, as it were, slaues to the Numidians, but after recovered their liberty, and obtained the dominion of that part of Numidia assigned them, euery day encreasing in power: those which inhabited Azgara and other places in Mauritania, were all brought into seruitude. For the Arabians out of the desarts, are as Fishes out of the water. Atlas on the one side, and the other Arabians on the other side, suffered them not to passe into the desarts, and therefore they layed downe their pride, and applyed themselves to husbandrie, dwelling in their Tents, and paying yearely tributes to the Kings of Mauritania, from which those of Duccala, by reason of their multitudes were free. Many Arabians remayned still in Tunis, which, after *Manfors* death, they tooke and made themselves Lords of the Regions adioyning; where some of them bare great sway till *Leo*'s time: the other deprived of their wonted pay at Tunis, committed great robberies & slaughters of Merchants and trauellers.

The Arabians, which inhabited Africa, are diuided into three peoples, Hilell, and Chachin, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed Machill, deriued from Saba, and came thither out of Arabia *Felix*. The diuisions and subdiuisions of these into their seuerall Tribes and Families, which *Leo* hath done, would perhaps to our nicer Readers seeme but an harsh heape of strange names, and for their sakes I will referre the studious hereof to that our Author.

The Tribe Etheg, which *Manfor* placed in Duccala, and in the Plaines of Tedles, in later times suffered much damage by the Portugalls on the one side, and the Kings of Fez on the other: they are about one hundred thousand men of warre, halfe horsemen. The Sumaites in the desarts neere Tripolis can arme fourescore thousand men:

*Sabul*

*Sabid* in the Desarts of Libya, can bring into the field almost an hundred and fiftie thousand of their Tribe. The *Ruche* are not rich, but in agilitie of body miraculous, and account it a shame if one of their footmen be vanquished of two horsemen: nor is any amongst them so slow that he will not outgoe any the swiftest horse, be the iourney neuer so long. The *Vode* dwell betweene Gualata and Guadin, and are esteemed about threescore thousand Warriours. The other kindreds of them are exceeding many, dispersed through Africa, some where commaunding, other where subiect. And as they liue in diuers places, so doe they obserue differing customes. Those which doe dwell betweene Numidia and Libya liue miserably: they make merchandise of their Camels with the Negros, and haue many Horses in Europe, termed Horses of Barbary. They are much addicted to Poetrie, and make long Poems of their warres, huntings, and loues, with great elegance, and that in rithme, like the vulgar Italian Sonnets. They are (the destiny of Poets) curteous, but poore. The Arabian inhabitants between Atlas and the Sea, are more rich in corne and cattell, but more base and barbarous in conditions. Amongst the Arabians neere Tunis, a good Poet is highly esteemed, and amply rewarded of their great men, neither can the neatnes and grace of their verse easily be expressed. When they go to warre they carry their wiues with them on camels, and that (to make vp the wonder) to incourage them. The Arabians between Barbary and Egypt leade a wretched life in those barren desarts, forced, not onely to exchange their cattell for corne, but to pawne their sons in great numbers to the Sicilians, who if they breake day, make slaues of them: and therefore they exercise all robberies, and sell any stranger (they can lay holde on) to the Sicilians for corne.

Now for the naturall and natiue Inhabitants of Africa, the white men (so they are in comparison of the Negros) are diuided into fise peoples, *Sanhagia*, *Musmuda*, *Zeneta*, *Haoara*, and *Gumera*. The *Musmuda* inhabite the regions of *Hea*, *Sus*, *Guzula*, and *Marocco*. *Gumera* inhabiteth the Mountaines alongst the *Mediterranean*, from the *Straits* to *Tremizen*. These two dwell seuered from the others, and maintaine continual warres one with another. As Authors say, they were wont to haue tents, and the wide fields for their habitation, and those that were conquered, were sent to inhabite Cities, the Conquerers were Lords of the fields. The Tribes or Peoples *Zeneta*, *Haoara*, and *Sanhagia*, inhabite *Temesne*. The *Zeneta* chased the family of *Idris* from the dominion of Africa and *Fez*: and were againe themselves, after that, depriued by the *Zanhagian* families of *Luntana*, and of *Abdul Munen*. The *Benemarin* a *Zeneran* family recouered the Empire long after.

They are in these times<sup>f</sup> diuided into *Brebers* and *Alarbies*. The *Brebers* inhabite the Mountaines: the *Alarbies*, the Plaines. Both of them maintaine deadly feuds, and will fight forer battels in such quarrels, then in seruice of their King. In somuch, that vpon losse of any great man, cruell battels haue bin fought, and ten thousand men slaine at a time.

f Ro.C.historie  
of Barbary.

The *Alarbies* haue their fairest Virgine riding on a Camell, with a flagge in her hand, decked in all pompe to sollicite her kindred to reuenge, and goeth formost in the field incouraging them to follow. The kindred spareth no bloud to saue their Virgine, which the other side striueth to win, holding that a continuall glory to the seuenth generation. When a man is killed, his Tribe seeketh not reuenge on the murderer onely, but on the first man of the Tribe he meets with. The *Brebers* do likewise. Their women follow them in their battels, with a certaine colour in their hand called *Hanna*, which will staine, and therefore they throw it vpon such as offer to run out of the field; the basest ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as *Welch* and *English*; the one is giuen to Husbandry, the other very much to Robbery. *Mully Sidan* in these late warres (seeing the *Larbies* also become robbers, caused the next *Dwarre* (a Towne of tents) belonging to that Tribe which herein had faulted, to be destroyed, man, woman, childe, kine, sheepe, and whatsoeuer belonged to them, by his souldiers. But after he had lost the field in the battell with *Mully Shuck*, they foraged vp to *Marocco* gates, trusting to the strength which that Tribe could make, being fiftene thousand Horse. This Tribe or kindred was called *Weled Entid*.



g *Leo lib. 1.*

In Africa they are much subiect to the cough: in so much that on the Fridayes when they are in their Mahumetan Sermons, if one fall a coughing, another followes, and so from hand to hand all take it vp, and hold on in that sort, till the end of their Sermon, no man hearing what hath beene said.

h The general vices of the Africans, chap. 8.

For their morall<sup>h</sup> conditions, *Leo* thus describeth them, as we haue somewhat mentioned before; The inhabitants of the Cities in Barbary are poore and proude, irefull, and writing all iniuries in marble: vntractable and vnfriendly to strangers: simple, and credulous of impossibilities. The vulgar is ignorant of nature, & esteeme all works thereof diuine and miraculous. They are irregular in their life and actions, exceedingly subiect to choler, speake aloft and proudly, and are often at buffets in the streets. Thus base is their disposition, and no lesse is their estimation with their Lords, who make better account of their beasts. They haue no chiefe men or officers to rule or counsaile them. They are ignorant of merchandise, being destitute of bankers and money-changers, and euery Merchant is constrained to attend his wares himselfe. No people vnder heauen more couetous; few amongst them, which for loue of God or man will entertaine a stranger, or requite a good turne: alwaies encombrd with melancholy, they addict themselves to no pleasures; the reason wherof is, their great pouertie and small gaires.

The shepheards, both in the mountaines and fields, liue a labourforn and miserable life; a beastly, theeuish, ignorant kinde of people, neuer repaying any thing committed to them. The yong women before they marry may haue their louers in all filthinesse, none of them bestowing her virginie on her husband: if they be once married, their louers do no more follow after them, but betake them to some others. The brutish father makes this odious loue to his daughter, & the beastly brother to his whoorish sister. The most of them are neyther Mahumetans, Iewes, nor Christians, but without faith, and without so much as a shadow of Religion, neyther making any prayers, nor hauing any Churches, but liue like beasts. And if any hath any smacke of deuotion, yet hauing no law, Priest, nor any rule to follow, he is forced to liue like the other. Many of them, both in Cities and fields, are found fauoring of better things, both for Arts, Merchandise, and deuotion, as the same *Leo* sheweth: but thus are the most inclined.

l *Ant. Gueñara Epistol. Jo. de Barros Afrie dec. 1. lib. 1.*  
k Some will haue this *Qualid* or *Vlit*, to be the *Miral-muminis* of Africa a Marauinian, whom *Leo* maketh the Easterne Chalipha.

Now, to adde somewhat further of the Mahumetan Religion in Africa, *Ann. 714.* (as some<sup>i</sup> doe reckon) the Saracens, by the incitement of *Isalm* Earle of Scuta, as in our third booke is related, inuaded and conquered Spaine. *Leo* in his fift booke attributeth this to *Muse* Gouvernor of Africa, vnder<sup>k</sup> *Qualid* the Calipha of Damasco, whose next successor deuiued *Muse*, and sent *Iezul* to Cairaoan to succede in his roome, whose posteritie there governed till that house was deuiued of the Caliphship, and the seate thereof remoued from Damasco to Bagder. Then was *Elagleb* made Lieutenant of Africa; and held it with his posterity after him 170. yeares. After which time *El Mahdi* an hereticall Calipha dispossessed them. Of this *El Mahdi* and *Elcain*, and their supposed heresies, I haue no certaine Historie. Certaine it is, that the Mahumetans from the beginning were diuided, as appeareth of *Idris* in our Historie of Fez: and more fully in the Catalogue of *Mahomets* next successors, which were the next, not in bloud, but in power. So did *Bubac* or *Abubacer* challenge it, and after him *Homar* and *Ottoman*: contrary to the Testament of *Mahomet*, who appointed *Hali* his heire. *Muanis* also murdered *Hali* and his sonne, to obtaine the souerainaty. Thus were they diuided about the true successor of their false Prophet; which fire is not yet extinct. Another diuision was about the interpretation of their law.<sup>l</sup> *Abubacer* gaue foundation to the Sect *Melchia* or *Melici*, embraced by the Africans: *Homar* was author of the sect *Anesia*, which the Turks and Zaharans in Africke receiue. *Odman* or *Ottoman* left behinde him the *Banesia*, which hath also his followers. *Hali* was head of the *Imenia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

1 *G. B. B. biff. Sav. lib. 1.*

*Curio* calleth these sects *Melici*, embraced of the Africans, and as he affirmeth, *Afasij* of the Syrians and Arabians, *Alambels* of the Persians, & *Buanisi* of the Alexandrians and Assyrians. Forren names can scarcely be translated, but withall are traduced, and of diuers diuersly called. Of these foure grew threescore & eight sects of name besides other more obscure. Amongst the rest were the *Morabites*, who led their liues (for the most part) in Hermitages, and make profession of morall Philosophie, with certain principles

principles differing from the Alcoran. One of these was that Morabite, which certaine yeares past shewing *Mahomets* name imprinted in his brest, being done with *aqua fortis*, or some such thing, raysed vp a great number of Arabians in Africa, and laid siege to Tripolis, where being betrayed by his Captaine, hee remained the Turkes prisoner, who sent his skin to the grand Seignior. These Morabits affirme that when *Ale* or *Hali* fought, he killed ten thousand Christians with one blow of his Sword, which they say was an hundred Cubits long. The *Cobitini* is as foolish a Sect, one of which shewed himselfe, not many yeares since, at Algier, mounted on a reed, with a bridle and reines of leather, affirming that he had ridden an hundred miles on that horse in one night, and was therefore highly reuerenced. Somewhat also is said before of these African Sects in our Chapter of Fez.

An other occasion diuided Africa from other of the Mahumetane superstition. For when *Mnansa* and *Iezid* his sonne were dead, one *Marnan* seized on the Pontificallie, but *Abdalam* the sonne of *Iezid*, expelled him. Hee also had slaine *Holem* the sonne of *Hale* a little before, whom the Arabians had proclaimed Caliph, and therefore made the Maraunian stocke of which he descended, odious to the Arabians. They therefore at Cusa chose *Abdimely* for the Saracenicall soueraigne who was of *Hali*'s posteritie, which they call the *Abazian* stocke or family. Hee sent *Ciasa* against *Abdalam* who fled and was slaine; *Ciasa* exercised all cruelties against all that Maraunian kindred, drew *Iezid* out of his Sepulchre, & burnt his carkasse, and slaying all of that house cast their bodies to the beasts and foules to be deuoured. Whereupon one *Abed Ramon* of that family, (some suppose him the sonne of *Mnansius*) fled into Africa, with great troups of followers and partakers, where the Saracens received him very honourably. *Barinus* tells that *Ciasa* himselfe was Caliph, & that hee descended of *Abaz*, of whom that stocke was called *Abazian*; and that he took an oath at his election, to destroy the Maraunians, which he executed in manner as aforesaid by *Abidela* his kinsman and generall. To *Abed Ramon* resorted the Mahumetans in Africke, who equalling his heart to his fortunes, called himselfe *Miralmuminin*, which is mis-pronounced *Miramulim*, & significth the Prince of the Beleuers; which he did in disgrace of the *Abazians*. Some attribute the building of Marocco to him, which others ascribe to *Ioseph*, as before is said, and some to some other Prince, built (as they say) in emulation of *Bagder*, which the Easterne Calipha builded for the Metropolitan Citie of their Law and Empire. *Barinus* addeth, that he became a *Nabuchodonosor*, to whip and scourge Spaine, which *Vin* his sonne, by *Musa* his Captaine wholly conquered in the time of *Rhodericus*. But *Palagius* soone after with his Spanish forces began to make head against the Moores, and recovered from them some Townes: which warre was continued with diuersitie of chance and change; three hundred yeares and more, till *Alphonssus* the sixth took Toledo from them: and for diuers good seruices which *Don Henrie* had done him in these warres, gaue him his daughter in marriage, and for her portion, those parts which he had taken from the Moores in Lusitania, since called the Kingdome of Portugall with all that he or his could conquer from them. Thus was the Kingdome of Portugall planted in the blood of the Moores whereby it hath been so fatned, and hath so batned euersince, that all their greatnesse hath risen from the others losse. For they not only cleared those parts of that Kingdome, of them by an hereditary warre, but pursued them also into Africa, where *Iohn* the first tooke Seuta from them, so making way to his posteritie, to pierce further, which happily they performed.

*Alphonssus* the fifth Portugall, took from them many Cities, and Alcafare, and others: especially *Emanuel* wanne from them many Cities and a great part of Mauritania; the Arabians not refusing the Portugals seruice, till the Seriff arose in Africa, as men now was shewed, and chased the Portugals thence.

Thus Spaine hath reuenged herselfe of the Mahumetan iniuries by her two Armes; of Castile (which at last draue them out of Granada, and tooke diuers Townes in the Main of Africa from them, and in our dayes hath expelled the remainders of that Race quite out of Spaine;) and Portugall, which thus freed it selfe, and burthened them, and by another course did yet more harme to the Mahumetan profession. For *Henry* sonne of *Iohn* the first, set forth Fleetes to discover the Coasts of Africa, and

a Des. 1. 1. 1. Asia.

b Bagder was built long after this time.

c In two yeares space it is said, that there perished in those Spanish wars.

700000 people.

d An. Do. 1110.

e Don Henrie

Earle of Lo-

raune, L. Ma.

Siculus L. 7. de

rebus Hisp.

L. And. Kessend.

de Ant. Luge. 1. 4

he in a poem.

to K. Sebal, en-

titleth him, A-

fricus, Atilicus,

Aethiopicus, A-

rabicus, Persicus,

Indicus, Tapro-

banicus, &c.

f Ofor de reb.

gestis Emanuelis.

g Tuisan, Asa-

phi, Castellum

regale, Azamor,

Tisium, Marga-

gan, &c. Dam,

a Gues.

a *Barrius*,  
*Oforius*,  
*Maffius*,  
*L. Marmol* l. 9.  
*Artibus Danis-*  
*canus*,  
*P. larric* l. 3.

the Islands adjacent diuers of which were by the Portugalles possessed; made way to the further discoueries and conquests of that Nation in Africa, and India, to these our dayes, where they haue taken diuers Kingdomes and Cities from the Moores. Of which other places of this Historie in part, and the larger Relations of a *Barrius* in his Decades of *Oforius*, *Maffius*, *Marmol*, and *Artibus*, *Larric*, and others, are ample witnesses.

## CHAP. XIII.

Of Biledulgerid and Sarra, otherwise called Numidia and Libya.



E haue now, I suppose, wearied you with so long discourse of that part of Africa on this side Atlas, but such is the difference of the mindes wearinesse, from that of the bodie, that this being wearied with one long journey, if the same be continued with a second, it is more then tired: the other after a tedious and iikesome way, when another of another nature presents it selfe, is thereby refreshed, and the former wearinesse is with this varietie abated, yea although it bee, as this is from a better to a worse. Euen the mounting vp this colde hill, and thence to view the Atlantike Ocean on the West, Southward and Eastward the deserts, will neyther make the soule breathlesse with the steepe ascent, nor faint with so wilde prospect of manifold Wilderesses; this of barren Earth, and that of bare Waters; a third seeming to be mixt of both, a Sea without waters, an Earth without soliditie, a land not to hazard shippes with her prime ambushments, but with open violence swallowing men, and disdayning to hold a foot-print as a testimonie of subiection; a wind not breathing ayre, but sometimes the higher Element in fierie heates, and sometimes the lower in sandie showers: once, a Nature mocking Nature, an order without order, a constant inconstancie; where it is Natures pastime to doe and vndoe; to make Mountaines and Valleyes, and Mountaines of Valleyes at pleasure. Strange is the composition of these places, but stranger is that of the minde, which feedes it selfe with the cruell hunger, and fatiars thirst with the insatiable thirstinesse of these deserts. And whereas the bodie seareth to bee drowned, euen there, where it as much seareth to want water, in this sandie journey: the Soule (modell of Diuinitie, life of Humanitie) feares no such accidents to it selfe, but in a sweetnesse of varietie delights to suruey all that her first and Auncient inheritance (howsoeuer since by sinne morrgaged and confiscated) and beeing sequestred from all societies of men, can heere discourse with GOD and Nature in the Desert. Hither now, after so long a preamble, we bring you, and at first present vnto your view Numidia, where you shall bee feasted with Dates which haue given the name *Biledulgerid* (that is Date-Region) thereunto, and before is made one entire part of seuen, in our <sup>b</sup> diuision of Africa. *Ludonius* <sup>c</sup> *Marmolus* writes it *Biledulgerid*.

<sup>b</sup> *Lib. 6. Cap. 1.*  
<sup>c</sup> *L. Marmolus*.  
*Sanutus* one of  
the exactest  
deuiders of A-  
frica, l. 1. par-  
teth Libya into  
7. deserts, and  
Numidia into  
the 4. Lands of  
Tesset, Segel-  
mes, Zel, and  
Biledulgerid,  
d *Leob. l. 1.*  
e *Ptol. l. 4.*  
*Plin. l. 5. c. 3.*  
*P. Mela l. 1. c. 6.*  
*Oliuarius* in  
*Mela*,  
*Cel. Rhod. lib.*  
*18. cap. 38.*

The Easterne Border is Eloacar, a Citie distant one hundred myles from Egypt; the Westerne is the Atlantike Ocean; the Northerne, Atlas; the Southerne, Libya. This is the basest part of Africa <sup>d</sup>; the Cosmographers not deigning it the name of a Kingdome, the inhabitants thereof are in many places so farre distant from any other. As for example, Tesset a Citie of foure hundred households is separated from all other habitation three hundred myles. Some places thereof are better peopled. The Numidia described by <sup>e</sup> *Ptolomey*, *Mela*, and *Plinie*, is of farre lesse bounds, and is rather a part of Barbarie, then of this which we heere describe: called (saith *Plinie*) *Metaganis* and famous for nothing but Marble and wilde beastes: the Numidæ called Nomades of their pastorall life, and change of pastures, carrying their houses on their Carts. The Cities whereof were Cyrrha, called now Constantina, and Iol, now as some write Bugia. The Numidians are notorious for excessiue Venery. For the Religion of these, whom



whom *Leo* termeth Numidians; hee saith, That in old time they worshipped certaine Planets, and sacrificed to them: and were like to the Persians in worship of the Sunne, and the Fire, to both which they built Temples, & like the Vestals in Rome, kept the fire continually burning. Christian Religion began to quench this fire (as is thought) in the Apostles dayes, which after was peruered by Arianisme, subuerted by Mahometisme. Iewish Religion had heere some footing also, before that Christianitie was preached to them.

a Mermannij  
Theatrum.

The Numidians liue long, but lose their teeth betimes (sowre sauce for their sweet Dates) and their eyes also pay vntimely tributes to the sandes, which the windes very busily and often send as their searchers and customers, till at last they can see to paie them no more. In all Numidia the French disease (as wee terme it) is vnkowne, and in Libya. I haue knowne, sayth *Leo*, an hundred persons that haue bene cured of that maladie, onely by passing ouer Atlas and breathing this ayre. This disease was not heard of in Africa, till King *Ferdinand* expelled the Iewes out of Spaine, and the Moors by lying with the Iewes wiues got the same; and generally infected Barbary, calling it therefore the Spanish disease. The Plague also infecteth Barbary once in ten, fifteen, or five and twentie yeares, and destroyeth great multitudes, because they haue little regard or remedie for it. In Numidia it is scarce knowne once to happen in an hundred yeares, and in the Land of Negros neuer. Worse diseases then Pox or Plague possesse the Numidians namely ignorance of Diuine, Morall, and Naturall knowledge, Treason, Murther, Robberie, without all respect of any thing. If any of them are hired in Barbary, they are employed in base offices Scullians, Dungfarmers, and what not? Neither are the Lybians or Negros much better.

Of the Numidians and Libyans, are five peoples, *Zenaga*, *Guenzaga*, *Terga*, *Lema*, and *Berdeua*, and liue all after the same manner, and order, that is, without manners or order at all. Their garments of base cloath, scarce couer halfe their bodie. The Gentlemen (Gentlemen must pardon me the abasing of the name) to bee distinguished from the rest, weare a iacket of blew cotton with wide sleues. Their Steeds are Camels, on which they ride without stirrups or Saddles, and vse a goad in stead of spurs and a leather fastened in a hole bored thorow the gristles of the Camels nose, serues them for a bridle. Mats made of Rushes are their beds, and Wooll growing on their Date-trees yeeldes matter for their Tents. Their food is often-times patience with an emptie belly: which when they fill, bread or meate after any sort is absent: Onely they haue their Camels milke, whereof they drinke a dish-full next their heart: and certaine dry flesh sodde in butter and milke, every one with his hands raking out his share of these dainties after, drinking the broth; and then drink vp a cup of Milke, and supper is done. Whiles Milke lasteth they care not for water, especially in the Spring-time, all which season, some neuer wash hands or face, because they neuer goe to the places where they may haue water. And the Camels haue ioyned with their masters in this neatnesse, not regarding water, whiles they may feed on grasse.

All their life (or that space rather, before they die, not worthie the name of life) is spent in hunting, and robbing their enemies; not staying about three or foure dayes in a place, as long as the grasse will serue their Camels. They haue ouer euery Tribe one, in manner of a King whom they honour and obey. Very rarely is a Iudge found amongst them, and to him such as are litigious ride sometimes five or six dayes iourney. Him will they amply reward with a thousand duckats more or lesse by the yeare. As for Letters, Arts, Vertue, they dwell not in these Deserts. They are very iealous, which is the death of many. Yet are they liberall after their manner to strangers, as I my selfe (it is *Leo's* report) can testifie. For going ouer the deserts with a Carauan of Merchants the Prince of *Zanaga* encountered vs with five hundred men on Camels, and caused vs to pay our customes: and then inuited vs to his tents. There did hee kill many Camels to feast vs, both yong and old, and as many gelded, and Ostriches, which they had taken in the way. And when the Merchants shewed themselues loath that hee should make such slaughters of them, he said that it were shame to entertaine them with small cattell only, being strangers. So wee had roast, and boiled: and bread of Panike, very fine; and

Dates

Dates great plentie. He honored our company with his presence; but hee ate together with his Nobles separate from vs: and had with him certaine Religious and Learned men, to sit with him, which all the meale-time touched no bread, but only flesh and milke. The reason the Prince gaue vs, because they were borne in the Deserts where no Corne grew. Only they ate bread on certaine solempne Feastes, as at their Easter, and day of Sacrifices. Thus did this liberall Prince spend on vs tenne times the value of his customes. After this manner also liue the Africans called Soaua.

a *Leolib. 6.*

The Tracts of Numidia<sup>a</sup> most in name, are these: Dara, which extendeth it selfe two hundred and fifty miles in length, where are great store of Date-trees; whereof some are male, and some female; the first brings forth only flowers, the other, fruit. And they take a flowred bough of the male, and engraft it in the fem ale: otherwise, the Dates proue nought, and almost all stone. They feed their Goats with the stones of the Dates beaten and therewith they grow fat, and yeeld store of Milke. Segelmese was built (if any list to beleuee <sup>b</sup> *Bicri*, an African Cosmographer) by *Alexander* the Great. Heere were certaine Colleges and Temples. The people of the Countrey liued on Dates. They haue no Fleas; a small priuiledge, for they haue infinite store of Scorpions.

b *Bicri* an African Cosmographer his error.

*Figbig*, hath industrious and wittie people, whereof some become Merchants, others Students, and goe to Fesse, where hauing obtained the degree of Doctors they returne into Numidia, and are made Priests and Preachers, and so become rich. Tegararin hath traffique with the Negros. They water their Corne-fields with Wel-water, and therefore are forced to lay on much soile. In which respect they will let strangers haue their houses rent-free, onely the Dung of themselves and their beastes excepted. They will expostulate with that stranger, which shall in some nicer humour goe out of doores to that businesse, and aske him, if he know not the place appointed thereunto. Heere were many rich Jewes, which by meanes of a Preacher of Telenfin, were spoiled, and most of them slaine, at the same time that *Ferdinand* chased them out of Spaine. Techort is a Numidian Towne, exceeding courteous to strangers, whom they entertaine at free-cost, and marry their daughter to them rather, then to the natives. *Pecara* is exceedingly infested with Scorpions, whose sting is present death, wherefore the Inhabitants in Sommer time forsake their Citie, and stay in their Countrey-possessions till *November*.

c *Plin. lib. 5.*

Libya extendeth it selfe from the confines of Eloachat vnto the Atlantike, betwixt the Numidians and Negros. It is one other of the seuen parts, into which wee haue diuided Africa. The Arabians call it Sarra, that is, a Desert. *Plinie* c in the beginning of his fifth Booke, saith that all Africa by the Græcians was called Libya. Taken in a more proper sense, it is diuersly <sup>d</sup> bounded by the Ancients, and therefore we will heere hold vs to *Leo's* description. The name Libya is deriued from *Libi*, a Mauritanian King, as some <sup>d</sup> affirme. *Herodorus* e sayth, of a woman named *Libya*. Among the Libyans are reckoned f the *Libyarcha*, *Libyophanices*, *Libyegyptij*, and diuers other Nations, euen of the s Ancients accused for want of inward and outward good things, cunning only in spoile and robbery. The Libyans worshipped one *Psaphon* h for their god, induced thereunto by his subtiltie. For hee had taught Birdes to sing, *Psaphon* is a great god; which being set at libertie, chaunted this note in the woods, and easily perswaded the wilde people to this deuotion which *Ælian* saith, *Annon* had endeouored in vaine. It was the custome of women to howle in their Temples i whence some of the Bacchanal Rites were borrowed by the Græcians. Vnto the Libyans are reckoned those Nations, whose barbarous Rites are before related in the seuenth Chapter of this Booke. Wee will now come to later obseruations. l Men may trauell eight dayes or more in the Libyan deserts ordinarily without finding any water. The Deserts are of diuers shapes, some couered with grauell, others with sand, both without water: heere and there is a lake, sometime a shrub, or a little grasse. Their water is drawne out of deep pits, and is brackish, and sometimes the sands couer those pits, and then the traellers perish for thirst. The Merchants that trauell to Tombuto, or other places this way, carry water with them on Camels; and if water faile them, m they kill their Camels, and drinke water which they wring out of their guts. Their Camels are of great abilitie to sustaine thirst, sometimes traueilling without drink twelue dayes or more. Otherwise they were neuer able to trauell thorow those deserts.

d *Strab. l. 17.*  
*Oriol. Thebanus.*

e *I. Coruini.*  
*Geograph.*  
f *Herodoti l. 3.*  
g *Niger. Apb.*  
*Com. 3.*  
h *Isidor. Orig. 16.*

i *Alexand. ab.*  
*Alex. l. 6. c. 4.*  
k *Col. Rood. l. 13.*  
*cap. 2.*  
l *G. Bot. Ben. p. 1.*  
*l. 3. Magnus.*

m *Leo lib. 1.*

In the desert of Azaoad there are two Sepulchres of stone, wherein certaine letters ingrauen testifie, that two men were there buried; one a very rich Merchant, who tormented with thirst, bought of the other, which was a carier or transporter of wares, a cup of water, for ten thousand duckats, and died neuertheless; both buyer and seller, with thirst.

Their liues for lewdnesse resemble the Numidians before mentioned, but for length come much short of them, few attaining to threescore yeares. The are (as little need as they haue thereof) often plagued with those clouds of Grasshoppers, which couer the aire, and destroy the earth.

The Libyan desert of Zanhaga beginning at the Westerne Ocean, extendeth it selfe farre and wide betweene the Negros and the Numidians, to the Salt-pits of Tegaza. From the Well of Azaoad, to the Well of Araoan, an hundred and fiftie miles space, is no water; for lacke whereof, many both men and beasts there perissh. Likewise in the desert Gogdem, for nine dayes iourney no drop of water is found. In the desert of Targaz is Manna found, which the Inhabitants gather in little vessels, and carrie to Agadez to sell. They mingle it with their drinke, and with their pottage: It is very holosome. Tegaza is an inhabited place, where are many veines of Salt, which resemble Marble, they digge it out of pits, and sell it to Merchants of Tombuto, who bring them victuals. For they are twentie dayes iourney from any habitation, the cause that sometimes they all die of famine. They are much molested with the South-East winde, which maketh many of them to lose their sight. Bardeoa was found out lately by one *Hamar*, a guide vnto a Carauan of Merchants, who lost his way by reason of a maladie that fell into his eyes; yet blinde as he was he rode on a Camel; none else being able to guide them: and at euery miles end caused some sand to be giuen vnto him, whereon he smelled, and thereby at last told them of an inhabited place, fortie miles before he came at it: where, when they came, they were denied water, and were forced by force to obtaine it. The Rivers that arise out of Atlas, and by the vnkindnesse of their Kinde, fall this way, finding these thirtie wildernesses to yeeld them the readiest chanel, are trained alongst by the allurements of the sands, stouping and crouching to them, till being further from witnesses, they are either swallowed vp of great Lakes, or else whiles they hold on their pursuit for the Ocean, lose themselves in the search, and whiles they are liberrall to the thirstie sands in the way, at last die themselves (I cannot say, diue themselves, as elswhere in the world) for thirst in the deserts. And yet through these way-lesse wayes, doth couetousnesse carrie, both the Arabians in their roauings, and Merchants with their Carauans to the Negros for wealth: whither, I thinke, at last you expect the comming of this our Carauan also.

[A. Cadamosto.]

## CHAP. XIII.

## Of the Land of NEGROS.

**N**igritarum terra, or the Land of Negros, is either so called of the Riuer Niger, or of the black colour of the Inhabitants: some thinke the Riuer is named Niger of the people: it hath on the North those deserts which we last left; on the South, the Ethiopike Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. *Leo* makes Gaogo in the East, and Gualata in the West, the limits thereof. On the side of the Riuer Canaga it is sandie and desert, beyond, it is plentifull; being watered with Niger, which runnes thorow the middest of it. There are no hills neere the banks of Niger, but wooddie places diuers, receptacles of Elephants. Raines doe neither good nor harme: onely Niger ministers them plentie, as Nilus in Egypt: Their encrease is likewise alike; fortie dayes together after the middest of *Iune* doth Niger encrease, at which time the Negro Townes are flands, and the way to them by boats; and as many it decreaseth. The Merchants in *Iuly*, *August* and *September*, trade in boats made of a hollowed tree (like the Indian Canoas) <sup>b</sup> this Riuer, some thinke,

<sup>a</sup> *Maginus*,  
*Gi. Bot. Bdr.*

<sup>b</sup> *Io. Leo, lib. 7.*  
arisech



<sup>c</sup> Cadamosto.  
<sup>d</sup> Ortel. Ramusius, &c.

<sup>e</sup> Ortelius and others in their Mappes, make Senaga and Gambia to be armes or mouthes of Niger. <sup>f</sup> Sanutus thinks it to be Rio Grande, Leo alledgeth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The truth is vncertaine, the angrie deserts nor admitting due search, <sup>f</sup> Leo, lib. 7.

arise out of a Desert called *Sau*, from a great Lake: some with lesse likelihood, thinke it an arme of Nilus: <sup>c</sup> and some with no truth, thinke it to be deriued from Paradise. It is by Geographers <sup>d</sup> brought from a Lake, which they call Niger, within two degrees of the Equinoctiall, and running thence Northwards, hides himselfe from the violence of the Sunnes fury, vnder a mantle of earth, sixtie miles together; and then the Earth discouering him, he runnes not farre, but in reuenge he couereth a great part of the Earth, and drowneth the same in a Lake called Borneo, till the Earth againe with her strong armes claspes him in streiter bankes, and forceth him to turne his streame Westward, in which way hauing gotten fresh helpe of some other streames, that send in their succours; he againe preuaileth, and ouerthrowes the Earth in the Lake Guber: but she getting vp againe, makes him flee to the Ocean for aide, with whose tide-forces assisted, he rends the Earth into many Ilands, which he holds as captiues betwene his waterie <sup>e</sup> Armes of Senaga, Gambia, and diuers others, which euer let slippe their hold, and yet euer hold them in euerlasting captiuitie. In this combate whiles both parts sweare in contention, a fatter excrement is left behinde, which all this way heates the Earth with admirable fertilitie: especially then when the clouds in the Summer time take Nigers part, and daily marshall their mightie showers to the Rivers aid, shooting off continually in their march their airy Ordinance, with dreadful lightnings, whereat the amazed Earth shrinks in her selfe, and the insulting waters for three moneths space trample ouer all, and send colonies of fishes to inhabit the soile, engirting meane while all the Townes with a strait siege. But when the Sunne, in his Autumne progresse, sends forth the windes to summon the clouds to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirtie face, bemired with washing, and makes vse of the slime, which cannot runne away with the fleeting waters to serue her all the yeare after, as treasurer of her plentie and abundance.

<sup>f</sup> *Bichri* and *Mesludi*, ancient African Writers, knew little of these parts: <sup>f</sup> but a Mahometan Preacher in the 380. yeare of the *Hegira*, made the people of Luntuna, and Libya, of his faithlesse faith: and after that, they were discouered. They liued, saith Leo, like beasts, without King, Lord, Common-wealth, or any gouernment, scarce knowing to sow their grounds: clad in skins of beasts: not hauing any peculiar wife; but lie ten or twelue men and women together, each man chusing which he best liked, Warre they wage with no other Nation, nor are desirous to trauell out of their country. Some worship the Sun at the rising: Others, as the people of Gualata, the Fire: and those of Gaoga are Christians like the Egyptians: *Ioseph* King of Marocco subdued them: and after that the five peoples of Libya, of whom they learned the Mahometan Law, and other Arts, and the Merchants of Barbary frequented those parts, The Libyans diuided them into fifteen parts, each third part of those five peoples possessing one.

<sup>g</sup> Anno 1526.

But the <sup>g</sup> present King of Tombuto, *Abuaci Izchia*, being made Generall of the Forces of *Soni Heli* the former King, which was a Libyan, after his death slew his sons, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and thereby set himselfe in debt an hundred and fiftie thousand dukats. A great part of those parts by their difference of Language and Religion, is yet vnknowne to vs.

<sup>h</sup> Ric. Rainolds, Hack.  
<sup>i</sup> Cadamosto.

Gualata was subdued by the King of Tombuto, a beggerly Countrey. This Region adioyneth to Cape Blanco. The Portugals, when they discouered these Coasts for *Henry the Infanta*, traded heere for slaues as farre as Canaga, or Senaga (to which our Nation <sup>h</sup> hath since traded) and is an arme, as is said, of Niger. These people inhabiting on this River, *Aloise i di Cadamosto*, a Venetian, calls Azanaghi, and saith, that when first the Portugals sailed thither, their simplicitie was such, hauing neuer before seene a shippe, they tooke the shippes for great birds with white wings, out of some strange place comming thither: but when they saw them strike faile, they changed their opinion, and thought them to bee fishes, seeing them a farre off: but when they saw them the next day so far off from that place, they tooke them for night-goblins or spirits.

This did he learne of diuers of the Azanaghi, slaues in Portugal. They hid their faces no lesse then the priuities, esteeming the mouth vnmeet to be seene, whence they belched

belched such fowre breath. They had a kinde of Muffler to hide it, and part of the nose, only discouering the same at meat. Other Gouvernours they then had not, only more reuerence was done to the most rich. A beggerly, theeuish, lying, trecherous Nation, as any in the world. They annoint their haire euery day with fatte of fish for great gallentry, whereof they stinke exceedingly. And lest you should thinke better of their eyes then of their nose, their women esteeme it the greatest part of goodly feature, to haue large breasts, which by Art and industrious stretching of them, they enlarge, and some of them haue them hanging to their Nauell.

Neere vnto those are certaine Negros, which suffer not themselves to be seene of any, nor to be heard speake: but haue excellent gold which they exchange with other Negros, which bring vnto them Salt, such as the minerall Salt of Tagazza, and leauing the same, they goe away from thence halfe a dayes iourney: the Negros come downe in certaine Barkes, and lay at euery heape of Salt a quantity of gold, and goe their wayes. When the Salt-Merchants returne, if they like the summe, they take it; if not, they leaue the gold still with the Salt, and goe their wayes: and then the other returne, and what heapes of Salt they finde without gold, they take for their owne: the other, either they leaue more gold for, or else leaue altogether. This seemeth hard to beleue, but many of the Arabians and Azanagi testified it to our Author for truth: The Merchants of Melli affirmed to me, that their Prince had once by a plot taken one of them, thinking to haue learned the condition of that people, but either of sullenesse, or because he could not, he neither eat nor spake, and within three dayes died. Their stature, they which had taken him, affirmed to be a hand higher then themselves: and that their nether lippe was thicke and red, and so great that it hung downe to their breast, and it together with their gummies bloudie: their teeth great, and on each side one very large: their eyes standing out: terrible they were to looke vpon. And because they had apprehended this man by their ambushment, they returned not in three yeares: but after forced by the need of Salt to cure their diseases (whence happily that epidemicke proceeded) they renewed that traffique.

To leaue these farre within Land, and come to the <sup>k</sup> Riuer Senaga, *Cadamofo* iustly marvelled at the partition which that Riuer caused: for on the one side the Inhabitants were well proportioned, very blacke, and the soile very fertile: on the other side, the Inhabitants meagre, small, swart, and the ground barren. The people, that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time (which was almost an hundred and threescore yeares since) was *Zuchali*. Hee had thirtie wiues. When *Richard<sup>o</sup> Rainolds* was there 1591. the Kings name was *Amar Melik*. All that Region betwixt Senaga and Gambea is called by one general name, *Gia Lof*: of which *Mosim<sup>o</sup>* and *Barrius* write; That in an accident of ciuill wars *Bemoiu* came to the King of Portugall for ayde, and was there royally entertained and baptised with his followers; of which, some were of such admirable dexteritie and nimblenesse of body, that they would leape vpon a horse as he galloped, and would stand vp right in the saddle, when he ranne fastest, and turne themselves about, and suddenly sit downe; and in the same race would take vp stones laid in order on the ground, and leap downe and vp at pleasure. This *Bemoiu* was shamefully murdered by *Peter Vaz*, the Portugall Generall, and the hope of Christianitie in those parts disappointed. This was Anno 1489.

From thence *Cadamofo* went to Budomel; the Prince whereof was had in great respect by his people: which when they come into his presence, kneele on both their knees, and bowing their heads to the ground, cast sand ouer their shoulders, and on their heads, with both hands, and then go towards him on their knees; and when they speake to him, cast sand ouer their shoulders still, with their head bowed downe, the Prince scarcely deigning them a looke, or word. For euery light offence he would sell their wiues and children. He suffered our Author to goe into his Moschee, where his Arabian Chaplaines, after their manner, mumbled their Mattens ten or twelue times in halfe an houre; all the company rising and falling againe to the earth, and kissing it. He also heard him willingly confute the Mahumetan, and proue the Christian Faith: but said, he thought it was harder for a Christian to be saued then a Negro, because God

was

*k Barrius dec. 1. lib. 3. cap. 8. & Mosim<sup>o</sup> Hist. Ind. lib. 1. saith that Senaga and Gambea were by the Ancients called Stachiris and Daranus. This name Senaga was given by reason that the Prince was so called. l 1455. m Mok. tom. 2. 2. Maff. lib. 1. Bar. Dec. 1. l. 1. cap. 6, 7, 8.*

*o Al.Cadam.*

was a iust God and Lord, who had giuen to vs many good things in this world; to them nothing in comparison, who should therefore in the other world haue their Paradise, which heere they wanted. Easily might he haue beene turned to Christianitie, but for feare of losing his State. His wiues provide him his diet, as it is vsuall among the Negros, and none but his Priests and some princiall men eat with him; which is after a beastly sort lying on the ground, the dish set in the midst, and all taking out the meat with their hands. They eat little at once, but eate often, foure or five times a day. From *October* to *June* it raines not there. They haue great Serpents, and many, which they vse to charme: and the Prince when he would Poyson his weapons, did (as was reported) make a great Circle, and enchanted by his Charmes all the Serpents therabouts therinto, and then killed that which seemed to him most venomous, letting the rest go: with the bloud thereof, and the seed of a certaine Tree, he tempered a poyson for that purpose, with which a weapon infected, drawing neuer so little bloud, did kill in a quarter of an houre. They haue great store of Parrats, which are instructed by a maruellous naturall cunning to preuent the Serpents, which would else destroy their neasts. They builde therefore on high Trees, and on the end of some tender bough thereof they fasten a Bull-rish, which hangs downe two spannes, thereunto weauing and working their neast in such sort, that the Serpents for feare of falling, dare not aduenture to deale therewith. The Negros came about *Cadamofo*, with wonder to see his apparell, and the whitenes of his colour (neuer before had they seene any Christian) and some of them with spittle rupp'd his skin, to see whether his whitenesse were naturall, or no: which perceiuing it to be no tincture, they were out of measure astonished. They would then giue nine, or sometimes fourteene slaues, for a horse furnished. And when they buy a horse, they will bring some of their Enchanters, which make a fire of herbes, and set the horse ouer the smoake, vttering certaine words; and after that annoint him with a thin oyntment, and shut him vp twentie dayes, that none may see him, hanging certaine trumperie about his neck, thinking that hereby they are more secure in battell. Gunnes seemed to them, for their hideous noise, to be of the Diuell. Bag-pipes they thought to be a liuing creature, that thus sang in variable accents. But when they were suffered to handle them, they thought them to be some heauenly thing, that God had made with his owne hands, to sound so sweetly. They beheld the Shippe with great curiositie; and Eyes that were earued in the Prow of the Shippe, they tooke to bee eyes indeede, by which it saw how to direct the course at Sea. They said, the Christians that could thus make voyages by Sea, were great Enchanters, and comparable to the Diuell; themselves had enough to doe to trauell by Land. Seeing a Candle burne in the night, they which knew not to make any light but their fires, esteemed it wonderfull. Honey they haue, which they sucke out of the combes, but the Waxe they hurled away, till they were instructed how to make Candles thereof.

Senega (*Boterus* saith) comes from the Lakes Chelonidi. An hundred and fiftie Leagues from the mouth it hath certaine Falls, or Cataracts (as Nilus hath) that men may passe vnder the fall of the streame, without wetting. *Sannus* affirmeth that Senega is the same which *Ptolemy* calls Darandus, Gambea or Gambia that which he calls Stachir, and Rio Granne is Niger.

*Cadamofo* doubled the Promotorie, called *Cape Verde*, or the greene Cape, because of the greene Trees which the Portugalls (which had first discovered it in the yeare before) found there growing in abundance; as *Cape Blanca*, or the White Cape, was so called of the White Sands theré. The Inhabitants they found were of two sorts, *Barbaciis*, and *Sereri*. They haue no Prince. They are great Idolaters, and haue no Law: but are very cruell. They poyson their Arrowes; with which and the situation of their Countrey, they haue preserved themselves from the Kings of Senega.

In Gambia they were, some Idolaters of diuers sorts, some Mahumetans. They were also great Enchanters. Their liuing as at Senega, saue that they eat Dogs-flesh. Heere the Prince hunted an Elephant, and gaue them to eate: the flesh is strong and vsuall. The Elephants delight in myre like Swine. They hunt them in the woods: for in the

o Likewise  
*Cape Sierra Li-*  
*ona*, is so called  
of the Lion-  
like terrour  
thereof, al-  
wayes couered  
on the toppe  
with Clouds,  
which yeeld  
dreadful thun-  
ders and light-  
nings. It seems  
to be the same  
that *Ptolemy*  
and *Hanno* call  
the Chariot of  
the Gods.  
*Gi, Bot, Ben.*



the Plaines an Elephant would, without running, soone take and kill the swiftest man; whom yet they hurt not, except they be first prouoked.

Heere was a kinde of Fish (*Cadamofo* p calleth it *Cauallø*, and his Latine Interpreter, *Piscis Caballinus*; I take it for the *Hippopotamus*, or *Riuer-Horse*) which is (saith he) as bigge as a Cow; his legges short, with tuskes like to a Bores, but so great, that I haue seene one of two spannes, and longer, clouen-footed, and headed like a Horse: he liueth on both Elements, sometimes in the Water, other-whiles on the Land. The women vpon their breasts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerchiefs. This being done in their youth, would neuer out. The like flesh-branded vvorkes they vse at Cape Sagres, as *Pietro q di Sintra*, a Portugall, obserued vpon their bodies and faces. The Inhabitants there are Idolaters, and worshippe Images of wood, to whom they offer some of their meate and drinke, when they goe to their meales. They goe naked, couering their priuie parts with the barks of Trees. This is r in Guinea.

A little from thence they found men who vsed as great brauery in their eares, which they bored full of holes, and ware therein rings of gold in rowes or rankes. They ware one great ring in another hole bored thorow their nose, like to Buffles in Italy: which when they eat their meate, they tooke away. The men and women of sort ware such rings also in their lippes, in like sort as in their eares, an Ensigne of their Nobilitie and greatnesse, which they put in and out at pleasure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantrie ware about their necks certaine chaines of teeth, seeming to be the teeth of men. They tooke a Negro, whom they carried into Portugall, who affirmed, if a woman which onely could vnderstand him, did interpret him rightly, that in his Countrey were Vnicornes. On this Coast the Portugals erected a Castle, called *Mina*, for their better trading. And these Countries haue since beene sought to by French, Flemish, and many of our English Merchants. In the year 1553. \* *Thomas Windam* and *Antony Pintado*, a Portugall, in two English ships traded alongst those Coasts, as far as Benin, where they presented themselves to the King, who sate in a great Hall, the walls whereof were made of earth without windowes, the roofo of thin boards, open in diuers places. His Nobles about him neuer looke him in the face, but sit cowering vpon their buttockes, with their elbowes vpon their knees, and their hands before their faces, not looking vp till the King command them. And when they depart out of his presence, they turne not their backs vpon him. Such reuerend regard doth that Negro-King receiue of them.

The next year 11 Master *John Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuers Voyages were thither made by *William x Towerjon*, who obserued at the Riuer of Saint Vincent, strange Trees, with great leaues like great Dockes, longer then that a man could reach the toppe of them; and a kinde of Pease by the Sea-side growing on the Sands like Trees, with stalkes seuen and twentie paces long. Diuers of the women had breasts exceeding long. At the Cape *Tres puntas* they made him sweare, By the Water of the Sea, that he would not hurt them, before they would trade with him. King *Abaan* a Negro, entertained our men kindly; he caused to be brought a pot of Wine of Palme, or *Co*, which they draw forth of Trees, as wee haue elsewhere obserued; but their ceremonies in drinking are thus: First, they bring forth their pot of drinke, and then make a hole in the ground, and put some of the drinke into it, and after that cast in the earth againe, and thereon set their pot, and with a little thing made of a Gourd, take out of the same drinke, and put it vpon the ground in three places: and in diuers places they haue certaine bunches of the pills of Palme-trees set in the ground before them, and there they put in some drinke, doing great reuerence in all places to the same Palme-trees. All these ceremonies done, the King tooke a Cup of Gold, in which they put Wine, and whiles he dranke, all the people cried *Abaan, Abaan*, with certaine other words; and then they gaue drinke to euery one. The like ceremonies they vse in all the Countrey.

In Benine 7 the people goe naked till they be married; and then are clothed from

K k k

the

p *Cadamofo*  
apud *Ramus*.  
*Nouus orbis*,  
6c. pag. 47.

q *Pietro di Sintra*.

r The Hollanders were entertained of a King in Guinea, but verie miserably: an old woman naked, three times went about the Captaine, with certaine murmuring words, and cast ashes on his clothes. The Nobles about the King were naked.  
*Hol. Nauig.*  
1599.

s The Guineans esteeme well of the French, ill of the Flemish, and not well of the Portugalls. *Arthus Hist. Ind. Or. c. 9.*  
t *Tho. Windam.*  
Anton. *Pintado*.  
See *Hak. Voyages*, Tom. 2. part. 2.  
u *John Lock.*  
x *William Towerjon*.

y *James 12<sup>th</sup> of May*.

<sup>a</sup> William Rutter, George Fenner, Antony Ingram.  
<sup>a</sup> Description of Benin, by D. R.

the waste to the knees. Their bread is a kinde of roors, called *Inamia*, which, when it is well sodden, may be preferred before ours. They haue heere great spouts of water falling out of the Ayre, which if they light on a Shippe, doe endanger the same. They fall like the pillars of Churches. As for those voyages to these parts, made by <sup>a</sup> Rutter, Fenner, Ingram, or others, I referre them to Master Hackluyts Collections. One writeth, <sup>a</sup> That the King of Benin hath six hundred wiues, with all which twice a yeare he goeth in pompe. The Gentlemen haue, some of them fourescore, some fourescore and ten. The meanest ten or twelue. At *Cape de Lopo Gonsalues*, some pray to the Sunne, others to the Moone, or to certaine Trees, or to the Earth, esteeming it a great sinne to spit vpon it, from whence they receiue their food. Men and women pinke their bodies, putting thereon grease mixed with colour. They will not drinke before they put out some, and drinke not when they eate. They offer their wiues to strangers. The King keepeth his daughters when they are growne, for wiues, and the Queenes with like incestuous abomination vse their sonnes. They paint their bodies red: vse Bananas dried in stead of bread, and lay all their meats in a dish together.

<sup>b</sup> Ant. Tenkinson, Hak. to. 1.  
 These wormes come out of their legges, or some flithie part.

These Coasts are vsually called Guinea, by a more generall appellation, although that be properly one Region only. About the Castle of Mina they are subiect to such Wormes, as Master *Tenkinson* <sup>b</sup> hath obserued to grow vpon men at Boghar in Bactria, by drinking the water of the Riuer there: which are an ell long, and must be pulled out by degrees, euery day a little, if they breake by the way it is very dangerous. The torture they cause is vnspeakable: they breed in the armes and legs, yea sometimes in the yard and cod: one man hath had ten of them at one time.

<sup>c</sup> Gotard. Arth. Dent. Hist. Ind. cap. 9. Ind. Orient. part. 6. de Bry.

The Inhabitants of Benin <sup>c</sup> obserue Circumcision, and some other Superstitions, which may seeme Mahumetan, but are more likely to be ancient Ethnike Rites. For many Countries of Africa admit Circumcision, and yet know not, or acknowledge not Mahometisme, but are either Christians (as the Cophi and Abassines) or Gentiles: they cut or rase the skinn, with three lines drawne to their Nauell, esteeming it necessary to saluation. They will not easily doe iniurie to any, especially a stranger. They haue Birds in such respect, that it is deadly to any that shall hurt them. And some are appointed to haue a peculiar care of them, and to provide them food; which they doe in high Mountaines, where they lay meat for them: which they come and eate.

<sup>d</sup> Marmel. l. 9. cap. 3. & 22.

Guinea <sup>d</sup>, which the Alarabes call *Genea*, and the Inhabitants *Genij*, consisteth with Gualata: a Prouince of such estimation to the Portugals, that their King stiled himselfe, 1482. Lord of Guinea, although the Castle of Mina <sup>e</sup> were the cheefe peece he there possessed; which King *Iohn* in the yeare 1486. ennobled with the title of a Citie, and granted Priuiledges to such as would there inhabite. But of the Portugalls actions heere, and of the description of these and other parts of Ethiopia, *Marmelin* hath largely written. Some in later Discoveries haue obserued, That the Inhabitants of Guinea <sup>f</sup> giue Religious respect vnto certaine Trees. And in the yeare 1598 certaine Hollanders cutting them, and not ceasing at the perswasion of the Negros, whose Superstitions in that case they derided, it passed from words to blowes betwixt them, and the Dutchmen were forced to get them to their shippes; one of their company being slaine in the chase. But the murderer was offered to the Hollanders to be punished: which they refusing, his countrey-men cut off his head, and quartered his bodie, bestowed the one as a monument of reuenge, ouer the slaine parties graue, the other on the Fowles, vnburied. Their Trees <sup>g</sup> are alway greene: some haue leaues twice a yeare. They seldome see the Sunne, either rising or going downe, by the space of halfe an houre. Their Winter beginneth in *Aprill*, which yet is their time of Haruest. Mays was brought thither out of America. In *Aprill*, *May*, and *Iune*, they haue much raine, and the same very dangerous to the bodie, and rotting the cloths, if it be not presently dried. It is often as warme as if it were sodden. They haue some Snakes thirtie foote long, as much as sixe men can carrie: they haue also a beast like a Crocodile, called *Langhadi* (we haue spoken of the like about Pegu and Bengala) which neuer goeth into the water: Spiders as big as the palme of ones hand, which do not spin; store of Cameleons; Dogs woolly, with sharp snouts, of diuers colours, which

<sup>g</sup> Description of Guinea.

The creatures in Guinea.

cannot

cannot barke, driuen to the Market as sheepe, tied one to another; blew Parrets; many sorts of Apes; black Flies which seeme to burne: In Senega some Snakes haue mouths so wide, that they swallow a whole sheep without tearing; they haue winged Dragons, with tailes, long mouths with many teeth, being blew and greene, which some Negros worship. They boare a hole in the Palme-wine tree, whence issueth a white iuice, first sweet, and after by standing it becomes sowre. It is somewhat like the Coco tree. The Palma is without branches, the fruit growes on the top, which within is like Pomegranats, full of grains, without of a golden colour. They buy gentility with gifts, a Dog, a Sheepe, a Cow. In their creation is obserued much solemnity. They know not how to number their yeares, but seeme to liue long. In their Winter they haue much sicknesse and mortality. The goods of the deceased descend not to his children, but to the brethren, if he haue any: otherwise, to his father. If it be a woman, her husband deliuereth her marriage goods to her brethren. When the King dies, the Sepulchre is made like a house, and as well furnished as if they were aliue, being guarded night and day by armed men, to bring him any thing which he shall need.

Their noses are flat, not naturally, but by pressing them downe in their infancie, esteeming it a great part of beautie. Their hot stomackes can digest raw flesh; and therefore <sup>d</sup> *Alexander Aphrodisiens*, and *Celsus Rhodiginus*, that thinke their naturall heat, extracted to the outward parts, to be the cause of their blacknesse, are deceived. They eat their enemies which are slaine in the wars (which are very rife amongst those Nations) and those which are taken, are euermore prisoners. And in some more important warres which they vndertake, they will burne their dwellings before they go, lest either the enemy might possesse them by conquest, or themselves become too mindefull of a returne. In these warres they prouide themselves of some light armor, wearing at such times no other apparrell. Their women are vnfaithfull Secretaries in Natures most hidden secrets, vsing in the sight of men, women, boyes, and girles, to be deliuered of their children, whom after they circumsise, whether they be of the male- or female sexe.

d *Alex. Pro-  
blem. lib. 1. & 2.  
Cels. l. 16. c. 15.*

## CHAP. XV.

*A further Discourse of Guinea, and other Nations of Negross.*

And if we may haue leaue to follow a Dutch guide, well acquainted in these parts, whereof he hath written a very large <sup>a</sup> Treatise, you may feast with them at their spousals, and againe, after a view of their liues, at their funerals. At the mariages of their daughters they giue halfe an ounce of gold, to buy wine for the Bridale; the King himselfe giueth no other portion. The Bride in the presence of her friends sweareth to be true to her husband, which the man doth not. For adultery he may diuorce her, and the adulterer payeth to the King foure and twentie Pesos of gold, and the husband also may driue him out of Towne: but the Dutch men paid no fine therefore, the women onely were blamed, and paid foure pesos. If the husband suspects his wife, hee makes triall of her honestie, by causing her to eat salt with diuers Fetisso <sup>b</sup> ceremonies hereafter mentioned, the feare whereof makes her confesse. They haue many wiues, if they can buy and keepe them: each dwelleth in a house by her selfe, though there be ten of them: they eat and lodge asunder: sometimes they will bring their cheere together. The husband closely takes which he will haue lye with him to his roome, where their bed is a matre. The women after trauell wash themselves, and accompany not with their husbands for three months after. The childe newly borne hath a cleane cloth wrapped about the middle, and is laid down on a mat. The mothers vse to beare their children at their backs, and so traue with them, none prouing lame, notwithstanding that shaking of their bodies: they giue them the brest ouer their shoulders. When it is a month old, they hang a net about the body, like a shirt, made of the bark of a tree, hanged full of fetissos, to secure it from the Diuel, who otherwise would (they think) carry it away. They hang the haire full of shells; and corals about the neck, armes and legs, applying diuers

a Description  
of Guinea,  
1600. in a  
Dutch booke.

b Fetisso is the  
name of their  
Idols, &c.

Education of  
their children.



fetissos or wreaths with superstitious fancies, that one is good against vomiting, a second for falling, a third for bleeding, a fourth to make it sleep, a fifth against wild beasts, and so on in the rest, giuing to each Fetisso a seuerall name. They quickly learne them to eat, and then leaue them about the house like dogs: they soone learne to go, to speak, to swim. When they are first borne they are not black, but reddish as the Brasilians. Each woman brings vp her own: they teach them no ciuilitie, and beat them sometimes cruelly with stauers. When they are eight, or ten, or twelue yeares old, they learne them to spin bark-threed and make nets: after that they go with their fathers to fish. At eigheteene yeares old they begin to set vp for themselves, two or three of them together hiring a house & Canoa: and then they couer their priuities, grow amorous, and their fathers look out wiues for them. They haue little haire on their face at thirty: they weare nailles as long as the ioynt of a mans finger, as a token of gentility: which is also obserued by Merchants: they keepe them very cleane, and as white as Iuory. They are great in flesh beyond men of these parts. At threescore and ten, or fourescore, their blacknes decays, and they grow yellow. They haue smal bellies, long legs, broad feet, long toes, sharp sight, quick wit, Estridge mawes; are spiteful, curiously neat, drunkards, theues, lecherous, and subiect to the Pocks, whereof they are not ashamed, as neither of shewing their nakednes. Yet is it holden shame with them to let a fart, which they wodered at in the Hollanders, esteeming it a contempt.

Their women  
in Guinea.

Their orna-  
ments.

The women go long naked, are libidinous, and would boast of their filthines, if they could haue their pleasure with the Dutch, decking themselves of purpose. They weare beads about their neckes, and straw-fetissos about their feet. (The Mulato women in Mina cut their haire short for brauery.) They cut three gashes on their forehead an inch long, and likewise on their cheekes neere their eares, which they suffer to swell, and colour it with painting. They make also white strakes vnder their eies. They curl and fold the haire of their head, making a hill in the midst like a hat, with frizzles round about. They vse long combs with two teeth only, each a finger length: these they vse also for salutation, plucking them out and in, as heere, men put off or on their hats: they make also white spots on their faces, which asfarre off shew like pearles. They raise their armes and breast with diuers cuts, on which euery morning they lay colours, which cause them to shew like black silke doublets cut and pinked. They haue earings and bracelets of copper: the vnmarried mayds weare thirtie or sortie on each arme of yron: the common queanes weare copper rings with bells on their legs.

These women are strong, nimble, wel proportioned, good house-wiues, home-keepers and cookes: not very fruitfull. The riches of the Guineans are store of wiues and children. They take great pride of white teeth, which therefore they rub with a certaine wood: they shew like Iuorie. Their garment is a fadom or more of linnen cloth, which they weare about their bodies, from beneath the breasts to the knees: vpon which they girt a peece of blew or yellow cloth, whereon hang their kniues and keyes, and diuers wispes of straw, or fetissos. When they go to market, they wash them from top to toe, and put on other cloths. They buy no more but for that day, or meale.

Their bread.

Their diet.

They stamp their milia as we do spice, fan it in a wooden dish, steepe it ouer-night with a little mais, and in the morning lay it on a stone, and (as Painters their colour) grinde it with another stone, till it be dowe, which they temper with fresh water and salt, and make rolls thereof twice as big as a mans fist, and bake it a little on the hearth. This is their bread. Their diet is strange: as raw flesh, handfuls of graine, large draughts of *Aqua-vita*, Dogs, Cats, Buffles, Elephants, though stinking like carrion, and a thousand magots creeping in them. There are little birds like Bullfinches, which make their nests on small ends of twigs for feare of snakes: these they eat aliue with their feathers. The Moors say that within land they eat dried snakes: and these wil eat dogs guts raw, which our Author hath seene: and a Boy left in pawne on shipbord for debt, which had meat enough, yet would secretly kill the hens, that he might eat their raw guts. They will eat old stinking fish dried in the Sunne: yet can they be dainty if they may haue it. Some make a kind of Ale of Mays and water sodden together, called *Poiton*. Sometimes foure or fiue together will buy a pot of Palme-wine, which they powre into a great *Caba*, which groweth on trees, and some of them are halfe as big as a kilderkin, round about which they sit to drink, each sending a little pot-full to his best wife. When they

Drinking.

full

first drinke, they take it out with a smal cabas, and laying their handes on the head of him which first drinketh, cry aloud *Tantosi, Tantosi*: he drinks not all off, but leaues a little to throw on the ground to the *Fetisso*, saying *I. ou.* spouting out some on their *Fetisso's* on their armes, & legs, otherwise thinking they could not drink in quiet. They are great drinkers, and feed as vnmanly as Swine, sitting on the ground and cramming, not staying till the morsell in the mouth bee swallowed, but tearing their meat in peeces, with the three mid-fingers cast it into their mouthes ready gaping to receiue it. They are alway hungrie and would eat all day long: yea the Dutchmen had great stomakes whilst they were there. He that gets most, must be most liberal, industrious to get and as prodigall in spending vpon their lickour.

Before the Portugals trade they had no Merchandise, but went naked: and the people within Land were afraid of them, because they were white and apparelled. They come to trade in the ships in the morning: for about noone the winde (before blowing from land comes from Sea, and they are not able to endure the roughnesse thereof. They beleue, that men, when they die, goe into another world, where they shal haue like need of many things, as here they haue, and therefore vse to put with the dead Corpes some parts of household. And if they loose any thing, they thinke that some of their friends, which in the other world had need thereof, came thence and stole it. Of a God being asked, they said he was blacke and euil, and did them much harme; their good, they had by their owne labour, and not by his goodnesse. Circumcision they vse, and some other Turkish Rites. They hold it vnmeet and irreligious to spit on the ground. They haue no Letters, nor Bookes. They obserue a Sabbath, herein agreeing, and yet disagreeing, with Turke, Iew, and Christian, for they obserue Tuesdaies rest, from their Fishing and Husbandrie. The Wine (of the Palme-tree) which is that daie gathered, may not be sold, but is offered to the King, who bestoweth it on his Courtiers to drinke at night. In the midst of the Market-place they had a Table standing on foure Pillars, two elnes high, whose flat couer was made of Straw and Reedes woven together. Hereon were set many strawen Rings, called *Fetissos* or *Gods*, and therein Wheat, with Water and Oyle, for their God, which they thinke eates the same. Their Priest they call *Fetissero*, who euery festiuall day placeth a Seat on that Table, and sitting thereon, preacheth to the people, the contents whereof I could neuer learne: which done, the women offer him their infants, and hee sprinkleth them with water, in which a Newt or Snake doth swimme, and then besprinkleth the Table aforesaid with the same water, and so uttering certaine wordes very loud, and stroking the children with certaine colour, as giuing them his blessing: he drinketh of that water, the people clapping their hands and crying *I. ou, I. ou*, and so hee dismisseth his deuout assembly.

Many weare such Ringes of Straw next their bodies, as preseruatiues from those dangers, which else their angrie God might inflict on them. In honour of the same Deitie (or Deuill, as it seemes they conceiue him to bee) they bechalke themselves with a kind of Chalkey Earth, and this is vnto them instead of their Morning Matrons. The first bit at meales, and first draught, is consecrate to their Idoll, and therefore they besprinkle therewith those Rings, which I said they weare on their bodies: If Fishers cannot speed at Sea, they giue a peece of Gold to the *Fetissero*, to reconcile their frowning Saint. Hee therefore, with his wiues, walkes a kinde of procession through the Citie, smiting his breast, and clapping his hands with a mightie noyse, till he come at the shore: And there they cut downe certaine boughes from the Trees, and hang them on their neckes and play on a Tymbrell.

Then doth the *Fetissero* turne to his wiues and expostulates with them, and withall hurleth into the Sea Wheat and other thinges as an offering to *Fetisso*, to appease his displeasure towards the Fishermen. When the King will sacrifice to *Fetisso*, hee commands the *Fetissero* to enquire of a Tree, whereto he ascribeth Diuinitie, what hee will demand. He with his wiues, come to the Tree, and in a heape of ashes, there prouided, prickes in a branch, plucked off the Tree, and drinking water out of a Bason, spouts it out on the branch, and then daubeth his face with the ashes: which done

Setwindes

a The Religion of the Guineans.

Tuesday Sabbath: they call it *Dia Fetisso*.

\* The Bird  
Pittoie.

Funerall rites.

he declareth the Kings question, and the Deuill out of the Tree makes answer. The Nobles also adore certaine Trees, and esteeme them Oracles: and the Deuill sometimes appeareth vnto them in the same in forme of a blacke Dogge, and otherwhiles answereth without any visible apparition. There are which worshipp a certaine Bird, \* which is spotted and painted (as it were) with starres and resembleth the lowing of a Bull in her voyce. To heare this Bird lowing in their iourney, is to them a luckie boding, saying, *Fetisso* makes them good promises, and therefore set him, in that place where they heare it, a Vessell of Water and Wheat. And as the Earth and Ayre yeeld them Deities, so the Sea is not behide in this liberalitie, but yeelds certaine Fishes to their canonization. In this respect they take not the Tunie at all, and the Sword-fish they take, but eat not till his sword be cut off, which is dried, and holden in great veneration. The mountaines would bend their fullen browes, if they should not haue some red letters in their *Kalendar*, to which their tops aspire, threatening to scale Heauen, or ouerwhelme the Earth, if this *Fetissan* portion did not pacifie their angrie moode, by daily presents of meat and drinke set thereon. Neyther can Nature alone vsurpe this Prauilege but Art, in other things her emulous corriuall, and farre vnequal competitor, in this matter of God-making, commonly gets the vpper hand. And therefore they with their ceremonious Art can make them *Fetisso's*, or Gods, at pleasure. Principally in their Funerals they obserue it: for when one is dead, they make a new *Fetisso* or Ring of Straw, and pray it to beare the dead partie companie, and protect him in his iourney into the other World. They lay the dead bodie on a Matte on the ground, wind it in a woollen cloth, set a stoole vnder the head, which is covered with a Goats skin, the bodie is strawed ouer with ashes, his armes laid by his sides, his eyes open: and so continueth halfe a day, his best-beloued wife sitting by (as the Husband doth also at the death of his wife) crying *Ary*, and wiping her face with a wisp of straw. Women goe round about the house singing and beasing on Basons, and about the corpse likewise, and then againe about the house. The eldest *Mormi* or Gentlemen, goe about from house to house with a Bason, wherein each puts the value of twelue pence in Gold, with which they buy a Cow, with whose bloud the *Fetisso* appeaseth the *Fetisso*. The friends and kinsfolkes assembling, prepare a Henne, and then setting themselves in a corner of the dead mans house, they place all his *Fetisso's* on a row, the greatest in the midst, adorning the same with Garlands of Pease & Beans, like to the Popish praying-Beads. Then they sprinkle the same with the bloud of the Hen and hang a chaine or Garland of hearbes about their necks. After this, the women set the Hen, now sodden, in the midst of the *Fetisso's*, and the *Fetissero* takes water in his mouth, which amiddest his Exorcismes and Charmes he spouts on those *Fetisso's*, & taking two or three hearbes from his necke, hee rols the same in forme of a ball, which after certaine ceremonies he layeth downe, and so doth, till all his Hearb-garland be spent; and then makes them all into one great ball, and therewith besmeareth his face, and thus is it made a *Fetisso*; and the partie deceased is now at rest. In the meane time the dearest of his wiues filleth all the house with mourning, the neighbours and friends with Songs and Musicke (such as they haue) and Dances. And at last they take vp the Corps, and carrie it to the Graue, which is digged foure foote deepe, and couer it with stakes, that nothing may fall therein. The women creeping about the Sepulchre, ex-postulate with him, Why he would leaue them? Then doe they hurle on earth, so that none can get into the Corps; for he hath with his Household, Armour, and whatsoever he vsed in his life time; Wine also (if before he loued it) to drinke in the other World. Lastly, they couer the Sepulchre with a Roofe, to defend all from Raine. If the King dies, not onely greater solemnitie is vsed: but the Nobles thinking it necessarie for so great a Personage to haue attendants, they offer vnto him, one, a seruant; another, a wife; a third his sonne or daughter, till there be many of both sexes in that other life to attend him. All which are suddenly slaine at vnawares, and their bloudie carcasses, buried together with the King. Yea, the Kings wiues which loued him best, refuse not this last and euerlasting service, as they suppose; but yeeld themselves to die, that they may liue with him. The heads of all these, thus slaine, are set vpon poles round about the Sepulchre: Meate, Drinke, Rayment, Armes, and other Vtenils are added for their vse, and



and buried with them. After the buriall they goe to the Sea, or Riuer, and their obserue other Rites: some washing, while others play on Basons and Instruments. The Widow or widower is laid backward on the water with diuers wordes of complaint. At last they cloth them, returne to the dead-mans house, make great cheere, and drinke themselves drunke. They, in vncertaintie of criminall accusations, as of Adulterie, Murther, and such like, haue a certaine water<sup>a</sup> offered them to drinke by the *Fetisso*, made of those hearbes whereof their *Bal-Fetisso* is made, and in effect like the cursed water, *Numb. 5.* none daring to drinke, for feare of sudden death thereby, if he be guiltie.

<sup>a</sup> This drinke they call *En-chianbenou*.

They dare not come out of their houses in thunder: for then, they say, many of them are carried away by the Deuill and throwne dead on the ground. When they pray for Raine, they wash themselves and cast Water ouer their heads with diuers words, and spitting in the water. Their Kings are electiue, and must bee liberall, or else are expelled. Once a yeare he makes a great feast for the common people, buying: to that end all the Palme-wine, and many Kine, the heads of which are painted and hanged in the Kings chamber in testimonie of his bountie. Hee inuirteth also his neighbour-Kings, Captaines and Gentlemen, and then prayeth and sacrificeth to his *Fetisso*, which is the highest tree in the Towne. The men with Fencing, Drumming, Singing, Leaping; the Women with Daunces, honour this feast. Euery King holdeth his feast apart, one soone after another, in the Sommer-time. The King comes litle abroad. In the Morning and Eueing, his Slaues blow or sound certaine Trumpets made of Elephants teeth: his wiues do then wash and annoint his bodie. He hath also his Gard. He sits<sup>b</sup> (in state) on a stoole, holding in his handes the taile of a Horse or Elephant to drine away flies: gallantly adorned, with Rings of Gold on his Armes and legges and necke, with coral Beads also, wherewith likewise he maketh diuers knots on his beard. His children<sup>c</sup> (if they will haue any thing) when they are of age, must get it: the common people would not like that he should maintaine them idle. Only he bestowes on them their marriage gift, and a slave. They chuse by most voyces<sup>d</sup> a successour in another kindred, who inheriteth the treasure of the dead King, and not his own children. Controuersies are tried<sup>e</sup> by the *Fetissos* Pot, as is said: if it be for murther, he may redeeme his life with monie, one moiety to the King, the other to the Courtiers: if he cannot, the Executioner<sup>f</sup> binds his hands behind him, couers his face, leades him to a place alone, and causing him to kneele downe, thrusts him through, and then (for before they thinke him not dead) cuts off his head: and quartering the bodie, leaues it to the foules and beastes. His head is boiled by his friends and the broth eaten, and then they hang it by the *Fetisso*. They make solemnne oathes and promises on this manner: they wipe their faces, shoulders, breasts, and all their bodie, on the soles of your feet, thrice saying *Ian, Ian, Ian*, stamping, kissing the *Fetisso's*, on their armes, & legs. The land is all the Kings, & therefore they first till his land, & then by composition for themselves. They begin on a Tuesday, and when the Kings worke is done, haue a feast in honour of their *Fetisso*, to prosper their husbandrie. And now leaving the Coasts of Guinea, Benin, Melegete, and other Regions of the Negros adioyning to the Sea, we will look back againe into the in-land contries: whereof Gualata is 100. miles distant from the Ocean, and hath already bin mentioned. The next therunto, in *Leos* Relations, is Gheneoa, which is not the same with Guinea before mentioned, if *Leo* had true Intelligencé, but is situate betwixt Gualata, Tombuto, and Melli, and in one place bordereth on the Ocean, where Niger falleth into the Sea. They had great Traffique with the Merchants of Barbarie. They haue Gold vncoynded, and vse also yron monie. There is neyther Towne nor Castle, but one. where the Prince, with Priests, Doctours, and Merchants reside. Those Priests and Doctours goe apparrelled in white, the rest in blacke or blew Cotton. In *July*, *August*, and *September*, Niger ouerfloweth it. *Iachia*, the King of Tombuto, conquered it, and kept the King Prisoner at Gago, till his death. Melli is the head Citie of a Kingdome, which hence taketh name, and hath in it great store of Temples, Priests, and Readers or Professors, which read in the Temples, because they haue no Colledges. They are more ingenious then other Negros, and were the first that embraced the Mahometan Law, *Iachia* also subdued them.

Their King.

<sup>b</sup> His throwne and scepter.

<sup>c</sup> His children.

<sup>d</sup> Successour.

<sup>e</sup> Their trials in Law.

<sup>f</sup> Execution.

Promises or Oaths.

<sup>g</sup> *Leo* L. 9.

Tombuto

Tombuto was founded in the yeare of the *Hegeira* 610. And it is situate within twelue miles of a branch of Niger. There are many Wels, to receive the ouerflowing waters of Niger. Salt is brought them fūe hundred myles from Tagazza, and is very deere. I, at my being there (sayth *Leo*) saw a Camels burthen solde for fourescore Duckats. The King had many Plates and Scepters of Gold, some whereof weighed thirteene hundred pounds. They which speake to him, cast Sand ouer their heades, as *Cadamofo* obserued at Budomel. The King would admit no Iewes into his Citie, and hateth them so extremely, that hee would confiscate the goods of such Merchants, as held traffique with them. He greatly honoured men of Learning, and no merchandize yeilded more gaine then Bookes. There were many Iudges, Doctors, and Priests, to whom he allowed their stipends. The people vsed much dancing in the streets, from ten to one a clocke at night. They mingle Fish, Milke, Butter, and Fleish together in their Gallimaufey kind of diet, neither toothsome nor holsome. *Hamet*, King of Marocco, conquered the same Kingdome 1589. and also Gago, and other Countreies of the Negros, extending his Empire six months iourney from Marocco, by Camels; whose riches thereby acquired, appeare in the letters of *Lawrence Madoc* and we before haue touched.

Gago is much frequented by Merchants and thinges solde at excessiue rates. In an hundred myles space you shall scarce find one in those partes that can read, or write: and the King accordingly oppresseth them with taxations.

In Guber they sow their Corne on the waters, which Niger, with his ouerflowings brings vpon the Countrey, and haue abundant recompence. *Izchia*, King of Tombuto, conquered the King of Guber; of Agadez also, and of Cano, which haue great store of Merchants: Likewise of Casena, and Zegzeg, and Zansara; in which I finde little worth the remembrance. Cano hath some Relikes of Christianitie, and they are named by the Apostles names. Guangara was not onely oppressed by the said *Izchia* of Tombuto, but by *Abraham* King of Borno.

Borno confineth with Guangara on the West, and extendeth Eastwardes fūe hundred miles. The people haue no Religion, neither Christian, Iewish, nor Mahometan; but like Beasts liue with their wiues and children in common: and as a Merchant which liued long amongst them, and learned their Language, told *Leo*, they haue no proper names, as in other Nations, but as they giue him some name of distinction by his height, farnesse, or other peculiar accidents. The King warreth with his neighbours: he is descended of the Libyan people Bardoa. For maintenance of his Warres hee will giue great prices for Horses, exchanging fūteene or twentie slaues for one, which slaues he tooke from his enemies. When I was in this Kingdome, I found there many Merchants that were wearie of this traffique, because they staid for their slaues till the King returned from his Warres. Yet the King seemes to be rich: all his Horse-furniture, Stirrups, Spurres, Bridles, Bt., were of Gold; and his Dishes, Platters, or whatsoever he did eat or drinke in: yea, his chaines for his Dogges were for the most part of most fine gold. He hath many both white and blacke people, subiect to him.

Gaoga bordereth Westward on Borno, and thence trendeth to Nubia, betwene the Deserts of Serta on the North, and another Desert confining on a winding crooke of Nilus, about fūe hundred miles square. It hath neither Ciuitie, Letters, nor Government. The inhabitants haue no vnderstanding, especially they which dwell in the mountaines, who goe naked in the Sommer-time, their priuities excepted. Their houses are made of boughes which easily take fire. They haue store of cattell. A hundred yeares before *Leo's* time they were brought in subiection by a Negro slaue, who first slew his Master, and by helpe of his goods made preyes in the next Regions, exchanging his Captiues for Horses of Egypt: and so became King of Gaoga. His Nephewes sonne *Homara* then reigned, and was much respected by the Soldan of Cairo. *Leo* was at his Court, and found him a man passing liberall. He much honored all that were of the linage of *Mahomet*.

The Nubæ in old times were many Kingdomes, as *Strabo* affirmeth, not subiect to the Ethiopians: and were then Nomades, or Wanderers, and Robbers. As it is

now

a *Pory in transit.*  
 Ro. c. Historie  
 of Barbarie.  
 b *Hak. tom. 2.*  
*Madoc.*

c *Leo, L. 7.*

d Euen our ancestors, the Saxons, had no surnames, but by some accidents, as *White Long, Short, &c.* And the Normans brought ouer their customes of naming men by the place of their habitation; as the Towne, Oke, Style, or their Occupation. And in ancient Writings few proper names, but their Christian, may bee found. So the Roman *Craffi*, *Nasome*, &c. *Vid Camd. Rem. Versig antiq. Lamb. Peram, of Kent.*

e *Strabo L. 17.*

now taken (*John Leo* being our author) Nubia stretcheth from Gaoga vnto Nilus, hauing the Egyptian confines on the North; and the desarts of Goran on the South. They cannot faile out of this Kingdom into Egypt. For ther iuer Nilus, whiles it is couertous of largeness, loofeth his deepenes, and couering certaine Plaines, becommeth so shal- low, that both men and beafts may wade ouer. Dangala is their chiefe towne, and hath ten thousand Families, but ill built, their houses being chalke and straw. The inha- bitants with their trafficke to Cairo become rich.

There is in this Kingdome great store of Corne and Sugar, Ciuit, Sandall, and Iuo- rie. They haue a strong poison, one graine whereof giuen to ten persons, will kill them all in a quarter of an houre; and one man, if he alone take it, presently. An ounce here- of is folde for a hundred ducats. It is not solde but to strangers, which first take their oath that they will not vse it in their countrey. And if any sell thereof secretly, it costs him his life: for the King hath as much for custome as the Merchant for price.

Some Portugals traouelling through Nubia saw many Churches ruined by the A- rabians, and some Images. The Iewish and Mahumetan superstition haue there almost preuailed. In old time they had Bishops sent them from Rome, which by meanes of the Arabians was after hindered.

The Nubian King warrèth with the inhabitants of Goran, called Zingani; who speake a language that none else vnderstand; and with others in the desarts, on the o- ther side of Nilus, towards the Redde Sea, whose language seemes to be mixt with the Chaldean, and resembles the speech of Suachen, in the countrey of *Prester Iohn*. They are called *Bugiba*, and liue very miserably. They had once a towne on the Red Sea, cal- led Zibid, whose Port answereth directly to that of Zidem, which is fortie miles from Mecca. This Zibid for their robberies was destroyed by the Sultan. *Ortelius* p faith, that in Nubia they were sometimes Christian, and now are scarcely of any Religion at all. They sent into *Prester Iohns* countrey for Priests, when *Aluarez* was there to re- paire their almost ruined Christianitie, but without effect.

*Sannus* reckons here other Kingdomes, Gothan, Medra, Dauma, whereof because we haue little but the names, I can write nothing.

Now if any would look that we should here in our Discourse of the Negro's assigne some cause of that their black colour: I answer, that I cannot well answer this que- stion, as being in it selfe difficult, and made more, by the varietie of answers, that o- thers giue hereunto. Some alledge the heate of this Torrid Region, proceeding from the direct beames of the Sunne; and why then should all the west Indies which stretch from the one Tropike to the other, haue no blacke people, except a few in *Quareca*, which happily were not naturalls of the place? And if this were the cause; why should Africa yeeld white people in Melinde, and neare the Line? blacker at the Cape of *Good Hope* in 35. then in *Brasile* vnder the Line? Some leauing the hot impressions in the Aire, attribute it to the driness of the earth: as though the Libyan desarts are not more drie, (and yet the people no Negro's) and as though Niger were here dried vp. Some, to the hidden qualitie of the soile; and why then are the Portugals children and gene- rations white, or *Mulatos* at most, that is tawnie, in *S. Thomez* & other places amongst them, and the inhabitants of Melinde, Madagascar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blackenesse of the Parents sperme or seed; and how made they the search to know the colour thereof, which if it hath (a thing by others denied) by what reason should it imprint this co- lour on the skinne? And how comes it that they are reddish at their birth, yellowish in age? Some ascend about the Moone, to call some heavenly constellation and influence into this Consistorie of Nature; and there will I leave them: yea, I will send them further to him that hath reserved many secrets of nature to himselfe, and hath willed vs to con- tent our selues with things reueiled. As for secrets things, both in heauen and earth, they belong to the Lord our God, whose holy Name be blessed for ever, for that he hath reueiled to vs things most necessary, both for body and soule, in the things of this life; and that which is to come. His incomprehensible vnitie, which the Angels with couered

people to the differing site of places, as of mountaines, low, wet, drie, &c. Some tell a tale of *Chus* wile in the Arke, whereupon by diuine curse his sonne *Chus* was blacke, with all his posteritie.

o G. Bot. Rem.

p Ortel. Theat.  
q F. Aluarez.  
c. 30. & 137.  
r Sannus l. 7.  
s Theod. a-  
pud Strabonem.  
li 15.

Plin. l. 2. c. 78.  
Macrob. in  
som. Scip. l. 2.  
c. 10.

Alexand. Probl.  
2. faith that the  
heat of the  
Sunne brings

the naturall  
heat into the  
outward parts,

and thereby  
maketh them  
blacke of hew;

and fearfull of  
heart: & more  
easily die of a

Feuer then o-  
thers. lib. 1.  
Calim Rhod.

hath a long  
disputation  
thereof, lib. 16.

cap. 15 but all  
his reasons  
may as well

conclude of  
America, wch  
yet are not  
blacke.

Odoardo Lopez,  
& P. Pigoffetta,  
In the storie of  
Congo, denie

the Sunne to  
be the cause.  
Ramusius, in his  
discourse of  
the Red Sea,

attributeth the  
colours of the  
knowing his

faces



t *Vnus & fidi-*  
*ci potest vnifi-*  
*mus. Bernard.*  
u *Vid. Poly-olb.*  
x *Jo. 17. 22.*  
y *Apoc. 7. & 14.*

faces in their *Holy, holy, holy*-hymnes resound and *Lauds in Trinity*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multiplied in persons, exceedingly varied in accidents, that wee also might serue that *One most God*; the *tawney Moore*, blacke *Negro*, duskie *Libyan*, ash-coloured *Indian*, bliue-coloured *American*, should with the whiter *Europæan* become *one sheepe-folde*, vnder one great *Sheepheard*, till this mortalitie being swallowed vp of life, wee may all *be one, as he and the father are one*; & (all this varietie swallowed vp into an ineffable vnitie) only the *Language of Canaan* be heard, only *the fathers name* written in their foreheads, the *Lambs song* in their mouths, the *victorious Palmes* in their hands, and their long robes being made white in the blood of the *Lamb*, whom they follow whither soeuer hea goeth, filling Heauen and Earth with their *enerlasting Halleluiabs*, without any more distinction of *Colour, Nation, Language, Sexe, Condition*, all may bee  
*One* in him that  
is *ONE*,  
and onely blessed for  
*ever*;





# RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

## OF ÆTHIOPIA, AND THE AFRICAN ISLANDS; AND OF THEIR RELIGIONS.

### THE SEVENTH BOOKE.

#### CHAP. I.

*Of Æthiopia Superior, and the Antiquities thereof.*



AT of Nubia we needed neyther *Palinurus* helpe, nor *Charon*, to set vs on the Ethiopian Territorie: the Sea is farre distant, and the Riuer Nilus which parteth them, (whether loth to mixe his fresh waters, with the Seas saltnesse, or fearing to fall downe those dreadfull *Cataracts*, or dreading the multitude of pits, which the Egyptians make in his way to intrap him) heere sheweth his vnwillingnesse to passe further forward, and distracted with these passions, hath almost lost his channell, diffusing himselfe in such lingering and heartlesse manner, as man and beast dare heere insult on his waters, and I also haue

e The falls of Nilus downe from steepe Rockes.

aduentured to take the aduantage of these shallowes, and wade ouer into this anciently-renowned Æthiopia. The name Æthiopia came from *Æthiops*,<sup>f</sup> the sonne of *Vulcan*: before, it had beene called *Ætheria*, and after that *Atlantia*, & *Lydiat* deriued with Æthiopia of *As*, and *Thebets*, the land of, or beyond Thebais, which was called *Egyptus Superior*, next to Æthiopia. *Chytians* saith, it is deriued of *αἰθρῶ*, *splendeo*, and *οὐρανός*, of the *Sunnes burning presence*. Two Æthiopia's are found in Africke, as *Plinie*<sup>h</sup> witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Westerne. And this partition is by some still followed, as namely by *Orosius*. Others diuide the same into the Asiaticke and African: Author hereof is *Herodotus*<sup>k</sup> in his *Polymnia*, which reckoneth two sorts of Æthiopians in *Xerxes* huge Armie; the Eastern mustered vnder the Indian Standards; the other, of Africa by themselues, differing from the former

f Æthiopia dicta à Corynetha, Æthiopia Vulcani F.N. Com. l. 2, g Lydiat in commend. Temp. h Plin. l. 5. c. 8. i Oros. de rebus gest. Emanuelis, lib. 4. k Herod. l. 7.

t *Vnus & fidi-*  
*ci potest vnifsi-*  
*mus.* Bernard.  
u *Vid. Poly-olb.*  
x *Jo. 17. 22.*  
y *Apo. 7. & 14.*

faces in their *Holy, holy, holy*-hymnes resound and *Lauds in Trinity*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multiplied in persons, exceedingly varied in accidents, that wee also might serue that *One most God*; the *rawhey Moore*, blacke Negro, duskie Libyan, ash-coloured Indian, bliue-coloured American, should with the whiter European become *one sheepe-filde*, vnder one great *Sheepheard*, till this mortalitie being swallowed vp of life, wee may all *be one, as he and the father are one*; & (all this varietie swallowed vp into an ineffable vnitie) only the language of Canaan be heard, only *the fathers name* written in their foreheads, the *Lambs song* in their mouths, the *victorious Palmes* in their hands, and their long robes being made white in the bloud of the Lamb, whom they follow whithersoener hee goeth, filling Heauen and Earth with their *eueralting Halleluiahs*, without any more distinction of Colour, Nation, Language, Sexe, Condition, all may bee  
*One* in him that  
is *ONE*,  
and only blessed for  
*euert*.







# RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

## OF ÆTHIOPIA, AND THE AFRICAN ISLANDS; AND OF THEIR RELIGIONS.

### THE SEVENTH BOOKE.

#### CHAP. I.

*Of Æthiopia Superior, and the Antiquities thereof.*



OF Nubia we needed neyther *Palinurus* helpe, nor *Charon*, to set vs on the Ethiopian Territorie: the Sea is farre distant, and the Riuer Nilus which parteth them, (whether loth to mixe his fresh waters, with the Seas saltnesse, or fearing to fall downe those dreadfull *Cataracts*, or dreading the multitude of pits, which the Egyptians make in his way to intrap him) heere sheweth his vnwillingnesse to passe further forward, and distracted with these passions, hath almost lost his channell, diffusing himselfe in such lingering and heartlesse manner, as man and beast dare heere insult on his waters, and I also haue aduentured to take the aduantage of these shallowes, and wade ouer into this anciently-renowned Æthiopia. The name Æthiopia came from *Æthiops*,<sup>f</sup> the sonne of *Vulcan*: before, it had beene called *Ætheria*, and after that *Atlantia*, & *Lydiat* deriued with Æthiopia of *Ai*, and *Thebets*, the land of, or beyond Thebais, which was called *Ægyptus Superior*, next to Æthiopia. *Chytrius* saith, it is deriued of *αἶσα*, *splendeo*, and *αἶψα*, *of the Sunnes burning presence*. Two Æthiopia's are found in Africke, as *Plinius*<sup>h</sup> witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Westerne. And this partition is by some still followed, as namely by *Oforius*. Others diuide the same into the Asiatike and African: Author hereof is *Herodotus*<sup>k</sup> in his *Polymnia*, which reckoneth two sorts of Æthiopians in *Xerxes* huge Armie; the Eastern mustered vnder the Indian Standards; the other, of Africa by themselves, differing from the former

<sup>e</sup> The falls of Nilus downe from Steele Rockes.

<sup>f</sup> Æthiopia di-  
cta à Coryneta,  
Æthiops Vulca-  
ni F. N. Com. l. 2.  
<sup>g</sup> Lydiat. in c-  
mend. Temp.  
<sup>h</sup> Plin. l. 5. c. 3.  
<sup>i</sup> Ofor. de reb. su-  
per. Emanuelis,  
lib. 4.  
<sup>k</sup> Herod. l. 7.

f Euseb. Chron.  
in A.M. 3380.

g Pausan. l. 6.  
in fine.

h Philostrat. l. 3.  
de vit. Ap.

i Ioseph. Antiq.  
l. 1. c. 6.

k Gen. 10. Vide  
Annot. Tremel.  
& Lun.

l Num. 12. &  
Exod. 2.

m F. Vatablus.  
in Num. 12.

n Genebr. Chron.  
Pag. 71.

r Ethic. cum  
Simleri notis.

n Aug. de Mi-  
rab. fac. Scrip-  
turae. l. 1.

o F. Ribera. com.  
in Iosaph. c. 3.

Lyra in  
Cottill.

Paluin } Num.  
in Co. 12.

ment.

Chyrenus in On-  
mastico.

p Ioseph. Ant. l. 2.

q Gibbins. in  
Gen. 2. q. 6. v. 5.

r Jun. in Gen. 2.  
Praelektionib.

f Ptol. l. 4. c. 6.  
& 7.

t Maginus.

u Hom. Odys.  
in initio.

x Strab. l. 1.  
per totum.

y Ptol. l. 4. c. 7.

Dom. Nigr.

Aphric. com. 4.

z Ortel. Thesau.

a Mercat. Tab.

uniuersalis.

Porre before

Leo.

b Ortel. Theat.

Maginus.

Description of  
the World.

former in language, and their curled haire. *Eusebius*<sup>f</sup> mentioneth *Ethiopia* neere the Riuer Indus. And to let passe *Pausanias*<sup>g</sup> his search among the *Seres*, or *Philistinae*<sup>h</sup> at Ganges, for some Asian *Ethiopia*s; the Scriptures seeme to mention an *Ethiopia* in Asia. For *Cush*, the sonne of *Cham*, (of whom *Iosephus*<sup>i</sup> saith the *Ethiopia*ans called themselves, and were called by others, *Chusai*) was Author, not onely of the *Ethiopia*ans in Africa, but of many peoples of Arabia also in Asia, as *Moses*<sup>k</sup> relateth. And hence perhaps it was that *Miriam*<sup>l</sup> and *Aaron* contended with *Moses* for his wife *Zippora*, because she was an *Ethiopia*an. And yet was she an *Midianite*: but called an *Ethiopia*an, in respect of the neighbour-hood which *Midian* had to *Aethiopia Orientalis*, as *Vatablus*<sup>m</sup> obserueth out of the Iewish writers, or for that *Midian* is also assigned to *Ethiopia*, taken in a larger sense, as saith<sup>n</sup> *Genebrard*. *Iunius*<sup>n</sup> saith, because the *Midianites* dwelt in that Region which was assigned to *Cush*. *Aethiopia* in his Cosmography<sup>o</sup> affirmeth, that *Tygris* burieth it selfe, and runneth vnder ground in *Ethiopia*; which *Simlerus* interpreteth of Arabia: for otherwise *Tygris* walketh no part of Africa.

*S. Augustine*<sup>n</sup> affirmeth, that the Region Northwards from the redde Sea, and so euen to India, was called *Aethiopia Orientalis*. This distinction is still acknowledged by later<sup>o</sup> Writers. And therefore it is needlesse to fetch *Moses* a wife out of *Ethiopia* beneath Egypt, to interpret that place: For so *Iosephus* as we shall after see, telleth of a wife which *Moses* in his prosperitie, before his flight, married from thence.

This obseruation is very necessary, because the Scriptures often mention *Ethiopia*, when no part of Africa can be vnderstood, as *Genes.* 2. 13. where one of the Rivers of Paradise is said to compass the whole land of *Cush*, or *Ethiopia*. And so in other places, *Cush*, or *Aethiopia*. Learned *Iunius*<sup>r</sup> obserueth, that *Cush* is eyther a proper name, as *Genes.* 10. or common to the people that came of him: it is also a name attributed to the three Arabia's, to the two (African) *Ethiopia*'s, and to all the Southerne tract by the Persian Gulfe.

Leauing that Asian *Ethiopia*, which already we haue handled vnder other names, we will now proceede in our African iourney, where we finde in *Ptolemie* not so exact description thereof, as in later Geographers, being then in the greatest part vnkowne. *Maginus* maketh *Ethiopia*, to containe two of those seuen parts, whereinto he diuideth Africa: one of which he calleth *Aethiopia Superior*, and *Interior*, which for the most part is subiect vnto the Christian Prince, called in Europe *Priest* or *Prestor* *laba*: the other, *Inferior* and *Exterior*, is all that Southerly part of Africa, which was not knowne to the Auncientes. This doth not altogether agree with *Homerus*<sup>u</sup> diuision, (whose Geographie<sup>x</sup> *Strabo* hath so largely trauerfed and admired.) For how could *Homer*, or any in his time attaine to the knowledge of those remote partes? Neyther yet may we reiect that renowned Poet, seeing this partition may serue vs now in the better discouerie of places, where we may reckon all that to the Westerly *Ethiopia*, which from Guinea stretcheth to the Cape of Good hope; and thence to the Red Sea Northwards, to the Easterly; Nilus, and a line from the head thereof vnto the aforesaid Cape, being the Arbitr in this diuision. But to let passe this curiositie in caruing, when all is like to be eaten, we will begin at *Ethiopia* vnder Egypt, and so take the countries in our way, going from the Red Sea, till hauing doubled the Cape, we come from the Abassine Christians, to those of Congo on the *Ethiopia*an Ocean.

*Aethiopia sub Aegypto* (so the Geographers<sup>y</sup> call this part) hath on the North, Egypt; on the West, Libya Interior; on the South, *Aethiopia Agisimba*; on the East, the Redde and Barbarian Seas, to the Promontory *Rapsum*, which *Ortelius*<sup>z</sup> placeth about Quiloa; *Porre*<sup>a</sup> calls it Quilimanci: *Mercator* interprets Magala. The Abissine Empire is by our late Writers entended further, receiuing for the Southerne limits, the Mountaines of the Moone; and for the Westerne, the Kingdome of Congo, the Riuer Niger, and Nubia: and therefore containeth *Aethiopia sub Aegypto*, and besides *Trogolimes*, *Cinnamomifera Regio*, and part of the inner Libya. True it is, that the Great Neguz his titles comprehend thus much, yet rather (say some) as a monument of what he hath had, then an euidence of what he hath: The Turkes in the North, the Moores on the West, and others otherwhere circumscribing this circumscribed Abissine: and now according

ding to <sup>m</sup> *Baterius* and *Barrius*, the Lake *Barcena* is the Center of his Dominion. But e-  
 ven still *Friar* <sup>n</sup> *Luis de Urreta*, giues him both all before named and more. The name  
 Abassine or Abassine, which is giuen to this Region, *Niger* <sup>o</sup> deriueth from the Egypti-  
 an word *Abases*, which (*Strabo* <sup>p</sup> reporteth) they gaue to all inhabited places, compas-  
 sed with great deserts, and situate therein, in manner as the Ilands in the Sea: three of  
 which *Abases*, he saith, were subiect to the Egyptians. *Scaliger* <sup>q</sup> saith, that the Arabi-  
 ans call these Ethiopians *Elhabaschi*, whence they are vsually named Abassines; & this  
 with him is an argument, that they are not natives of the place, but thither deriued  
 out of Arabia. For the Abaseni are by *Uranus* in *Stephanus* placed in Arabia-Thuri-  
 fera: whose words are these; Ἡ Ἀβασηνὸν ἐστὶν Ἀραβίας Οὐρανίος ἐν Ἀραβικῶν τρίτῃ, μετὰ  
 τὴν Σαβαίην χατράμωται καὶ Ἀβασσινὸν, καὶ πάλιν, ἡ χώρα τῶν Ἀβασσινῶν συνήντιον φέρεται καὶ ὄνομα, &c.  
 This I haue inserted out of *Stephanus* for satisfying the more iudicious. *Scaliger* addeth  
 that the language in which their Ecclesiasticall and sacred bookes are written, is as far  
 from the true *Ethiopike*, as the Dutch or Italian. The tongue is most elegant, if care  
 and diligence be added: and is called *Libertie*, because the Arabian Conquerors (ther-  
 fore only free) did vse it. The Ethiopians themselves call it Chaldee; yet is it neerer  
 the Hebrew then the Chaldee: it is onely learned by booke, and of their Priests. They  
 indeed haue other Histories of themselves, from the flood downewards, but whereto a  
 man must not rashly giue credit. They call themselves Ethiopians.

To take now some exacter view of these parts; leauing those <sup>f</sup> Jewish monstrous fa-  
 bles of monsters of threescore and ten cubits, and their great lies of the little Pigmy-  
 Christians, with such other stuffe, fit for them to write, who are iustly credulous of <sup>g</sup> lies  
 because they beleueed not Truth: let vs see what others haue written, both of the peo-  
 ple and place; and first of the first, and most ancient Relations.

The Cataracts or falls of Nilus, which separate *Ethiopia* from *Egypt*, are by the  
 most Authors reckoned two, the greater & the lesse: *Stephanus* addeth a third at *Bon-*  
*chis*, an Ethiopian Citie. These are Mountaines which inroch vpon the Riuer, and  
 with their loslie lookes and vndermining trecherie, hauing drawne vp the earth, which  
 should afford him a channell, into their swelling and ioynt conspiracie, as with a mixt  
 passion of feare and disdainé, make the waters in their hast and strife ouerthrow them-  
 selves downe those steepe passages: the billowes bellowing and roaring so terribly  
 with the fall, that the inhabitants (as some <sup>h</sup> affirme) which dwell neare, are thereby  
 made deafe: and the Riuer amazed and dizzie, whirles it selfe about, forgetting his tri-  
 bute to *Nephtus*, till forced by his owne following waters, he sets, or rather is set for-  
 ward on his iourney.

They are <sup>i</sup> now called *Catadbi*, which signifieth Noyse, of those dreadfull and hide-  
 ous out-cries, which there are caused. Thus saith *Bermudeus* of those falls in the King-  
 dome of *Goiame*, which rush down from a rock almost halfe a league high, and steep,  
 sounding like thunder.

Betwixt these falls and *Meroe*, *Strabo* <sup>j</sup> placeth the *Troglodyta*, of which we haue  
 smallie spoken: and the *Blemmyes*, *Nuba*, and *Megabari*. They are *Nomades*, with-  
 out Towne or habitation, and addicted to robberie. *Procopius* <sup>k</sup> testifieth, that these  
 were accustomed to doe much damage on the Romane confines: and therefore *Dio-*  
*clesius* brought them out of their barren Territories, and gaue them *Elephantina*, and  
 the Region adioyning for habitation, communicating to them the Roman rites and su-  
 perstitions, and built the Citie *Philas*, in hope of future friendship. *Calvus non animus*;  
 they changed the soile not the soule, but were no lesse iniurious to *Oasis*, and other the  
 Roman subiects. They worshipped some Gods, borrowed of the *Græcians*; *Isis*, and  
*Osiris*, of the Egyptians; and *Priapus*. The *Blemmyes* also offered humane sacrifices,  
 with cruell inhumanity, to the Sunne, till *Iustinians* time, who tooke away those blou-  
 die deuotions. As for the tale that those *Blemmyes* wanted heads, and had their eyes  
 and mouthes in their breasts, the Authors had eyther no eyes to see the truth, or more  
 head then they should to deuise lies: as we may say of other shapelesse and monstrous  
 shapes of people, which <sup>l</sup> *Plinius* and *Solinus*, out of other Authors report, to inhabit  
 these vnknown parts: some wanting lips, some nostrils, some tongues, or mouthes, &c.  
 indeed all wanting truth. Rather would I counsell the studious of Geographic, to learn  
 the

m G. Bat Ben.  
 lo. di Barros.  
 n F. Luis de Urreta.  
 o Dom. Niger.  
 p Strab. l. 17.  
 q Scal. Em. T.  
 pag. 638.

r Strab. in diffio.  
 ne Abaseni.

f Vide Mur-  
 ster. in fine l. 6.

g 2. Thef. 2. 12.

h This repor-  
 teth Cicero in  
 som. Scip. & calls  
 these falls Ca-  
 tadupa.

i Joan. Bermu-  
 desius in Legat.  
 Ethiopia.

j Strab. l. 17.

k Procop. de  
 Bello Persico l. 1.

l Plin. l. 5. c. 8.  
 o Solinus ap. 39.



the names of the Peoples and Nations of these Regions, of *Plinie* and *Solinus*: which because we have but names of them, I forbear to name.

*Meroe* doth inuite me to a longer entertainment, being an Iland which Nilus with louely embraces claspeth about, according to *Iosephus* and *Cedrenus*, sometimes called *Saba*, as now also the Abissines name it; the Egyptians call it *Nante Babe*; the inhabitants, *Neube*; our Maps, *Guegere*; to which *Theuet* addeth more, <sup>b</sup> if not more then truth. The Iland, after <sup>c</sup> *Heliodorus* (the Bishop of Tricca) his Description, is three square, each of which triangle limits are made by three Riuer, *Astaboras*, and *Afasoba*; (*Strabo* calls it *Astapus*, and *Astosabus*) this from the South, that from the East drowning their names and waters with Nilus: it is in length 3000. furlongs, in bredth 1000. plentiful of Elephants, Lions, Rhinocerotes, Corne, and trees, besides her hidden treasures, and mines of yron, brasle, siluer, gold, and salt. It hath also Heben wood, as *Lucan* <sup>d</sup> singeth, *Lai-a-comie Hebeni*. It receiued that name <sup>e</sup> of *Meroe*, sister of *Cambyfes*, or after <sup>f</sup> *Eusebius*, of *Merida*, the mother of *Chenephris*, King of Egypt. They worshipped a Barbarian God, and besides, *Pan*, *Hercules*, and *Isis*. <sup>g</sup> They cast their dead into the Riuer, others reserued them at home in glasse shrines, others in earthen receptacles buried them neere to their Temples. They esteemed them for Gods, and sware by them. They ordained him King, who excelled in strength, or in person, or in husbandrie of cattell, or in wealth. Their Priests enioyed the chiefe ranke of honour, who sending their Herald or Messenger, enioyned the King his death, and set vpon other in his roome. At length a certaine King abolished this custome, and rushing with his armed Souldiers into their Temple, where was a golden Chappell, slew all those Priests. This was at *Meroe* the head Citie of the Iland, where <sup>h</sup> *Pausanias* <sup>i</sup> saith they shewed the Table of the Sunne, and that they were the iustest men of all the Ethiopians.

Concerning that Table, and the expedition of *Cambyfes* into these partes, *Herodotus* i relateth: he affirmeth, that *Cambyfes* designed at once three inuasions; against the Carthaginians, the Ammonians, and Macrobian (all in Africa.) These last haue their names of their long liues, which they draw forth farre beyond the vsuall course. Hee placeth them on the South shores of Africa, but *Mela* <sup>k</sup> in *Meroe*: *Seneca*, *Plinie*, and *Solinus* beyond. That *Table of the Sunne*, *Herodotus* and *Mela*, thus describe. Neere to the Citie was a place alwayes furnished with varietie of roasted meates, there set in the night by the Magistrates, and eaten on the day by such as listed, and therefore of this open feasting, called the Sunnes table: whom the ignorant people also thought to be the Cater of these dainties. *Cambyfes* sent an Embassage vnto the King with presents, but principally to espie the Countrey; whom the Ethiopian requited with a Bow, and bade that the Persians should then inuade the Macrobian, when they were able to shoote in such bowes: thanking God that he was contented with his owne. And because he had sent him golden chaines, he asked to what vse they were; they said, for ornaments: he answered with siniling, thinking them to be chaines for punishment, That he had stronger fetters then those. The like account he made of his Purple Robes, Oyntments, and Wine: and asked further what the Persians care, and when they tolde him bread made of Wheate, (the nature whereof they declared) and withall, that the oldest Persians exceeded not fourescore yeares: hee said, that it was no manuell of their short life, that fed vpon dung: neither could they liue so long, were it not for that drinke of wine which they vsed; it was not extraordinarie there to attaine to a hundred and twentie yeares, their meat was boyled flesh, and their drinke milke. He brought them to a Fountaine, wherein being bathed, they smelled as of Violets, it was so subtile that nothing could swimme thereon, not wood, or other lighter matter: this water was supposed to lengthen their liues. He brought them also to the Prisons, where they saw many manacled and bound with chaines of gold. Lastly, he shewed them their Sepulchres made of glasse, in this manner: After they haue embalmed the dead corps, they annoint it with a kinde of pargetting mortar, and then put it in a case or coffin of glasse, through which it shineth, and is apparant without any ill sauour. This they keepe one yeare in the house, offering thereto sacrifices, and the first fruits of all things: and then carrie it out of the Citie. Thus farre *Herodotus*.

Wherein,

<sup>b</sup> Iouy, Girane, Marmoly, &c. *Opinionis lege apud Ortelium in Theſauro.*  
<sup>c</sup> *Heliodor. hist. Ethiopiae*, l. 10.  
<sup>d</sup> *Lucan.*  
<sup>e</sup> *Niger.com. Aph.* 3.  
<sup>f</sup> *Eusebius.*  
<sup>g</sup> *Strab. l. 17.*  
It was before called Saba, saith *Ioseph.*  
*Ant. l. 2.*

<sup>h</sup> *Pausan. l. 1.*

<sup>i</sup> *Herod. Tablica. l. 3.*

<sup>k</sup> *Pomp. Mel. l. 3. c. 10.*

<sup>l</sup> *Valer. Max. l. 3. c. 14.*

Wherein, that which some penny-father would most admire, their golden fetters how common and rife is it in an other sort with vs? every couetous miser, manacled, fettering, strangling himselfe with his golde, in shew his ornament, in affect his God, in effect his Diuell, Iaylor, chaines, and hell. The *Macrobi* (*Mela* addeth) vsed brasse for honour, gold for punishments.

Of the table of the Sun before mentioned, thus writeth Friar *Luis de Vrreta*,<sup>a</sup> in that his large Historie, which he hath composed in Spanish, of Ethiopia: that the King in a curious brauerie and sumptuous vanitie, caused there to be set by night in a certaine field store of white bread, and the choicest wines, hanged also on the trees; great varietie of fowles, roost and boyled, and set on the ground, Mutton, Lamb, Veale, Beeffe, with many other dainties ready dressed. Trauellers and hungry persons which came hither and found this abundance, seeing no body which prepared, or which kept the same, ascribed it to *Iupiter Hospitalis* his bountie & hospitality, shewing himselfe a Protector of poore trauellers, and called this field the *Table of the Sunne*. The report hereof passed through the world, and brought many Pilgrims from farre Countries, to visit the same. King *Cambyses* sent his Embassadors to see it. *Plato* the Prince of Philosophers hauing travelled through Asia as farre as Caucasus, and gone also to the *Brachmanes*, to see and heare *Hierarchus* in a Throne of gold, amongst a few Disciples, disputing of Natures mytheries, and discoursing of the Starres and Planets, returned by the Persians, Babylonians, Arabians, and other Nations, and entred into Ethiopia, ledde with desire to see this renowned Table, and to eate of those delicacies. The Ethiopians, since their Christianitie, in zealous detestation of Idolatrie, will not so much as name this field, and these auncient rites, and giue in charge to the Priests at this day, that they handle not or treat of the like vanities, because they were inventions of idolaters. *Calinus*<sup>b</sup> *Rhodiensis* affirmeth, that this Table of the Sunne grew into a Prouerbe, to signifie a house well furnished and prouided. Thus farre Friar *Luis*.

Of the Pillar of *Semiramis* is before spoken out of the relation of *Xenophon de Acquis*: concerning which, and his other companions and brethren, howsoeuer *Possennius*, *Geopius*, and others doe reprove *Annus* for abusing the world with those glorious Titles<sup>c</sup> and ancient names, and proue them to be counterfeit: yet in my mind that of *Xenophon* seemeth to fauor of some truth (whether of antiquitie or no, I meddle not) and that more then others of the same edition. In that Pillar consecrated to the memorie of *Ninus*, the inscription testifieth, that *Cush* or *Cuz* was the Ethiopian *Saturne*; as *Cham*, the Egyptian; and *Nimrod*, the Babylonian. When *Cush*<sup>d</sup> was dead, they say, *Regma* his sonne succeeded in the Ethiopian Kingdome, and after him *Dodan*; after whose time is no record of certaine succession. *Diodorus* saith, they chose him which was most comely of personage for their King. *Memnon* is chanted by *Homer* and the Poets, which lost his life at Troy in defence of *Priamus*, and was (some say) King of Ethiopia. Of the speaking Image of *Memnon*, ye haue scene in our Egyptian relations. As for the wife of *Moses*, whereof *Iosephus*<sup>e</sup> sayth, That the Ethiopians hauing overrunne, and almost subdued Egypt, and none daring to make head against them, *Moses* (whom *Thermutis* *Pharaohs* daughter, had brought vp) was chosen Generall of the Egyptian Armie, which he conducted into Ethiopia, and comming to the siege of Saba, *Tbarbis* the Ethiopian Kings daughter fell in loue with him, and sent her seruants to entreate of a marriage with him: which he accepted, vpon condition of deliuering the Towne vnto him; and that being done, married her: all this seemeth rather to be a Iewish fable, thinking thereby to credite their Law-giuer, then agreeing to *Moses*, the Truth, and Scripture; and might happily arise from that speech, That *Moses*' his wife was an Ethiopian; of which wee haue spoken aheadie. Neither is it likely that *Moses* would accept of Treason for the dowrie with his Wife, sealed with the blood and ouerthrowe of her countrey and Citizens. And yet from hence do some deriue the originall of their Nation. After the father of this supposed *Tbarbis*, *Derianus* is said to raigne, who valiantly withstood *Bacchus* (which is thought to be *Osiris*, the Egyptian King, and after, their God) when hee inuaded Egypt with an Armie. *Diodorus* mentioneth *Aetisanes*, a King of Ethiopia. *Cephens* also is numbred in that royall Catalogue: but of all, <sup>h</sup> Ganges was almost famous, who with

<sup>a</sup> *Luis de Vrreta*,  
hist. de la E-  
thiopia. l. prime.  
c. 2.

<sup>b</sup> *Cal. Rhod. l. 10*

<sup>c</sup> *Beros. Meta-  
sthenes, Cato,  
Manetio, &c.*

<sup>d</sup> *F. Luis l. i. c. 3*

<sup>e</sup> *Ios. Ant. l. 1.  
Zon. Annal. to. 1.  
Cedren.*

<sup>f</sup> *Num. 11. 1.*

<sup>g</sup> *Helior Boet.  
hist. Scot.*

<sup>h</sup> *Sinclair.*

f *Plut. de Flum.*g *F. Luyt.*h *1. Chron. 14.9*i *2. King. 19.*k *Ribera. in*l *Soph. 2.*m *Agath. ap.*p *Phoc. 250.*n *P. Mart. in*i. *Reg.*o *Ioseph. Glossa,*Comellor, *Lu-*

nius, &amp;c.

p *Plin. l. 6. c. 29*q *Mat. Dresser.*r *Gratie Lippia*

habita.

his Ethiopian Armie passed into Asia, and conquered all as farre as the Riuer Ganges, to which he left that name, being before<sup>f</sup> called Chliaros. He conquered as farre also to the West, vnto the Atlantike Ocean, and gaue name to the countrey of Guines; which name, some<sup>g</sup> say, is corrupted of Gangina, the name it had receiued of *Ganges*. These things are written by some, and I will not sweare for the truth, as safely we may doe for that which the Scripture mentioneth of some of their Kings, in the dayes of *Afa* & *Hezekiab*, Kings of Iuda; whose puissance then was such, that<sup>h</sup> *Zerab* brought into the field a million of men: and *Tirrhaca* was corruall vnto proude and<sup>i</sup> blasphemous *Sennacherib*, in sute for the Monarchie of the world. Before that time the Ethiopians had warred vnder *Shishak* King of Egypt, whom some take<sup>k</sup> for *Sesestru*. The Babylonians in *Nabuchodonosors* time conquered Egypt and Ethiopia, as<sup>l</sup> some expound the prophetic of *Ezechiel*. And the Persian Empire extended from India to Ethiopia. <sup>m</sup> *Agatharehides* writeth, that the Inhabitants on both sides the Riuer *Assabara*, liue on rootes dried in the Sunne: they are much infested with Lions, and not lesse with a lesse creature, but greater enemy, the Gnats, which driue them to hide themselves in the waters from their furie, when the Dogge-starre ariseth; which, with these his Armies of Gnats bayteth those Lions also, whom their buzzing and humming noyse chase out of the countrey. He speaketh of other their neighbours which feede on the tops of twigges, running and leaping on the trees, and from bough to bough with incredible agilitie: others dwell on trees for feare of wilde beasts, on whose flesh, and in want thereof, on their hides, they liue; as *Ostriches*, *Elephants*, *Grashoppers* are the daily dyet to others: to which he addes the *Cynamolgi*, which are nourished with the milke of Bitches, of which they haue great heards; which perhaps our Reader will not beleue, neither can I force him.

Of the Historie of the Queene of Saba, wee shall haue more cause to speake afterwards. Some thinke<sup>n</sup> that she came from Arabia where the Sabeans inhabite. Others<sup>o</sup> bring her from hence, and say, that she was an Ethiopian. The mention of her, and of *Candace* (which name *Plinie* saith<sup>p</sup> continued to the Ethiopian Queenes in many successions) hath made some<sup>q</sup> thinke (as it seemeth) that Ethiopia was gouerned only by Queenes. But let vs obserue further concerning their rites and ancient customes, as diuers Authors haue related the same.

## CHAP. II.

## A continuation of the Ethiopian Antiquities, and of the Queene of Saba.

a *Phil. Melanct.*  
in *Epist. ad Ope-*  
rinum.b *Sir P. Sidney.*c *Heliod. histor.*  
*Ethiop. l. 9. &*  
10.

**HELIODORVS** in his Historie (which although for the substance it be fained, as a loue discourse, yet must holde resemblance with things done) and for the variety and conceit thereof, commended by that learned<sup>a</sup> German *Philop*; and by our English<sup>b</sup> *Philop* (the soule of *Poetic*) imitated in his *Arcadia*; telleth of *Hydaspes* his Ethiopian King, that after his victorie at Syene, and hauing there performed his deuotions, and seene their *Niloscopium* (like to that at Memphis, and now at Cairo) and enquired the originals of their feasts, and holy rites done in honour of that Riuer: when<sup>c</sup> he came to the Cataracts, he sacrificed to Nilus, and the Gods of the Borders. He then sent messengers to the *Wise-men*, whom he calleth *Gymnosophistes*, which are the Kings Counsellors, at Meroe, to certifie them of his victorie, and to call a publique assembly wherein to gratifie the Gods for the same, with sacrifices and solemne pompes, in the felds consecrated to the *Sunne*, the *Moone*, and *Bacchus*. *Persina*, the Queene, deliuered those Letters to the *Gymnosophistes*, who dwelt by themselves in a Groue, consecrated to *Pan*; and before they would giue answer, consulted with the Gods by prayer, and then *Sisimithes* the chiefe of them promised all should be fulfilled. The Sacrifices were to be done to the Sunne and Moone, and therefore, except *Persina* the Queene, which was *Luna's* Priest, no woman for feare of contaminating the Holies of those



those Pure and Bright Deities, might bee present. *Hydaspes* was Priest of the Sunne. Much preparation was made of Beasts for their *Hecatombes*, and much concourse of people crossing the Riuer in those Boates of Canes or Reedes. There was presented the Images of their Gods, *Memnon*, *Perseus*, and *Andromeda*: and nigh to them sat the *Gymnosophists*. Three Altars were erected; two ioyntly to the Sunne and Moone; a third to *Bacchus* by himselfe, to him they offered all sorts of Beastes; to *Sol*, white Chariot-horses; to the *Moone*, a yoke of Oxen. And when all things were ready, the people with shouts demanded the Sacrifice, which vsually was accustomed for the health of their Nation. That was some of the strangers taken in the warres, to bee offered: First, triall<sup>a</sup> was made by spits of Gold, heated with fire, brought out of the Temple, whether the Captiues had euer knowne carnal copulation for treading on the same with their bare feete, such as were pure Virgins receiued no harme, others were scorched. These were offered in Sacrifice to *Bacchus*; the other, to those purer Deities. These things haue I here inserted, not as done, but as like to such things, which among the Meroites vsed to be done, and agreeing with the generall deuotions of those Ethiopians. *Philostratus*<sup>b</sup> reporteth like matters of their *Gymnosophists*, and of the Groue where they kept their generall consultations: otherwise, each of them by themselves a-part, obseruing their studies and holies. They worshipped *Nilus* intending in their mysticall interpretation the Earth and the Water. They entertained strangers in the open Ayre. *THE SPESION* was then (in *Apollonius* his time) chiefe of their societie. At his command, an Elme did speake. They helde the immortalitie of the soule. The Ethiopians sacrificed to *Memnon* and to the *Sunne*.

*Lucian*, after his scoffing manner gratulates the Ethiopians that fauour, which *Iupiter* vouchsafed them, in going on feasting, accompanied with the rest of the Gods, and that twelue dayes together, if *Homer*<sup>c</sup> reckoned truly. But more<sup>d</sup> seriously elsewhere he vnfoldeth that mysterie, shewing that the Ethiopians were inuencers of Astrologie, helped therein by the clearnesse of the Skie in that Region, and like temperare of the seasons, Of them the Egyptians learned, and furthered that science. In his Treatise<sup>e</sup> of Dancing, hee affirmeth, that the Ethiopians vsed their haire in steede of a Quiver, and neuer drew Arrow from thence to shoote in battell, but with a dancing iecture.

*Diodorus*<sup>f</sup> & *Siculus* telleth, that the Ethiopians were accounted most ancient of all other men: and that not only Humanitie, but Diuinitie, was borne and bred amongst them: solemnities, pompes, holies, and religious rites, were their inuention. And therefore (sayth hee) *Homer* brings in *Iupiter* feasting with the Ethiopians. The reward of their pietie, was the immunitie of their Region from forraigne Conquests. & *Macrobius* interpreteth *Iupiter*s banquet with the Ethiopians of that Ocean, which Antiquitie imagined to be vnder all the *Torrid Zone*, that the fierie bodies of the stars, supposed to be nourished with moisture, might there quench their thirst. So would those good men drowne a great part of the African and American World, in hospitalitie to the Starres, by their imagined middle-earth Ocean: which experience hath now sufficiently confuted.

*Cambyses* attempted and lost his Armie; and *Semiramis* entered, but soone returned: *Hercules* and *Dionysius* ouer-ranne the rest of the World, the Ethiopians eyther for their deuotion they would not, or, for their strength, could not conquer. The Egyptians, some say, were Colonies from hence; yea, Egypt it selfe the dregges of that soile, which *Nilus* carryeth out of Ethiopia.

The Egyptians borrowed of the Ethiopians, to esteeme their Kings as Gods, and to haue such care of their Funerals, the vse of Statues, and their Hieroglyphicall letters: *Petrus*<sup>h</sup> and others, haue written thereof at large. Their best men they chose for their Priests: and hee among them, who, when the God is carried about, shall bee possessed with some *Bacchanal* furie, is chosen King as by diuine appointment, and is of them worshipped as a God. His gouernment is gouerned by Lawes. They doe not put a Malefactor to death, but an Officer is sent to him with the signe of death, whereupon hee goeth home and slayeth himselfe. One would haue fledde out of his

a Our English and the German Histories mention the like clearing of adulterie, by going with bare feet on burning plow-shares. Bale  
b *Philost.* de vita Apollonij. l. 6 cap. 4.

c *Hom. Iliad.* & *Lucia.* de sacris. p. *Idem* de Astronomia.

e *Idem* de Salutatione.

f *D. Sic. l.* 4. c. 1.

g *Macrobius* in *Sonn. Scip.* l. 3 cap. 10.

h *Pier. Hieroglyphica.*

i The like is vsed in Iapan.

Country; but the mother of the malefactor killed him, because hee would not after his Country manner kill himselfe.

The Priests in Meroe exercised this authoritie (as is before said) over their Kings, and would send them word that the Oracles of the Gods commaunded them to die, neither might they reiect the diuine dispensation: and thus with arguments, not with armes, they perswaded them to a voluntarie death. But in the time of *Ptolomei Secundus*, King of Egypt, King *Ergamenes* well skilled in the Greeke sciences, and Philosophie, reiected that superstition. They say, that the custome yet (till *Diodorus* time) remaineth, that if the King bee maimed, or by some accident want any member, his Courtiers also will depriue themselves of the same. Yea, when the King died, his friends thought it good fellowship to die with him, esteeming that death glorious, and the surest testimonie of friendship.

a *Diod. Sic.*  
*Strabo* l. 17.

The Ethiopians<sup>a</sup> dwelling nearer to Arabia, armed their women in their warres, till they attained to a certaine age: the most of which ware a Ring of Brasse in their lip. They wch dwell further vp into the Countrie, were diuersly conceited of the Gods. For some they thinke immortall, as the Sunne, Moone, and the World: some mortall, as *Pan*, *Hercules*, *Insipiter*, for their vertues exalted to that dignitie. *Strabo* tells it in the singular number, that they thought that God to bee immortall, which is the cause of all things. Their mortall God was vncertaine, and wanted name: but they most commonly esteemed their Kings and Benefactors, for Gods. Some that inhabite nearer the Line worshipped no Gods: and were much offended with the Sunne, and hiding themselves in the Fennes cursed him when he did rise. These things you may reade gathered out of *Diodorus*, and *Strabo*,<sup>b</sup> in *Cornelius*, *Boemus*, *Draudius*, and *Thamara*, with some other additions. *Sardus* saith<sup>c</sup> that the Ethiopians were circumcised: as were also (besides the Iewes, Egyptians, and Arabians,) the *Troglodites*, *Macrones*, *Creophagi*, and inhabitants of *Thermoodon*.

b *Laurentij Corni-  
nii Geograp:  
Io. Boemus de  
morib. gentium.  
Draudius in So-  
linum. Fr. Tha-  
mara de las Co-  
flumbras de to-  
das las Gentes.  
c Sardus de mor-  
rib. gentiũ. c. 10  
d *Raph. Volat-  
terrani Geog-  
raph. l. 12.  
e Plut. de placitis  
Philosophorum.  
f Id. de non iras-  
cendo.  
g *Gen. dierum  
l. 2. c. 30.  
h Dam a Goes.  
Zaga Zabo de fi-  
de Æthiopum.  
i Jos. Scaliger de  
Emend. l. 7. See  
Liturg. Æthiop.  
in Biblioth. parũ  
k *Cel. R. l. c. 16.  
l. 1. c. 23.  
m Niceph. Hist.  
Eccles. l. 9. c. 18.  
n Dom. Niger.****

As wee haue shewed of the *Macrobij*, or long-liued Ethiopians, so there were others called *Brachobij* of their shorter liues, whereof were reckoned two sorts: the *Sidonij* nere to the Red-sea, and the *Erembi*, which some take for the *Troglodyte*. They liue not about fortie yeares. *Plutarch*<sup>e</sup> out of *Aselepiades* reporteth the like, saying that they were old men at thirtie yeares. The same Authour<sup>f</sup> telleth that they and the Arabians could not endure Myce: and that the Persian *Magi* did likewise, esteeming them Creatures odious to God. *Alexander*<sup>g</sup> & *ab Alexandro* writeth, concerning the education of their Children, that, the *Æthiopians* feared their new-borne Infants in the foreheads, to preuent the distillations of Rheumes from the braine. And when they are somewhat growne, they make triall of their forwardnesse, by setting them on the backs of certaine Foules, on which if they sit in their flying, without feare, they bring them vp very carefully: but if they shrink and quake with feare, they expose them as a degenerate issue, vnworthie education. Their Letters they wrote not side-ways, after the Greeke or Hebrew manner, but after the present Chinian custome, downwards. They had seuen Characters, euery of which had foure significations. What manner of writing they now vse appeareth in<sup>h</sup> *Damianus* a *Goez* or of *Zaga Zabo* rather, an *Æthiopian* Bishop, in his Treatise of their Religion, done into Latine by *Damianus*; but more fully in *Iosephus*<sup>i</sup> *Scaliger de Emendatione Temporum*, who hath lent vs a long Tractate in that language and writing, with the same wordes expressed in Hebrew and Latine Characters, and the interpretation of them also into Latine, in foure seuerall Columnes. He that listeth to reade some Philosophicall speculations of Nature in these *Æthiopians*, wherein they differ, and wherefore, from others: let him reade *Celius*<sup>k</sup> *Rhodiginus* of that Argument: hee saith that they were expert in Naturall Magike. *Nicephorus*<sup>l</sup> writes, that *Alexander* the Great sent Assyrian Colonies into *Ethiopia*, which many ages after kept their owne language, and, like enough their Religion. The Nations of *Ethiopia*, which are farre distant from Nilus, are<sup>m</sup> said to liue a miserable life. Their life is beastly, not discerning in their lust, Mother, Daughter, or anie other name of kindred. Of their Ancient exploites, wee haue no continued Historie.

About the time of Christ, it appeareth, that *Candace* was Queene of *Ethiopia*. She was

was a manly *Virago*, as *Strabo* testifieth, who liued at the same time, and followed *Æliu Gallus* in this expedition. He forced *Candace* to send her Embassadours to *Augustus* for peace, which she obtained. *Sextus a* *Victor* mentioneth this *Æthiopian* Embassage. *Dioclesian* relinquished that part of *Ethiopia*, which the Romans helde beyond *Egypt*, as not able to beare the charges, *Iustinian* <sup>b</sup> sent his Embassadours vnto *Heliophant* the *Ethiopian* King, and to *Esimiphant* King of the *Homerites*, his Arabian neighbour, to aide him against the *Persian*. This *Heliophant* had warred against the *Homerites* for quarrell of Religion, because they were many of them *Iewes*, and others *Gentiles*, himselfe being a *Christian*: and because they made many forrages into the *Christian* Countries. He so farre preuailed, as hee made that *Esimiphant*, a *Christian*, their King: whose yoke they shooke off soone after: and *Abram*, a slave, vsurped the State. He had beene seruant to a *Roman* at *Adulis*, a Citie of *Ethiopia*, worthe mention especially in this matter for the ominous prosperitie of seruants. For the Citie it selfe was built by fugitiue seruants, which ranne from their *Egyptian* Masters: and this *Abram*, a seruant there, obtained to bee a King: neyther could the *Ethiopian* with all his might depose him. The like c Embassage to *Archeras* King of *Ethiopia* was sent by *Iustinus* for aid against the *Persian*: both which I mention, to shew the greatnesse at that time of his state nothing comparable notwithstanding to that which after befell them. Among the *Ethiopian* Antiquities, *Plato* testifies, as *Orosius* <sup>d</sup> cites him, that many plagues and vncouth diseases infested, and almost altogether destroyed *Ethiopia*, about that time that *Bacchus* invaded *India*. If any delight himselfe in such Legendarie drasse as the counterfeit *Abdias* <sup>e</sup>, set forth by *Wolfgangus Lazius*, hath in it, touching the *Magicians* and *Enchantments*, and some other Ceremonies of *Ethiopia*, I am loth to blot my paper with them: not because we are not certaine of the truth (for in others wee may bee deceiued) but because wee are certaine of the errors, so grosse that they may bee seene and felt. Maruell that f *Lazius* an Historian, would with his Notes illustrate such a hotchpotch of darkenesse. And yet our Countreiman *Harding* leauing the cleare waters of truth, hath swallowed the same swill, as the *Iewell* of our Church hath taught him. The Eunuch of *Candace* was the first *Ethiopian* *Christian*, as *Luke* *Act.* 8. and *Ensebius* <sup>h</sup> doe shew.

But before we come to their *Christian* conuersion, we are first to declare their conuersion to *Iudaisme* (if it bee true the *Ethiopians* write) in the time of *Salomon*. The *Ethiopians* hauing liued before a vagrant life, like the *Nomades* of olde; and the *Arabians*, and other *Libyan* Nations, not farre from them in *Asia* and *Africa* at this day; *Arac* the *Ethiopian* King first fixed a settled abode at *Axuma*, and made it the Royall Citie: after whom followed *Agab* and in the third place, *Ghedur* or *Sabannur*, which subdued all *Ethiopia*, and left the Kingdome to his Daughter *Makeda* that reigned eightie yeares. Anno 50. of her Raigne she visited *Salomon*. After her they reckon these Kings till Christs time, *Melic*, *Andedo* *Anda*, *Gigasio*, *Zangua*, *Gnasio*, *Anter*, *Tabora*, *Canada* *Chanze*, *Endur*, *Guaza*, *Endrath*, *Chaalet*, *Setija*, *Aglaba*, *Anscua*, *Treguas*, *Gnas*, *Beseclugna*, *Baazena*, in whose time they say *Christ* was borne. *Gendrad* set downe the times of their Raigne, which he confesseth, and it selfe conuinceth to be false. This Queene of *Saba* before mentioned in our discourse of *Arabia* (of which Countreie I thinke shee then was, and these Abassens since that time thence descended) is by k *Iosephus* called *Nicaule*, the Queene (sayth hee) of *Ethiopia* and *Egypt*. But *Zaga Zabo* <sup>l</sup> in the *Ethiopian* Historie which he writ, and caused to be done into Latine by *Damianus a Goes* calls her *Magneda*, whose Historie the *Ethiopians* haue written in a Booke as bigge as all *Pauls* Epistles. The summe of his report is this; She was a worshipper of Idols as her Ancestors had beene, when as Fame filled her eares with the renowne of *Salomons* name: and then sent a messenger to *Ierusalem*, to learne the truth, who at his returne confirming those former reports, she went her selfe to visit him. Of him, besides many other things, shee learned the Law, and the Prophets. By him shee conceiued also a sonne, of whom shee was deliuered in her iournie homewards, and named him *Melech*. After twentie yeares education in *Ethiopia*, she sent him to *Salomon* his father, to be instructed of him in wisdome, desiring him to consecrate her Son King of *Ethiopia*, before the *Arke* of the Couenant; shee ordained also

a *Sexti. Vict. Augustus.*  
b *Procop. de bel. lo Persico. l. 1.*

c *Pauli Diaconi Iustini.*

d *Oros. l. 1. c. 9.*

e *Abdias Rab. Apostolica. l. 1. 7.*

f *Wolff. Lazius. g Iewel and Harding.*

h *Ensebi. Ec. hist. lib. 2.*

*Pappus* speakes of *Thomas Mathew*, and *Matthias* preaching in *Ethiopia*.  
i *Genebr. chron. pag 118.*

k *Jos. Antiq. l. 8. cap. 2.*

l *Zaga Zabo Episcopus, Ethiop.*

that



that women should not henceforth inherit, as before had been accustomed. *Salomon* did this & changed his name to *David*: and after long instruction, sent him back to his mother, attended with many noble companions, among whom was *Azarias* the Son of *Zadock*, the priest. This *Azarias* caused tables to be made like to those in the Arke; and pretending to sacrifice for the good successe of his iourney, went in & stole the tables of the Law, leauing in their room these later counterfeites, which he reuealed not to any, til he came to the borders of Ethiopia. The *David* being made acquainted with the fact danced for ioy, as his grandfather *David* had done before the Arke wherein the Tables were inclosed, his people making great ioy. His mother resigned to him the Empire, & from that time to this, the Kingdome hath passed in a right line, from male to male: circumcision also with the law of *Moses* hath beene obserued. The Officers which *Salomon* appointed his Son, are still continued in the same families & order; nor may the Emperor chuse them out of any other stocke then these of the Iewes. This long Legend I report, not for the truth, but for that Religious conceit wherewith it is accepted in Ethiopia, for who knowes not, that none but the *high Priest*, and that but once a yeare, entred into that holy place, where the Arke was, that I speake not of *Nadabs* and *Abihis* fire, with other diuine iudgments? *Vezabs* touching; and the Bethshemites viewing the Arke at so deare a rate; could not but make dreadfull so damnable an attempt. Besides, we should haue looked for our blessed Sauour out of Ethiopia, where *Salomon* heires still Raigne (if these say true) and not goe to *Salathiel* and *Zorobabel*, descended of another brother, and therefore further off from the throne of their father *David*, on which Christ was to sit, and to which he was borne, next and apparant heire, euen according to the flesh. And yet doth *Genebrad* credit these reports, and *Baronius* also in part as *Luis de Vvreta* reporteth. This *Luis* hath written 3. large bookes in Spanish collected (as he saith) out of *Don Iuan de Baltasar* an Ethiopian of great accompt, who had beene Embassador from his Master *Alexander* 3. the great Negus, into Persia and other places, and came into Spain with his licence to imprint his Ethiopian Historie. Out of him *Luis* reporteth that the former booke whence *Zaga Zabo* the Bishop, Embassador to the King of Portugall, had taken those things, is *Apocrypha*: yet so, as that it is true concerning that report of *Maquedas* conception, and the Royall descent from thence till these times. The stealing of the tables he denieth; and affirmeth, that the truth was, that *Salomon* had bestowed on the Queene of Saba a fragment of the tables, which *Moses* brake in his zeale for the Israelites idolatrie with the golden Calfs. For that conception by *Salomon*, hee prooueth it by the Ethiopian Records, the title of their King, and his armes; which are the same, which the tribe of Iuda gaue, viz. a Lyon rampant, crowned, in a field Or, with this inscription. *The Lyon of the tribe of Iuda hath overcome*. Since they were Christians they haue added to these Armes a crosse, which the Lyon holdeth in his right foot. And in this right they lay challenge to Ierusalem for their inheritance. Now for the fragment of the table which *Moses* brak, it is receiued for a truth throughout Ethiopia, & it is still preserued in the hill Amara as the greatest Iewell in the world. *Baltasar* had often seene and handled it. It seemeth to be of the Chalcedonie stone, shining, and transparent; and is a corner of a square table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing from the common Hebrew (which *Genebrad* saith the Iewes inuented, thereby to differ from the schismatical Kingdome of the Israelites, of the ten tribes; the Samaritans still retaining the former, as both he and *Scaliger* affirme.) But these letters cannot be read; for hee brought a learned Iew, skilfull in all the Easterne languages, Persian, Arabike, Indian, Chinois, &c. yet knew them not. This relike is with such deuotion admired of the Iewes, that when they passe but within sight of that Hill Amara, they prostrate themselves on the ground with much reuerence, and for this cause make much of the Ethiopians (wherefoeuer they meete them) as a people beloued of God, to whome hee hath imparted such a Relique. They tell also a tale (I thinke) of the Queene of Saba, that in her iourney homewardesthree had a reuelation concerning a peece of Wood which shee saw, that it should bee the same whereon Christ should after die for Mankind: wherefore adoring the same with much deuotion and teares, she writ to *Salomon* thereof, who hid it in the earth of

m Candace was the name of diuers Ethiopian Queenes, contrarie to this report,

n R. Sedechias from Mecca.

o Vincent Ferrer, a Popish Saint,

Strada

*Stades*, \* where the poole of *Bethesda* was made afterwards, and by vertue thereof wrought miracles. But the Ethiopian Superstition hath fables enough for her owne, and needeth not the officious helpe of Romish Saints in this kinde.

As for that succession of Iewish officers; *Luis* denieth it, and saith the Iewes are no where more hated then in Ethiopia: and *Alexander* the third, late Emperour among them, banished all Iewes and Moores out of all his Dominions. The Officers of the Emperour are the sonnes of the Tributarie Kings, his Vassals, and the noblest of his Subjects. And for the Iewes which came with *Meilech*, or *Melelec*, (after called *David*) his next successour *Iosuf*, (so he calleth him) becoming an Apostata, reduced Idolatrie: and whereas *David* his father had giuen them one of the Temples dedicated to the Sunne in Mount Amara, to make it an house of Prayer to the God of Israel, casting forth the Idols therein; now in this *Iosues* dayes, some of them returned to Ierusalem, or to other Prouinces of Africa, and some inhabited the vtmost parts of Africa, neere the Cape of Good Hope, and Deserts not before inhabited. And the said *Don Iuan de Balsafr*, being sent by the Emperour into the Lands of Monopopata (so hee calleth it) and of *Galeses*, of Barbizin, of Mandinga, and of Zape, which are inhabited of Idolatrous Gentiles, he found among them some of these Iewes descended of that exiled stocke (as themselves also hold) which had forgotten their Iudaisme, and all knowledge of the Scriptures, onely had retained some reliques of it, and abstinence from Swines flesh, differing also from those Gentiles, in worshipping one God, whereas the other acknowledge One great God, whom they call *Caramus*, but worship also Tigers, Lions, Flies, Spiders, Snakes, Lizards, and whatsoever first meet them in the morning. These Gentiles call the Iewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but either vse them as Interpreters, or Factors for Merchants (which is the highest steppe they can attaine to) or else employ them in base drudgeries, to be their Porters, slaughter-men, and such like, that they seeme rather slaves to those barbarous Nations, then to enioy any libertie of free-men. Rightly may those Nations be called *Barbarous*, which seeme rather to barke then to speake, and yet they scorne that any should abase them, with the basest of titles in their opinion, to call them *Tabayquero*, and reuenge it with the death of the wrong q doer.

\* Foure times the height of a man.

p Gods curse and mans follow the Iewes euery where, as the shadow the bodie.  
q In these reports, though there be many things false, yet may some be probably true: let the Reader iudge.

## CHAP. III.

*Of Presbiter Iohn: and of the Priest-Iohns in Asia: whether that descended of these.*



Having now declared the Antiquities of Ethiopia, drawn out of ancient Authors, let vs neerer hand behold, what neerer our times, Authors haue reported thereof. Wherein first we will heere insert out of *a Scalligers* Annotations, vpon the Ethiopian Ecclesiasticall Calendar or Computation of times, somewhat remarkable, and fitting to our present purpose. The name (saith he) of the Christian Ethiopians is not now first made knowne to vs. For their Church not onely at Ierusalem and Constantinople, but at Rome also and Venice, hath had libertie a good while to vse their owne rites. The Portugalls, and *Francis Aluarez* haue further discovered them: Before we onely heard the name of Ethiopia. A wonder it is, that some ages since, <sup>b</sup> their Emperours name was made knowne to vs out of Asia, rather then out of Ethiopia it selfe. Three hundred yeares agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders of Sufiana, India, and China, vntill the Tartars dispossessed them of the Asian Empire. For *Cingis* first, the first Tartar King, slew *Uncam*, the Ethiopian Emperour: and his posteritie chased the Abissines out of Moine and China, and forced them to flee into Africa. Often haue I marvelled that a people of no knowledge in these times of Sea-affaires, could archieue so mightie exploits, as to propagate their Empire, from Ethiopia to China. Since that time the knowledge of that Emperour hath come to vs in the name of *Preslegiano*: which in the Persian tongue (as much now of reckoning in Asia,

a *Ios Scal. de Emend. Temp. lib. 7.*

b *Cassaneda* seemeth also to hold that the *Negus* is that *Presbiter Iohn* of Asia; though not of his race. *lib. 1. cap. 1.*

c So with vs, the French King is called *Christianissimus*: the Spaniard *Catholicus*: the English, Defender of the Faith.

d Malispur. See our Historie.

Lib. 5.

e In Ramusius

copie it is *Anania*, in the La-

tine *Auarj*.

Marcus Paulus

lib. 3. cap. 27.

Ram. 20.

f Scaliger *Ethiopian* Grammar.

g Ortel. Theat. in the Mappe of Tartaria.

P. Bertinus & alij Geograph.

h Will. de Rubruquis *Itinerarium ap. Hak.*

tom. 1. cap. 19.

i This *Vur* or

*Vncam* was

called *Prete* or

Priest, as *Bote-*

*rus* coniectu-

reth, because

hee had the

Crosse borne

before him, he

is said, with no

great likeli-

hood of truth

to haue ruled

72. Kingdoms.

k Marcus Paulus

lib. 1. cap. 24.

l Cap. 52.

The Latine

Copie wants

these things.

m Sir Iohn

Mandevilles

storie of Pres-

byter Iohn, is

fabulous.

n Happily the

Prince before

mentioned

was called *Vn-*

*cam* of *Vng*,

and *Can*: for

*Can* signifieth

a Diuiner or

Ruler.

as the Latine in the West) signifieth, *c Apostolike*, inferring thereby that he is a Christian King of the right faith. For *Presstegan* signifieth *Apostles*, and *Presstegani Apostolicall*; *Padescha prestigiani*, the King *Apostolicall*, in Arabian *Melich ressul*, in Ethiopian *Neguseh Chawariawi*. Of this greatnesse of their Empire, in Asia are witnesses those Ethiopian crosses, which are seene in Giapan, China, and other places. Yea, the Temple of *Thomas* the Apostle in the Region of *d Malabar*, hath nothing in it but is Ethiopian, the crosses, building, and name it selfe. It is called: *e Hanarya*, which in Ethiopian is as much to say, as, Apostle: which *Marcus Paulus* falsely expoundeth, *a Holy-man*. (This name in the Author seemeth to be giuen not to the Church, but to the Apostle himselfe) *Paulus* addeth that the remainder of the Christians subiect to *Presstegan* abode in Tenduch. The neighbouring Arabians call them now *Habassi*, and were from thence *Abissines*, or *Abassones*: they call themselves *Chaldzans*: for their ancient and elegant language, in which their bookes are written, is neere to the *Chaldean* and *Assyrian*. Moreover, the Ecclesiasticall Historie testifieth, and out of the same *Nicephorus*, lib. 9. c. 18. that many Colonies were sent out of *Assyria* into *Ethiopia*. They are there called *Axumite*, of their chiefe Citie, but by themselves, as *Almuari* affirmeth, *Chaschumo*. More may we say hereafter of their Rites, and other things worthy of knowledge, in the Institutions *f* of that tongue which we haue diligently, and Methodically written. These words of *Scaliger* haue made mee take some paines in the search of the premisses; for he differeth from the opinion of others, which haue written any thing of *Presbyter*, or Priest *Iohn* (as they terme him) in Asia, whom the Tartars subdued. *Ortelius* maketh a *Presbyter Iohn* in Asia, and another in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which trauelled those parts in the morning of the Tartar-greatnesse, Anno 1253. reporteth that one *Can* reigned in Kara-Catay, or blacke Catay, after whose death a certaine Nestorian Shepheard (a mightie Gouernour of the people called *Tayman*, which were Nestorian Christians) exalted himselfe to the Kingdome, and they called him King *Iohn*, reporting of him ten times more then was true, as is the Nestorians wont. *h* For notwithstanding all their great boasts of this man, when I trauelled along by his Territories, there was none that knew any thing of him, but onely a few Nestorians. This *Iohn* had a brother, a mightie shepheard called *Vur*, which inhabited three weeks iourney beyond him, he was Lord of a Village called *Cara Carum*, his subiects, called *Crit* or *Merkits*, were also Nestorians. But their Lord abandoning Christianitie, embraced Idols, and retained with him Priests of the said Idols. Ten or fifteene daies iourney beyond his Pastures, were the Pasture of *Moal*, a beggerly Nation, and neere them the Tartars. *Iohn* dying, this *Vur* became his Heire, and was called *Vur Can* (whom others call *Vnc Can*) and his droues and flockes ranged vnto the Pastures of *Moal*. About the same time one *Cyngis* a Black-Smith in *Moal*, stole many of *Vur* *i* *Cans* Cattell: who in reuenge with his forces spoiled the *Moals* and Tartars. They agreed, made *Cyngis* their Capaine, who suddenly brake in vpon *Vur*, and chased him into *Cataya*; took his daughter and married her, and had by her *Mangu*, that was then the Great *Can* when our Author wrote this. These Relations fauour not of any such Monarchie as should extend from *Ethiopia*, to those parts of Asia.

*Marcus* *k* *Paulus* telleth that the Tartars were Tributaries to this *Vncam* (so he calleth him) which saith he, after some mens opinion signifieth in our language Priest *Iohn*, but through his tyrannie Prouoked to rebellion, they vnder the conduct of *Cingis*, slew *Vncam*. And afterward he saith, that *l* Tenduch was vnder the subiection of Priest *Iohn*: but all the Priests *Iohns* that there raigned after *Vncam*, were tributarie to the Great *Can*: and in his time raigned one *George*, who was a Priest and a Christian, as were the Inhabitants. But he held not so much as the *m* Priests *Iohns* had done: and the Great *Cans* did still ioyne in affinitie with this Familie, marrying their daughters vnto these Kings. This *George* was the fourth after Priest *Iohn*, and was holden a great Signior. He ruled over two Nations, called by some *Gog* and *Magog*, by the Inhabitants, *Vng* *n* and *Mongul*, where some were Mahumetans; some Heathens, other Christians. It appeareth by their Histories, that *Scaliger* was deceiued, to thinke that this Priest *Iohn* had so large an Empire, seeing *Rubruquis* in the same Age, or soone af-



ner could in his owne countrey heare so little of him: and his posteritie in *Marcus Paulus* his time, continued tributarie Kings vnder the Tartar. The name Priest was giuen them of that function, which hee testifieth, *George* receiued, and *Iohn* perhaps of that first Shepheard that vsurped *Con Cans* estate. To let passe therefore that *Presbyter Iohn* in the North East, we stumble on another mid-way betwixt that and Ethiopia. For so *Ioannes* *de Plano Carpini* (sent Embassadour to the great *Can*, from Pope Innocent, Anno 1246.) and *Vincentius* *P* in his *Speculum*, tell of the King of India Maior, called *Presbyter Iohn*, being inuaded by the Tartars vnder the leading of *Tossus Can*, sonne of *Cingis*, who before had subdued India Minor: He by a Stratageme acquired his Realme of them. For making mens Images of Copper, he set each of them vpon a saddle on horse-backe, and put fire within them, placing a man with a paire of bellows on the horse-backe behinde euery Image. And so with many Images and horses in such sort furnished, they marched against the Tartars: and when they were ready to ioyne, by kindling a fire in each Image, they made such a smoke that the Indians wounded and slew many Tartars, who could not see to requite them thorow the smoke: but were forced to leaue that Countrey, and neuer after returned. Heere now we meet with a new *Presbyter Iohn* in India Maior, which whether he were the same with the Ethiopian, let vs a little examine.

India is by *Marcus* *Paulus* diuided into three parts, the Lesser, Greater, and Middle; the first of them he boundeth from Ciamba to Murfili, and saith, it had in it eight Kingdomes; the Middle called Abascia, had in it seven Kingdomes, three whereof were Saracens, the rest Christians. Six of them were subiect to the seventh. It was told me, saith hee, that after their Baptisme with water, they vsed another Baptisme with fire, branding three markes on their forehead and both their cheekes. The Saracens vsed one brand from the forehead to the middle of their nose: They war with the Solden of Aden, and with the Inhabitants of Nubia, and are reputed the best warriours in India. The greater India extendeth from Malabar, to the Kindome of Cheshmacorn, and had in it thirteene Kingdomes. This Abascia by the bordering enemies of Nubia and Aden is apparant to be this Ethiopia where we now are: euen by their Brands we may know them: And this the Ancients called India. For *Sidonius* calleth the Ethiopian *Memonnes*, Indians: and *Alianus* placeth Indians at Astaboras, one of the Riuers of Meroe: *Virgil* also bringeth Nilus out of India. *Vsq.* *Coloratis amnis de nexu ab India*: which must needs be meant of Ethiopia. *Nicephorus* reckoneth the Sabaeans and Homerites people of Arabia vnto India. *Sabellius* complaineth of the confounding of these names India, and Ethiopia, saying, that most men did thinke Ethiopia next to Egypt, to be that India, where *Alexander* overthrew *Porus*. This confusion of names, I thinke, did first grow from confusion of Nations, For as is before obserued out of *Eusebius*, the Ethiopians arose from the River Indus, and settled their habitation neere to Egypt. Perhaps they brought the Indian name also to these parts. Or else the ignorance of these remote countries might do it: in which respect, not onely a third part of the old world, but another new-found world, is named India. Therefore *Acofta* and *Adrianus Turnebus* esteeme India to be a generall name to all Countreies which are farre off, and strange to vs, although it be properly attributed to the East Indies.

Now if any wonder at such an extravagant discourse of India heere, let him know that in our search for *Presbyter Iohn*, which then was knowne to withstand the Tartars in Asia, I cannot see how he can be the Abissine or Ethiopian: but rather thinke that when a mightie Christian Prince was found in Ethiopia, they did imagine him to be that *Presbyter Iohn*, of which they had heard in Asia; being furthered in this error by the name, India, which, as is said, did generally comprehend both the true India, and this, more truly called Ethiopia. Now for that *Presbyter Iohn* in India, I take him for some Christian King: for at that time there were many Christians, as appeareth by *Venetis*, in manner dispersed throughout Asia: and some, called Saint *Thomas* Christians, remaine in India to this day. Why I thinke it not to agree to the Abissine, my reasons besides the former, are, the distance of place: all that huge tract of Arabia, with the wide Seas on each side, separating India from Ethiopia: the vnpassable

Deserts

o Ioan. de Pl.  
Carp. Itinerari-  
um cap. 5.  
p Vincentij Bel-  
uanis spec. histo-  
riale, l. 32. c. 10.

q Marcus Pau-  
lus, lib. 3. c. 37.

r Abdias nomi-  
nat Indiam qua  
in Aethiopiam  
vergit. 1. 8.  
f Sidonius ap.  
Ortel. in The-  
sauro.

t Alianus l. 17.  
animalium.

u Virg. Georg. 4.  
x Sabellius  
Ennead. 10. l. 8.  
More testimo-  
nies of this  
nature see in  
Scal. E. T. pag.  
639.

y Sabell. AEn.  
10. lib. 8.

z Ios. Acoft. hist.  
Ind. lib. 1. c. 14.  
Turn. Aduers.  
lib. 21. cap. 9.

a Of these Indian Histories touching the same times. See *Linschoten lib. 1. cap. 12. & 27. & G. S. S.*  
 \* This branding is common to the Morish Christian, and Idolatrous Ethiopians, used to prevent rheumatike distillations from the braine: superstition hath caused some to annex it to their Baptisme.  
 b *Odoardo Lopez, l. 1. vlt.*  
 c *Zago Zabo de 33. Fide Ethio-pum.*  
 d *Lays de Viretta Hist. Ethiop. lib. 1. cap. 7.*

e *Matth. 2. 1.*

f Communicated to me, by that industrious and learned Gentleman, Master *Selden*, of the Inner Temple.

g *Garc. ab Horto lib. 2. cap. 28.*  
*Linschoten lib. 1. cap. 27.*  
 h Goa is the seat of the Portugall Vice-roy,

Deserts by Land: No mention in History who should dispossesse them of that India *Maio*r, where the Tartar had neuer any great power: the Histories <sup>a</sup> which we haue of those Indian Princes, the Kings of Malabar, of Decamo, the Samorin, &c. are against it: the difference of Religion; for those Indian Christians of *S. Thomas*, are not branded with hot <sup>\*</sup> irons, nor circumcised, nor agree in other Rites with the Ethiopian: the Ethiopian Historie challengeth no such large extents to their Empire, except in Africa, where they seate them in a continuall descent, from the time of *Salomon*, till now, whereas those *Presbyter-Iohns* had their dwelling and abode in Asia, as their Stories signifie. And further, the name <sup>b</sup> *Priest-Iohn* is a name vnknowne in Ethiopia, and by ignorant mistaking of the Europeans, applied to that Ethiopian Emperour when first they heard of him, as saith *Zago* <sup>c</sup> *Zabo* his Embassadour to the King of Portugall, who reprooueth the men of these parts; saying that he is named of them *Belul*, which signifieth *Excellent*, or precious, and in the Chaldzan tongue, *Ioannes Encos*, which signifieth the same. *Sabellicus* saith, the Ethiopians called him *Gyan*; *Linschoten* affirmeth, *Bel Gyan*: (*Bel* signifieth the highest, and *Gyan*, Lord. But Frier <sup>d</sup> *Lays* out of *Baltasar* the Ethiopian, sheweth that in the hill *Amara* are ancient records, which testify that from the time of that Queene that came to *Salomon*, the Emperours haue bin called *Beldigian*, the signification whereof is, *a precious stone*, or a thing of great value; which title hath continued to those Emperours, as *Pharao* to the Egyptians, and *Cesar* to the Romans. Some also of the Royall blood (which are vsually kept, as after shall appeare, in the hill *Amara*) when they are elected to the Empire, if there be many of that Imperiall issue take Orders, and become Priests, not procreating any Children. Such saith he in our times haue been *Daniel* the second, *Paphnutyus*, that succeeded to *Nannum*, and *Alexander* the third his successour, all which were both Priests and Kings; and therefore by the Ethiopians which resort to the Holy Sepulchre at Ierusalem, and vsed to speake Greeke, were called Priest *Beldigian*. This by corruption of the name by Merchants, and such as knew not the signification, and also for breuities sake, was pronounced Priest *Gian* or *Iohn*.

Now for the Priest *Iohn* in Asia, he tels that when *S. Thomas* was martyred in India, the three <sup>e</sup> *Magi*, who had visited Christ, by the leading of a *Starre*, in his Infancie, and had after beene consecrated Bishops ouer their severall Kingdomes (you must not deny their royalty) by the Apostle; chose one amongst themselves to be Priest and King, who was called Priest *Iohn*. If you beleue not *Peter de Natalibus*, out of whom the Frier cites this, I should be too much troubled in perswading you. He telleth also out of *Otho Frisingensis*, that about the yeare 1145. one *Iohn* a Christian, both King and Priest, reigning in the furthest parts of the East, warred vpon, and overcame the Medes, Assyrians, and Persians, and had intended to free Ierusalem out of Saracenicall seruitude, but not finding passage ouer Tigris, was forced to returne. This is like to be that *Presbyter Iohn*, whose posterity vsed that Stratagem before mentioned against the Tartars. And to him I thinke might fitly agree that Title of *Prestegian* (easily deflected and altered to *Priest Iohn*) whereof you haue heard out of *Ioseph Scaliger*. I haue seene a Manuscript <sup>f</sup> in old French, pretended to be a Letter from *Prester Iohn*, to the Emperour *Frederike*, wherein is discoursed of the site, greatnes, puissance, wealth, and other rarities of his estate: but finding so many monsters, and vncouth relations therein, I could not be so prodigall of faith, or penurious of iudgement, as to value his authority at any high rate: wherein Sir *Iohn Mandeuill* seemes to haue bin a lender or borrower, so iustly doe they agree, in disagreeing from both probability and possibility of truth: yet both in the one and the other, we may obserue the like situation of *Prester Iohn* dwelling in these parts of Asia, neere Persia: and that such a multitude of Fables could not but haue some truth for their ground. My conclusion is, that for that name of *Prestegian*, I like well *Scaligers* interpretation, and thinke that it may agree either to this, or some other Christian Prince at those times in India, which is far neerer to Persia, and from whence the Indians borrowed their royall titles, both in those times and since, as *Garcias ab Horto* <sup>g</sup> and *Linschoten* shew. *Idalham* or *Adelham*, the Title of the King of <sup>h</sup> *Goa*, and the Countries about, commonly called *Idalcun*, is not a proper name, but a Title of honor, signifying (as *Adonizadek Iosh. 10. 1.* Lord) or King of Iustice: *Nisamalao*,

*maluco*, the speare of the Kingdome; and such like: *Ismael* the *Sophi* (which name also is by some interpreted *Elef*, because they pretended to be or doe so, and others, the reprobate followers of a reprobate Religion) added the Title of *Xa* or *Sba*, to such as embraced his new Sect, as *Nisomoxa*, &c. If the borrowing of names from the Persian language (so generall in those parts) be still obserued: no maruell if some Christian King in those times might stile himselfe *Prestegian*, or Apostolicall, (which others not vnderstanding, called *Priest Iohn*, or *Prete Ianni*) as being compassed with so many Saracens, the enemies of the Apostles, besides Heretikes and Heathens. At Mosul is yet a Patriarke, who in *Paulus*'s time was of farre greater iurisdiction, and as an Easterne Pope ordained Archbishops and Bishops, through all the parts of India, besides Cairo, and Baldach: and therefore no maruell if in India there were some great Christian Prince, able to make head against the Tartars in those times: For euen in Cranganor<sup>k</sup> are yet supposed to be threecore and ten thousand Christians: besides a great number in Negapatan, and in Maripur: and very many in Angamale, and fiftene thousand on the North of Cochin, where the Archbishop that dependeth on the Patriarke of Babylon, or Mosul, resideth: All which haue no communion with the Greeke, Roman, or Ethiopian Churches. And for the Ethiopian names or crosses, either their Merchants when their state was great, or slaues, which taken from them are euen in these times sold deereft of any other, and mount to great preferments of warre, vnder these Lords, might leaue such impressions: or, some other, which as they professed *one Christ*, so might haue some words and ceremonies common with the Ethiopian: although I must needs acknowledge, that many of those crosses haue not crossed my way, nor any other Ethiopian foot-prints.

i M. Paul. lib. 1. cap. 6.

k G. Bot. Ben. part. 3. lib. 2.

Pardon me, gentle Reader, if I seeme tedious in this dispute, seeing it is necessarie both for the vnderstanding of the extent of the power and Religion of this *Precious* or *Priest Iohn*: and *Scaliger* hauing ascribed such large bounds to his Empire, I could not but examine the same, otherwise professing my selfe (*si non magis amica veritas*) euen willing, if I must needs erre, to erre with him, who hath in many tongues, and Arts, shewed himselfe perhaps the worthiest Generall, and generallest Worthy, against Error, that euer we haue had, the *Alpha* of learned men in our Age, as our learned *Morton* testifieth of him, and a great light of learning, acknowledged by *Royall* testimonie. His authoritie I would not seeme to contemne, and therefore haue entred this long search: contented, if any like better to follow the opinion of *Scaliger* in this, as I haue done in many things else, that he take his choice.

l D. Morton a. Gainst Brerely. m Iunius & Scal. duo magna literarum lumina Rex Iacobus in Declarat. contra Vorst.

## AN ADMONITION TO THE READER.

Since the former Edition of my Booke, I haue met with a later and larger Edition of *Scaliger*'s Emendation (often by vs in this Edition cited) not easily to be scene: for I could in any where in London procure it: only of my good friend Master Crashaw did I borrow the use of this and other Authors, in his well furnished Library. And therein hath *Scaliger* altered his former opinion, so that this long dispute might now haue bene left out, but that it doth further illustrate both this and other Histories: for which cause I haue still suffered it to continue. Master Brerewood in his late Enquire of Religions and Languages, hath taxed *Scaliger* also, for the same fault.

## CHAP. IIII. Of the Ethiopian Empire.

**T**O come now to the Ethiopian Greatnesse of this Great Ethiopian; his Title would be a sufficient text for a more sufficient glosse, then we can giue. In a Letter<sup>a</sup> to King *Emanuel*, after diuers words concerning the *Trinitie* follow; These Letters sendeth *Atani Tinghill*, that is, the *Frankincense* of the *Virgin*, which was his name in Baptisme, but at the beginning of his Reigne, hee tooke to name *Dauid*, the beloued of God, *Pillar* of the Faith, descended of the Tribe of *Iuda*, Sonne of *Dauid*, Sonne of *Salomon*, Sonne

a l. it. ad Em. reg. vid. Marmil. l. 10. c. 10. & seq. ad fin. & Scaus. lib. 10. cap. 11.

b The Kings of Ethiopia change their names, as the Popes vse to doe.



c In a Letter to the Pope is added, Son of the Holy Apostles, Peter and Paul, according to grace.

d *Luy de Vrrata & Theop. Polit. Apost. 34.* make Prester Iohn the greatest prince in the world, except the King of Spain.

e *G. Botero: Benose. p. 1.*

f Pory his Description of places vnder-scribed by *Leo. A. Maginus.*

g *G. E. B. parte 2. lib. 2.*

h He is called The Bassa, of Abassia, a fift Bassa or Beglerbeg, of the Turke in Africa, omitted by *Kaolles.*

i *Fr. Aluarez.*

Io. Bermudez.

i *Fr. Aluarez.*

k *Aluarez* speaketh as it was in his time: it is now otherwise, as you shall after read.

of the Pillar of Sion, Sonne of the seede of Iacob, Sonne of the hand of Mary, Sonne of Nahu according to the flesh, Emperour of the Greater and Higher Æthiopia, and of most large Kingdomes, Territories, and Iurisdickions, the King of Xoa, Caffare, Fatigar, Angote, Baru, Baaliganze, Adea, Vangue, and Goiame, where Nilus springeth; Of Damaraa, Vaguemedri, Ambeaa, Vagne, Tigri-Mahon; Of Sabaym, the Countrey of the Queene of Saba, of Barnagasso, and Lord as farre as Nubia, which confineth vpon Egypt. Heere are names enough to skarre a weake braine, a great part whereof are now his (as some say) in Title onely. For at this present, if *Barros* and *Botero* bee beleueed, his Neighbours haue much encroched vpon him: as a little before wee haue shewed; (a thing wholly denied by the later Relations of *Frier d Luy de Vrrata*) Yet seeing we are to trauell through all these Countreies, we will leaue the question of dominion to him and his neighbours, to trie it with the sword: Our pen shall peaceably point out the places, and after that, the conditions. *Barnagasso* is the nighest to vs, at least, by the neere situation to the red Sea, nighest to our knowledge. It stretcheth from Suachen almost to the mouth of the Streyt, and hath Abagni, or Astapus, on the South. It hath no other Port on the red Sea, but *Ercocco*. Neither hath the *Prete* any other Port but this in all his Dominion, being Land-locked on all sides. Anno 1558. The Turkes committed heere great spoile: They haue since taken from the *Prete*, all on the Sea side, and specially that Port of *Ercocco*, and the other of Suachen or Suaquem, and forced the Gouvernour or vnder-King of this Prouince, to compound for a yearely summe of a thousand ounces of Gold; besides his Tribute to the Ethiopian. To him are also subiect the Governements of *Dasila*, and *Canfila*. And the Turke hath a *Bassa* at Suaquem, called by *Ptolemy*, *Sebasticum*, Tigri-Mahon lieth betweene Nilus, Marabo, two Rivers, Angote, and the Sea, Tigrai hath in it *Cazumo*, which is supposed the Seat-Royall of that great Queene, which visited *Salomon*. Angote is betweene Tigre-Mahon and Amara. Heere in Amara is a steepe Hill, dilating it selfe in a round forme, many dayes iourney in compasse, enuironing with the steepe sides, and impassible tops thereof, many fruitfull and pleasant Vallies, wherein the kindred of the *Prete* are surely kept, for the auoiding of all tumults and seditions. Xoa hath store of corne and cattell: Goiame hath plentie of gold: as *Baguamedri* hath siluer. In *Fatigar* is a Lake on the top of a high mountaine, twelue miles compasse, abounding with great varietie of fish; and thence runneth many Rivers, stored with the same fish.

*Damut* is ennobled with slauerie. For the slaues that are hence carried captiues, in Arabia, Persia, and Egypt, proue good souldiers. The greater part of this Kingdome are Gentiles, and the residue Christians. The Oxen (as *Bermudez* relateth) are almost as great as Elephants, their hornes very great, and serue for vessels to carry and keepe wine and water, as Barrels or Tankerds. There is found also a kinde of Vnicorne, wilde and fierce, fashioned like a horse, of the bignesse of an Ass. Neere hereunto he addeth a Prouince of Amazons, whose Queen knoweth no man, and is honored as a goddess: these say, they were first instituted by the Queen of Saba: both like true, as that which followeth of Griffons, the Phœnix, and fowles so big, that they make a shadow like a cloud. *Couche* is subiect to *Damut*: they are Gentiles: The Prince called *Axugui*, that is, Lord of riches: he shewed vs (saith *Bermudez*) a Mountaine glistering in some places like the Sunne, saying, all that was gold. More gold is said there to be, then in Peru, or in these parts iron. The head of the Monasteries of Amara Christned him, *Graden* the Emperour being his God-father, and named him *Andrew*. *Gueguere* was sometimes called *Meroe*: the Inhabitants are confederate with the Turkes and Moores, against the Abissines. *Dancali* and *Dobas*, are neere the Red Sea, inhabited with Moores.

Many of these Countreies are diuersly placed by diuers: through ignorance of the exact situations: which *Aluarez* in his so many yeares trauell in those parts, might well haue acquainted vs with, if he had first acquainted himselfe with rules of Art; so haue obserued by Instruments the true site and distances.

Let vs now come vnto the Court of their Emperour, which was alway mouing, and yet the greatest Towne that his whole Empire containes. For there are few which haue in them one thousand and fixe hundred Families, whereas this moueable Citie hath fise

five thousand, or six thousand Tents, and Mules for cariage about fiftie thousand. In his march from one place to another, if they passe by a Church, he and all his companie night, and walke on foot, till they be past. There is also carried before him a consecrated stone or Altar, vpon the shoulders of certaine Priests appointed to that office. They call him *Aergue*, which signifieth Emperour, and *Negus*, that is, King.

By commandement of the Queene *Maqueda*, which visited *Salomon*, women (say they) Circumcised: both Sexes are Circumcised at eight dayes old: and the males forty daies after; the females fourescore; (vnlesse sicknes hasten the same) are Baptised. As for the rites of their Christianitie, it belongeth not to this place to expresse. Their Circumcision *Zabo* saith, is not obserued, as if it made them more worthy then other Christians, for they thinke to be saued only by Faith. They vse this and distinctions of meats, and Mosaicall rites, yet so as he that eateth, should not despise him that eateth not, and not condemning others that refuse them: but yet thinking that neither Christ, nor the Apostles, nor the Primitiue Church had disannulled them, interpreting also the Scriptures to their purpose. Of their agreeing with other Churches in the most points of substance, the Author of the *Catholike Traditions* hath written: and when I make a *Christian Visitation* of these parts, it shall be further discovered.

The succession is not tied to the eldest, but to him whom the father appointeth. For *David* which sent his Ambassage to Portugall, was the third sonne in order, and for modestie in refusing to sit in his fathers Throne, which in the same triall his other brethren had accepted, was preferred to that which he had refused: the other reiected for their forward acceptation. The King offered the King of Portugall an hundred thousand drammes of Gold, and as many Souldiours towards the subduing of the Moores, besides other things meet for the warre. It seemes the difference of the Ethiopian, and Popish Superstition was the chiefe hinderance in this businesse: neither partie being able (if willing) to reconcile their long-receiued differences from each other, and the to each other: and *Aluarez* yeelded obedience to the Pope, in the name of the *Prete*, at Bologna, in the presence of Pope *Clement* the seuenth, and *Charles* the fift. But all this sorted to none effect. For Pope *Paul* the fourth sent an Embassage to *Claudianus*, then the Abassine Emperour, employing in the same thirteene Iesuites, one of which was made Patriarke, and two Bishops, in their hopefull Ethiopian Hierarchie. *Ignatius*, the Founder of the Iesuits, wrote a long Letter also, which *Maffaus* hath inserted at large. Thus in the year 1555. *Iohn* the third, King of Portugall, vnderooke the charges to conuey them thither: and sent *Consaluuus Roterigiuz*, to prepare them way by a former Embassage to *Claudianus*, whose cares he found fast closed to such motions: Whereupon the new Patriarke stayed at Goa, and one of the Bishops with a Priest or two went thither, where when they came, they found *Claudianus* slaine, and his brother *Adamus*, a cruell man, and an Apostata sometimes from his Faith, in the Throne. He cast the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and he taken and stripped of all, and at last miserably died, and with him the hope of Roman Abassia. *Iohn Nounius Barretus*, the designed Patriarke, refused (as *Maffaus* saith) the Archbishoprike of Goa, where his brother was Viceroy, and remained subiect to the Iesuiticall Societie to his death. In the year 1559. *Ioannes Bermudezius* returned to Lisbon. He wrote a Discourse of his Embassage from the Ethiopian Emperour to *Iohn* the third, King of Portugall, and of his aduentures in those parts befalling him. In which he relateth, that *Abunna Marcos* being at the point of death, An. 1535. the Emperour willed him to nominate his Successor, whereupon he appointed this *Bermudez*, and ordered him with all sacred Orders: which he accepted vpon condition of the Popes confirmation, whereto the Emperour consented, desiring him to go to Rome to giue obedience to the Pope, and from thence to Portugall to conclude *Tagazano* (so he calleth him) his Embassage. *Paul* 3. confirmed him Patriarke of Alexandria. He apprehended *Tagazano*, as *Onadinguel* enioyned, and clapt irons on him. His Emperours request was a marriage to be had with the Kings son of Portugal, the Ethiopian successio to remaine his dowry: also to send men against *Zeila*; and Pioners to cut thorow a hill, thereby to bring Nilus to annoy Egypt. Foure hundred

*I Strabo lib. 16.*  
tels of circumcised women in these parts. *Quemadmodum viri preputium habent, mulieres etiam habent quandam glandulosam carnem quam Nympham vocant, non ineptam accipiendo Characteri Circumcisionis.*

Any one man may Circumcise, and it is done without solemnitie, or ceremonie. m *Catholike Traditions.* n *F. Luys* saith he is elected, as elsewhere is shewed.

o *Littera ad Eman.*

p *Littera ad Papam.*

q *Obedientia del Prete Ianni, &c. apud Ramusium.*

r *P. Maff. hist. Indie, lib. 16.*

s *Eman. Acofta in Commentario rerum in oriente gestarum.*

t *Quiedo B. of Hierapolis.*

\* *Io. Bermudez, velat. Legat.*

*Atani Tinghil.*

u *Sabel. Æn.*  
10. lib. 8.

x *Webb. Tra-*  
*uels.*

y *L. Le Roy. l. 9.*

2 *Aluarez cap.*  
113.

a The Moores  
also vse to  
giue assaults  
on the Satur-  
daies and Sun-  
dayes, because  
(of a Iewish  
superstition)  
then they re-  
fuse to fight.

b *Lit. Helen.*  
*ad Em. Reg. Por-*  
*tugal.*

c *Aluarez.*

d *Aluaz. c. 21.*

e *Cap. 50.*

hundred and fiftie were sent accordingly by *Garcia* of *Noronya*. But *Onadimga* was dead, and *Gradius* was Emperour, who ouerthrew the Moores, and slew the Kings of Zeila and of Aden. This Emperour fell out with the Portugals, and sent to Alexandria for another *Abuna*, whose name was *Ioseph*, so that none acknowledged *Bernadez* but the Portugals. *Sabellicus* \* saith hee had conference with some *Ethiopian*, which said that their Lord ruled ouer threescore and two Kings. They called him *Gyam*, which signifieth Mightie. They wondered why the Italians called him a Priest, seeing he neuer receiued Orders, onely he bestowed Benefices: and is neither called *John* or *Ianes*, but *Gyam*. Some report of him things incredible, as one *Webb* \* an English man in his Tales of his Trauels. He hath Gold enough shut vp in a Cane, to buy the moitie of the world, as *L. y Regius* affirmeth, and can raise an Armie of ten hundred thousand, (saith *Sabellicus*.) Yet the Peasants are not employed in militarie seruice: but onely the *Cauas*, which are men brought vp thereto. They warre not in the Lent, \* except against themselues with extremitie of fasting, so weakening their bodies, that the Moores \* make that their Haruest of *Abissine* captiues. Of this their fasting *Aluarez* saith, That they beginne their Lent ten dayes before vs: and after Candlemasse, fast three dayes, in remembrance of *Niniuehs* repentance; many Priests in that space eating nothing: and some women refusing to suckle their children aboue once a day. Their generall fast is bread and water, for fish is not easily had, they being ignorant to take it. Some Friars eate no bread all Lent long for deuotion; some, not in a whole yeare, or in their whole life, but feed on herbs, without Oyle or Salt: that I speake not of their girdles of yron, and other their hardships, which my pen would willingly expresse, if my Method forbade me not. This fasting (as exposing their States to hostile inuasions and insolencies) they finde place and mention heere. Their Priests and Priests in Lent eat but once in two dayes, and that in the night. *Queene Helena*, that sent her Ambassadour to King *Emanuel*, was reported to eate but three times a weeke, on Tuesday, Thursday, Saturday. On Sundayes they fast not. In *Tigray* and *Tigremahon* they fast neither Saturday nor Sunday: and they marry (because they haue two moneths priuiledge from fasting) one Thursday before our Shrouetide. They that are rich, may there marry three wiues, and the Iustice forbids them not; onely \* they are excommunicated from entring the Church.

In the Kingdome of *Angole*, yron, and salt is currant money. The Moores of *Dobas* haue a Law, prohibiting marriage to any, that hath nor first slaine twelue Christians. The diuorees <sup>d</sup> and marrying the wiues of their brethren deceased, is beere in vse much like as with the Iewes.

In *Bernagasso*, *Aluarez* and his company, in their trauell were encountred with many great Apes as bigge as Weathers, their fore-parts hairie like Lions, which went not lesse then two or three hundred in a company: they would climbe any rock: they digged the earth, that it seemed as it had beene tilled.

In the Countrey of the *Giannamori*, \* as they travelled, they crossed a certaine brooke or Riuer, that came downe from the Mountaines, and finding a pleasant place, shaded with the Sallowes, there they reposed themselues at noone: the water of the brooke was not sufficient to driue a Mill. And whiles the company stood, some on one side the brooke, some on the other, they heard a thunder, which seemed a faine off but saw no likelihood of raine or winde; when the thunder was done, they put their stufte in order to be gone, and had taken vp the Tent, in which they dined, when one of the company going by the brooke about his businesse, suddenly cried out, *Looke to your selues*: whereupon turning about, they saw the water come downe a speeres depth with great furie, which carried away part of their stufte: and had they not (by good happe) taken vp their Tent, they together with it had beene carried away with the streame. Many of them were forced to climbe vp the Sallowes. Such was the noise of the water, and the ratling of the stones, which came tumbling downe the Mountaines together, that the earth trembled, and the skie seemed to threaten a downe-fall. Suddenly it came, and suddenly it passed. For the same day they passed ouer, and saw very many and great stones ioyned to those which they had seene there before.



In the Kingdome of Goyame,<sup>f</sup> the Riuer Nilus springeth, it is there called Gion, and comes from two Lakes, which for their greatnesse may seeme to bee Seas, in which report goeth that Mermaydes, Tritons, or Men-fishes are scene, and some haue tolde mee (sayth *Alvarez*) that they haue scene it. *Peter Conilian* a Portugall, which had liued a great part of his life in those partes, tolde mee, that hee had bene in that Kingdome by order from Queene *Helena*, to build there an Altar in a Church built by her, where shee was buried. Beyond that Kingdome, I was tolde, there were Iewes.

*Don Iohn de Castro* mentions a high Hill inhabited of Iewes, in these partes, which came, no man knowes from whence: but they defended the *Prete* against the Moores. Of the fals in Goyame, before is related out of *Berumdez*, that they make a noyse like thunder. Hee sayth that in Dembia Nilus runneth within thirtie or fortie leagues, of the Red-Sea, to which the Emperour purposed to cut a passage, as his Predecessour had begunne. There is a great Lake thirtie leagues long and twentie broad, with many Islands, inhabited only of Religious men. *Agao* is possessed of Mores and Gentles mixed. Hee speakes of the Kingdome of Oghy, seuen or eight dayes iourne from Doaro, vnder which is a Prouince of Gentles called Gorague, bordering with Quiloa and Mongalo, which are great Witches, and obserue entralls, of sacrificed Beastes. They kill an Oxe with certaine Ceremonies, and anointing themselves with the tallow thereof, make a great fire, seeming to goe into it, and to sit downe in a chaire therein; thence giuing Diuinations and answeres without burning. Their Tribute is two Lyons, three Whelpes, an Ounce of Golde molten, with certaine Herbes and Chickens of the same mettall. Sixe Buffes laden with Siluer, a thousand Bees, and the skines of Lyons, Ounces and Elkes. The Goffates are vulgarly reported to haue bene Iewes: they are hated in other Prouinces

The houses of the Ethiopians are round, all of Earth, flat roofed, couered with sharch, compassed with yards. They sleep vpon Oxe-hides. They haue neyther Tables nor Table-clothes, but haue their meate serued in on plaine wooden Platters. Some eat flesh raw; others broyle it. Artillery they had not vntill they bought some of the Turkes. Writing is little (and scarce a little) vsed amongst them: the Officers dispatch matters of Iustice by Messengers, and word of mouth. There is no wine made of the Grape (but by stealth) except at the *Pretes* and <sup>h</sup> *Abunas*: others vse Wine made of Rasins, steeped tenne dayes in water, and strained, which is cordiall and strong. They haue plentie and want of mettals; Gold, Siluer, &c. the soile yeeldeth, but they haue not Art to take it. They haue no coine of Gold or Siluer; salt is the most currant monie. Sugar canes they haue, but want skill to vse them. The mountaines and woods are full of Basill and other odoriferous plants. They haue store of Bees and honie: but their hives are placed in Chambers, where making a little hole in the wall the Bees goe in and out. There are some places very cold. The Commons are miserably oppressed by their superiours. No man may kill an Oxe though it be his owne, without licence from the Gouernours: there were no Shambles but at the Court. The common people seldome speake truth, no not vpon an oath, except they are compelled to sweare by the head of the King: they exceedingly feare excommunication. Their oathes are in this sort: The partie to bee deposed goeth with two Priests, carrying with them fire and incense to the Church-dore, whereon he layeth his hand.

Then the Priest adiores him, saying: If thou shalt swear falsly, as the lyon deuoureth the beasts of the Forrest, so let the Deuill deuoure thy soule: and as corne is grounded vnder the Mil-stone, so let him grinde thy bones: and as the fire burneth vp the wood, so let thy soule burne in Hell: (the partie answereth to euery of these clauses, Amen. But if thou speake truth, let thy life be prolonged with honour, and let thy soule enter into Paradise with the Blessed, Amen. Then doth hee giue his testimonie. They haue Bookes written in Parchment.

Some<sup>i</sup> affirme that the Princes of Egypt haue time out of minde payed to *Prester Iohn* a great tribute, (continued by the Turkes, which *Lays* saith is three hundred thousand *Zequis*, euery *Zequis* being sixtene ryals, and wick vs eight shillings (for that by him the furious spirit of Nilus is slacked and cooled, being detained in the way by man-

<sup>f</sup> C. 135. <sup>see</sup> C. 12  
Some draw Nilus from certain mountaines, which are named mountaines of the Moone: but it comes first from the lake Zembre, or Zaire: and passeth by this, where it is encreased.  
*Berumdez*,

<sup>g</sup> C. 159.

<sup>h</sup> *Abuna* is their Patriarch

<sup>i</sup> *F Lays* hisht.  
C. 1. s. 20.  
Briefe description of the whole World,

*a* *Alfonf. Albuquerque* deuiled to diuert Nilus into the red Sea.

*F. Luy. faich*, that *Pius 5.* the Pope prouoked *Menna* the *Prete* to refuse the tribute, & to stay it by diuerting the stream, where vpon the Turk sent Christians out of Greece & other parts to dwell the, and in Cairo placed 30000. families, which caused there Popc; & *Prete* to alter their course.

*b* *Andrea Corsali* li. 2. ap. R.

*Luy. de Vrrre. ta bist. de la Ethiopia* l. 1. p. 247. & d.

*c* *Pag. 344.* In their language *Alicomimos.*

nie sluces for that purpose made. The great Turk denying this the Abissine caused those dammes to be broken, and by drowning Egypt in vncouth manner, forced that great Monarch to composition. *Aluarez* denies both the mountaines of *Luna*, and the melting of Snow, which is suposed the cause of this Riuer's hastinesse and ascribeth the ouerflowing of Nilus to the extreme raines in *Ethiopia*, whose Fountaines diuers *Portugals* haue seene (he sayth) in *Goyame*. The Turke notwithstanding hath (by warring vpon him) erected a new Beglerbeg-ship in his Dominions. *Aluarez* liued there five yeares, and was once within thirtie myles of Nilus; but in all his trauels neuer saw that riuer. So little accessse haue the *Ethiopians* (barred out by vnpassable passages) usually to the same.

*Andrea<sup>b</sup> Corsali* reporteth that the *Prete David*, was of Oliue color, but shewed his face but once in the yeare, hauing at other times his face couered for greater state, and therefore also spake to none, but by an interpreter. The Inhabitants are branded with fire, which they vse, not for Baptisme, but in obseruation of a Custome of *Salomon*, who so marked his slaues, as they affirme. *Frier Luy* giueth a more probable reason thereof, saying that when the World groned vnder *Arrianisme*: the Abissine Emperour caused his subiects to brand themselues with a three-fold marke or stampe in the forehead, to testifie their faith of and in the Trinitie: which now since their commerce with the Roman Christians is in manner wholly left, except in the ruder and more vnciuill parts of *Barnagasso*, the borders of the Empire. The same Author \* faich, that in *Ethiopia* are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the Kingdome of *Goyame*, and in the hilles of the Moone, but seldome seene, onely the horne is found, which hee casteth in maner as the Hart. There are also (hee saich) birds of Paradise: and such store and varietie of flowers all the yeare long, that their Eunuches are alwaie decked with them. There is one Flower not any where else knowne, called *Ghoyahula*, much resembling a Mary-gold, but exceeding faire in varietie and excellencie of colours, fragrant smell, abundance of leaues in the Flower, and with a more rare qualitie; beginning to open at noone, and so by little and little opening more and more till midnight, alway the felt encreasing with the opening: after midnight it shuts by little and little, till noone: denying by the same degrees her pleasing offices to both senses, of sent, and sight. Hee mentioneth also a bird, called the *Rhinoceros* of the Ayre, much bigger then an Eagle, and hauing a bow-fashioned bil or beak foure foot long, and a horne between the eies, with a blacke line alongst it. It is a cruel fowle, and attends on battels and camps. The *Portugals* had fight of one at the Red-Sea, when *Solyman* the Eunuch had his Nauie in the Red-Sea. The horne is of the same propertie with that of the Vnicorne and Rhinoceros. There are fishes also called *Rhinoceros* of the Sea; many of which are paid the *Prete* for Tribute.

## CHAP. V.

## Of the Hill Amara: and the rarities therein.

*E. Aluarez*  
*C. 58. ad 62.*



The hill Amara hath alreadye beene often mentioned, and nothing indeed in all *Ethiopia* more deserueth mention, whether wee respect the naturall site, or the employment thereof. Somewhat is written thereof by Geographers, and Historians, especially by *Aluarez* whom wee haue chiefly followed in the former relations of this Countrey, as an eyewitnesse of the most things reported; but neither they, nor he haue any thing but by relation, sauing that he passed two dayes iournie along by the sayd hill, and that also had almost cost him his life. But *Iohn de Balsafer* liued in the same a long time, and therein serued *Alexander* which was afterwards Emperour, and was often by commandement of the same man, when he was Emperour, sent thither: out of his relations, *Frier<sup>d</sup> Luy* sayth he hath borrowed that which here we offer you. And here we offer you no small fauour to conduct you into; and about this place, where none may come but an *Ethiopian*, and that by expresse licence, vnder paine of leauing his

*d* *Luy de Vrrre* re'a de la historia de la Ethiopia. 1. prim. c. 8. & deinceps.

his hands, feet, and eyes behind, in price for his curiositie; and not much lesse is the danger of such as offer to escape from thence; *Aluaret* himself being an eye-witnes of some such cruell executions inflicted for that offence. This hill is situate as the nauil of that Ethiopian bodie, and centre of their Empire, vnder the Equinoctial line, where the Sun may take his best view thereof, as not encountering in all his long iourney with the like Theatre; wherein the Graces and Muses are Actors (no place more graced with Natures store, or furnished with such a Store-house of Bookes, the Sun himselfe so in loue with the sight; that the first and last thing he vieweth in all those parts, is this hill, and where Antiquitie consecrated vnto him a stately Temple: the Gods (if ye beleue *Homer*, that they feasted in Ethiopia) could not there, nor in the world find a fitter place for entertainment, all of them contributing their best store (if I may so speake) to the banquet. *Bacchus*, *Iuno*, *Venus*, *Pomona*, *Ceres*, and the rest, with store of fruits, wholesome aire, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident should interrupt their delights, if his Garrisons of Souldiers were needfull, where Nature had so strongly fortified before; onely *Neptune* with his ruder Sea-Deities, and *Pluto* with his blacke-Guard of barking *Cerberus*, and the rest of that dreadfull traine (whose vnnelcome presence would trouble all that are present) are all, saue *Charon*, who attends on euery feast, yea now hath ferried away those supposed Deities with himselfe perpetually exiled from this place. Once, Heauen and Earth, Nature and Industry, haue all bene corruials to it, all presenting their best presents, to make it of this so louely presence, some taking this for the place of our Fore-fathers Paradise. And yet though thus admired of others, as a Paradise, it is made a Prison to some, on whom Nature had bestowed the greatestt freedome, if their freedome had not bene eclipsed<sup>b</sup> with greatnessse, and though goodly starres, yet by the Suns brightnesse are forced to hide their light, when grosse and earthly bodies are seene) their noblenesse making them prisoners, that one Sun onely may shine in that Ethiopian throne.

<sup>a</sup> *Hom. Il. 2.*

<sup>b</sup> *Lam nocet esse Deum, Ouid.*

It is situate in a great Plaine, largely extending it selfe euery way, without other hill in the same for the space of 30 leagues, the forme thereof round and circular, the height such, that it is a daies worke to ascend from the foot to the top; round about, the rock is so smooth & euen, without any vnequal swellings, that it seemeth to him that stands beneath, like a high wal, whereon the Heauen is as it were propped; & at the top it is over-hanged with rocks, iutting forth of the sides the space of a mile, bearing out like mushrooms, so that it is impossible to ascend it, or by ramming with earth, battering with Canon, scaling or otherwise to winne it. It is about 20 leagues in circuit compassed with a wall on the top, well wrought, that neyther man nor beast in chase may fall downe. The top is a plaine field, only toward the South is a rising hil, beautifying this plaine; as it were with a watch-tower, not seruing alone to the eye, but yeelding also a pleasant spring which passeth through all that Plaine, paying his tributes to euery garden that will exact it, and making a Lake, whence issueth a River, which hauing from these tops espied Nilus, neuer leaues seeking to find him, whom hee cannot leaue both to seeke and find, that by his direction and conueiance he may together with him present himselfe before the Father and great King of waters, the Sea. The way vp to it is cut out within the rocke, not with staires, but ascending by little and little, that one may ride vp with ease; it hath also hols cut to let in light, & at the foot of this ascending place, a faire gate, with a *Corpus du Garde*. Halfe way vp is a faire and spacious Hall out of the same rock, with 3 windowes very large vpwards; the ascent is about the length of a lanee and a halfe; and at the top is a gate with another gard. The aire about is wholesome and delectable; and they liue there very long, and without sicknes. There are no Cities on the toppel, but palaces, standing by themselves, in number foure and thirtie, spacious, sumptuous, and beautifull, where the Princes of the Royall bloud haue their abode with their families. The Souldiers that gard the place dwell in Tents.

There are two Temples, built before the Raigne of the Queene of Saba, one in honour of the Sunne, the other of the Moone, the most magnificent in all Ethiopia, which by *Candace*, when shee was conuerted to the Christian Faith, were consecrated in the name of the Holy Ghost, and of the Crosse. At that time, (they tell) *Candace* ascending



ding with the Eunuch (whose proper name was *Indica*) to baptize all of the Royall bloud, which were there kept, *Zacharie* the eldest of them, was in his baptizme named *Philip*, in remembrance of *Philips* conuerting the Eunuch, which caused all the Emperours to be called by that name, till *Iohn* the Saint, who would bee called *Iohn*, because he was crowned on Saint *Iohns* day: and while they were busie in that Holy worke of baptizing the Princes, a Doue in fierie forme came flying with beames of light, and lighted on the highest Temple dedicated to the Sunne, whereupon it was afterwards consecrated to the Holy Ghost by Saint *Mathew* the Apostle, when he preached in *Ethiopia*. Those two Temples were after that giuen to the Monasticall Knights of the Militarie Order of Saint *Anthonie*, by *Philip* the seuenth, with two great and spacious Couents built for them. I should loose both you and my selfe, if I should lead you into their sweet, flourishing and fruitfull Gardens, whereof there are store in this Plaine, curiously made, and plentifully furnished with fruites both of Europe plants there, as Peares, Pippins, and such like; and of their owne, as Oranges, Citrons, Limons, and the rest; with Cedars, Palme-trees, with other trees, and varietie of herbes and flowers, to satisfie the sight, tast and sent. But I would intertaine you, only with rarities, no where else to bee found; and such is the Cubayo tree, pleasant, beyond all comparifon, in tast, and whereunto for the vertue is imputed the health and long life of the Inhabitants; and the Balme tree, whereof there is great store here: and hence it is thought <sup>a</sup> the Queene of Saba caried and gaue to *Salomon*, who planted them in *Iudæa*, from whence they were transplanted at *Cairo* long after. The plentie of Graines and Corne there growing, the charmes of birds alluring the eares with their warbling Notes, and fixing the eyes on their colours, ioyntly agreeing in beautie, by their disagreeing varietie, and other Creatures that adorne this Paradise, might make mee glur you (as sweet meates vsually doe) with too much store. Let vs therefore take view of some other things worthie our admiration in this admired hill, taking the Frier for our guide, whose credit I leaue to your Censure.

Such is the stately building of the two Churches aforesaid, with their Monasteries, the pillars and roofes of stone, richly and cunningly wrought, the matter and the workmanship conspiring magnificence; that of *Iaspas*, *Alabaster*, *Marble*, *Porphyrie*; this with painting, gilding, and much curiositie; with the two Monasteries, containing each of them 1500. Religious Knights and Monks: each monasterie hath two Abbats; one of the militarie Knights; the other spirituall, of the Monkes, inferior to the former. In the Monasterie of the Holy Crosse are two rare peeeces, whereon *Wonder* may iustly fasten both her eyes: the Treasury and Library <sup>b</sup> of the Emperor, neyther of which is thought to be matchable in the world. That Library of *Constantinople* <sup>c</sup> wherein were 130000 Bookes, nor the *Alexandrian* Library wherein *Gellius* <sup>d</sup> numbred 700000, had the fire not bin admitted (too hastie a Student) to consume them; yet had they come short, if report ouer-reach not, of this whereof we speake; their number is in a manner innumerable, their price inestimable. The Queen of Saba (they say) procured Books hither from all parts, besides many which *Salomon* gaue her, and from that time to this, their Emperors haue succeded in like care and diligence. There are 3. great Hals, each about two hundred paces large, with Books of all Sciences, written in fine Parchment, with much curiositie of golden Letters and other workes, and cost in the writing, binding, and couers: some on the floore, some on shelues about the sides, there are few of Paper: which is but a new thing in *Ethiopia*. There are the writings of *Enoch* copied out of the stones wherein they were engrauen, which intreate of Philosophie, of the Heauens and Elements. Others goe vnder the name of *Noe*, the subiect whereof is Cosmographie, Mathematices, Ceremonies and prayers: some of *Abraham*, which he composed when he dwelt in the Valley of *Mamre*, and there read publicly Philosophie and the Mathematices. There is very much of *Salomon*, a great number passing vnder his name: many ascribed to *Iob*, which hee writ after the recouerie of his Prosperitie: manie of *Esdras* the Prophets, and High Priests. And besides the foure Canonical Gospels, many others ascribed to *Bartholomew*, *Thomas*, *Andrew*, and others: much of the *Sibilles*, in verse, and prose: the workes of the Queene of Saba: the Greeke Fathers all that haue written, of which, many are not extant with vs; the Writers <sup>e</sup> of *Syria*, *Egypt*, *Africa*, and

<sup>a</sup> *Ios. Ant.* 1.8.6.2.

<sup>b</sup> The Librarie of the Prete,  
<sup>c</sup> *Zonar.* An. 3.  
<sup>d</sup> *Gell.* 1.6. c. 17.  
<sup>e</sup> *Fr. Luy* hath a very laage catalogue of them. l. 1. c. 9. taken out (as he sayth) or an Index, which *Anthonie Gricus* and *L. Cremones* made of them, being sent thither by the Pope *Gregorie* 13. at the instance of *Cardinall Garlet*, which saw and admired the varietie of them, as did many others then in their company.

and the Latine Fathers translated, with other innumerable in the Greeke, Hebrew, Arabike, Abissine, Egyptian, Syrian, Chaldee, farre more Authors, and more of them then we haue; few in Latin; yet *T. Linius* is there whole, which with vs is imperfect; and some of the workes of *Thomas Aquinas*; Saint *Augustines* workes are in Arabike: Poets, Philosophers, Physicians, Rabbines, Talmudists, Cabalists, Hieroglyphikes, and others would be too tedious to relate. When Ierusalem was destroyed by *Titus*; when the Saracens ouer-ranne the Christian world; many bookes were conueyed out of the Easterne parts into Ethiopia; when *Ferdinand* and *Isabella* expelled the Iewes out of Spaine, many of them entred into Ethiopia, and for doing this without licence, enriched the *Pretes* Librarie with their bookes: when *Charles* the first restored *Mulaffes* to his Kingdome, the *Prete* hearing that there was at Tunis a great Librarie, sent and bought more then three thousand bookes of diuers Artes. There are about two hundred Monkes, whose office is to looke to the Librarie, to keep them cleane and sound; each appointed to the bookes of that language which hee vnderstandeth: the Abbot hath streight charge from the Emperour, to haue care thereof; he esteeming this Librarie more then his treasure.

And yet his treasure is such,<sup>k</sup> as leaues all others of all Princes in the world behinde, quite out of sight: it is a Sea, that euery yeare receiueh new Riuers, neuer running out: the Emperours, euen from the time of the Queene of Saba, paying vp part of their reuenue here. And therefore <sup>l</sup> *Dauid* the *Prete*, in Letters to King *Iohn* the second of Portugall, said, that he had golde as the sands of the Sea, and the starres in the skie. The first that coyned money, was *Alexander* the third, which died in the yeare of our Lord 1603, stamping in the one side, the figure of *St. Mathew* the Ethiopian Patron, and on the other, the Lion and Crosse, which is the armes of Ethiopia. His jewels, here kept, are incomparable: Topazes, Amethists, Saphires, Diamonds, and others. He hath one jewell which was found in the Riuer Niger (that brings forth more gemmes then any Riuer in the world) which is one peece of stone or rocke, diuersified with a thousand varieties of stone: it is square, about two palmes<sup>\*</sup> and a halfe, and thicke withall: there are in it a hundred and sixtie Diamonds, one as large as the palme of ones hand, others of one, two or three fingers, and some lesse: it hath about three hundred Emeralds, Rubies the greatest in the world: about fiftie Saphires, Turqueses, Balazes, Amethists, Iopels, Topazes, Iacincths, Chrysolites, and all other kinds. Nature here playing the leweller, and representing a Map of the worlds gemmes in one jewell, without, and infinitely beyond, all Art of man. Being set in the Sunne, it seemes a combined marriage of heauenly and earthly Excellence, that no mortall eye hath seene the like, nor is able to endure the sight of this. When *Bernardo Veceti*, a Jeweller, was sent thither by *Franco de Medicis* Duke of Florence, he accounted it beyond all estimation or value. The Emperour keepes it in a Boxe of Golde. By the perswasion of that *Bernardo* hee hath made him Tables set with thousands of stones in them. Corral is more esteemed in Ethiopia then gold, and therefore *Frier Lays* denies that Corralls in the bottome of the redde Sea, make it redde, as some affirme: and that which *Barros*<sup>m</sup> saith hath been found there, is vnperfect.

But greater Jewels then those are kept in Amara, the Princes of the bloud royall, which are sent to this hill at eight yeares old, and neuer returne thence, except they be chosen Emperours. The first Author of this custome was *Iosue* the nephew of *Salomon*, and sonne of *Meilee* or *Melilee*, to remone all occasions of ciuill warres about succession. And their continued succession in one line, without alienation, is imputed to this. Some Emperours for a time had left it, till *Abraham* being Emperour had, or pretended to haue a reuelation, to renew that custome, if he would continue the Scepter in the lineage of *Dauid*. The Princes which liue there, are sixe, eight, twelue, and sometimes more. An. 1608. they were six; euery of which liues by himselfe, and that in great estate and majestic in royall palaces, with spacious halls richly hanged, remoouing to another palace at pleasure: they meet all together when they will play, hunt, walke, and on holy-dayes to diuine seruice: they take place according to their age; each hath his ten seruants for ordinarie attendance, which are the sonnes, or descended of the Tributary Kings: for baser offices, the great Master or militarie Abbot employeth the Souldiers that

<sup>k</sup> The treasury of the *Prete*.

<sup>l</sup> *Littera Dauid.*

<sup>\*</sup> Spannes.

<sup>m</sup> *Barros* des. 2. lib. 3. c. 1.

that guard at the foote of the Hill, which without license may not ascend. They haue other graue persons to instruct them in vertue and learning. Euery Citie, that is, euery habitation of a thousand houses, is at their owne charge to send thither three men, a Gentleman, a Citizen, and a Plebeian, for the guard of the hill, which make vp the number of seuen thousand five hundred, there being two thousand and five hundred Cities in the Empire. The military Abbats order them in their seuerall wards, the baser at the foot of the hill, the Citizens at the middle, and the Gentlemen at the top; their Captaines changed at euery two moneths end. Besides the souldiers Tents, are many other of Merchants and Officers. No woman may ascend, nor hath done since *Queen Canace* was here baptized by her Eunuch: the Princes liue single, and marrie not, as *Almares* hath vntreuely affirmed of them.

## CHAP. VI.

*Of the election of the Emperours: of their Schooles, Vniuersities, and royall Cities.*



When the Emperour is dead, many solemne ceremonies are obserued, both religious and ciuill about the election of another, which is in the authoritie of the two militarie Abbots of *St. Anthonies* order in the mount. Oathes are taken both of the Electors and elected, the first to vse sinceritie, the other to reigne iustly, obseruing, and causing in his Empire to be obserued, the lawes of God, Christian Religion, the foure first Councils, of Nice, Ephesus, Chalcedon, and Constantinople: and (if the *Frier* reach not, for in their holy Fathers case I relie not much on their holinesse) to acknowledge the Florentine Council, and the Popes supremacie, and lastly, the Constitutions of *Iohn the Saint*, and *Philip* the seventh, auncient Emperours: which done, in solemne Procession of all estates they goe to the Church, and hauing set the Emperour in his Throne, the Princes of the blood are brought out of the Pallace, where in the time of the election they had beene enclosed, to kisse his hand, and sweare fidelitie, clothed in the habite of the Knights of *St. Anthonys*: the same oath is giuen also by the Kings, his vassals (foure of which are present at the election) the Counsellors, Prelates, and others, according to their place. After this, fires are made on the Towers of the Mount, to giue notice of this election, which being seene by the neerer Cities, they also by the like fires (as it were) proclaime the same in a moment through all the Empire: which is confirmed by Posts sent thence on Dromedaries, by the Abbot of the Abbey of the Holy-Ghost, one of the Electors, and the Councell vnto the Citie of Saba, and the mother of the New-Elect, if she be liuing, and to his neere kindred, to come and reioyce with him. The next day the Emperour goeth in blacke habite to the Pallace where the Princes are, and saluteth them with kinde embracements, one by one, with his bonnet in his hand: which is done in the next place by the Prelats, whom in honour of their Ecclesiasticall dignities the Princes re-salute standing, with their heads vncouered. The tributarie Kings follow, not with embracements, but kissing their hands, rendring their salutations, and after them the Embassadors. The Emperour, hauing remained some time in priuat talke with them, goeth to the Abbey of the Holy-Ghost, and putting off his blacke habite, is clothed in Scarlet; and being on horse-back, attended with his familie, the Abbots and Counsellors, passeth to the Abbot of the Holy-Crosse, where the two Abbots of that Abbey meet him; and after oath giuen to preserue the auncient customes, present him with the keyes of the treasure and Librarie: the Emperour bestowing as much of the said Treasure as he pleaseth. After all other ceremonies, the Counsellors of the Court come to the hill with twelue thousand Knights of *St. Anthonies* Order (which are the Emperours guard) and the eldest sonnes of the King, to conuey him solemnly to Zambra the Citie, where Court and Councell reside, where with all solemnitie and magnificence he is likewise receiued, & conducted into the Pallace, and placed on his Throne of twelue steps, with acclamations of long life and happines

*a F. Luys de vres. bis. Aethiop.*



on all hands. Five dayes Festiuall being here passed in all publike reioycings, he goeth to Saba to take the oathes of all his subiect Kings in person (whereof onely foure had bene present at the Election) and one holding the Crowne, another the Scutchion of the Arms of that tributarie King, he sweareth on the Scepter (which is a golden crosse) true fidelitie and obedience, and the Emperor puts on the Crowne againe on his head; and the said Scutchion, with his Armes, he giueth into his hand, and licenceth him to depart to his Pauillion without the Citie. These Kings are truely Kings, and succeede in the inheritance of their fathers, receiuing the tribute of the subiects of their seuerall Kingdomes, and are not Deputies, or Vice-royes, at the meere pleasure of the Emperour: but if one be vpon iust cause displaced, his sonne succeedeth: and therefore the *Prætor* is called *King of Kings*. The eldest sonne of euery of these Kings attend alwayes on the Emperor, and haue attending on them ten seruants of the sonnes of the Nobles of their Kingdomes.

The Emperor is bound by ancient custome to take a wife of the posteritie of those three *Magi* which adored Christ in his infancie, whom the *Ethiopian* and *Romane* Tradition calleth Kings by the names of *Cassiar*, *Melchior*, *Balthasar*; of which, the *Ethiopians* say, that *Melchior* was of Arabia, and *Balthasar* of Persia, which being forced by persecution of *Arians*, came into Ethiopia, in the time of *Iohn the Saint*, which reigned after *Philip* the seventh, and receiued of his hands the Kingdomes of *Fatigar* and *Soa*, the former giuen to the posterity of *Balthasar*, the other to the linage of *Melchior*. The Frier addeth, That all the legitimate descendents of these three Families are borne with a starre on one of their sides; and that at the Iubilee, in the time of *Gregorie* the thirteenth, 1575. there were three of those three families at Rome, with that naturall ensigne of the supernaturall and miraculous starre. Yea, the legitimate *Mahumetanes* in Arabia and Persia, remayning of those kindreds, haue the same signe, as *Don Iohn* sware to him, that he had seene. The Councell gouerneth according to the hundred twentie seuen statutes, made by the first *Philips*, and *Iohn the Saint*. Nothing is punished with death but treason, vnder which name they also comprehend murder and adulterie: of this mortall sentence the Lions are the executioners, which in euerie Citie are kept for that purpose. Some Italians had bene found guiltie of the sinne against Nature, a thing for which the *Ethiopians* (as some of the Auncients for Parricide) had no lawe, as not thinking any would so farre degenerate; and therefore knew not how to punish them: but it was committed to the Latin Councell, which adiudged them to be burned; a punishment not knowne before in those parts, yet fitting to those vnnaturall burnings. The fault and punishment being of equall strangeness, the Emperour would not haue it executed there, but sent them to Goa to the Portugall Viceroy for that purpose. Heresie and Apostasie are likewise punished with death. That Latine Councell was instituted by *Alexander* the third, for causes and persons of Europe to be tryed, and iudged by Iudges of their owne, resident at the Court (as the Grand Councell is) and chosen of each Nation two, of the Venetians, Florentines, and Portugalls: the two former come thither by the way of Cayro. *Andrew Oniedo* a Iesuite, sent thither by the Pope with the title of Bishop of Hierapolis, was Author and Counsellor to the Emperor of this Institution, and by him made President of the same. This man (*d Botero*, *Maffau*, and others say) had miserable entertainment, with the residue of his Societie: but Frier *Luis* (from the relation of *Don Iohn*) tells, That he liued and died in great honour amongst them, as he doth elsewhere magnifie exceedingly their respect to the Roman Papacie and Religion (*Credat Iudæus Apella. Cui bono* is the rule of my Faith to Friars and Iesuites in their Relations: in Naturall and Morall Histories, which serue not to the building of Babels Tower, I receiue them with attention, with thanks, and if neede be, with admiration in some things: but when they comewith *Slime* in stead of *Mortar*, and would get Rome a Name, I remember their Vowes and Profession, and yeelde no further attendance. That *Claudius* which was then Emperour, and his successor *Adamas*, were of Schismaticall and Tyrannicall qualities, as other Historians affirme, Frier *Luis* not onely denies, but extolleth their good partes.

He which now is Emperour, was elected *Ann.* 1606. and called himselfe *Zaragchauerat*;

b When were the Arians of such power in Arabia, but especially in *Perna*?

c *Cic. Orat. pro S. Roscio.*

d *G. Bor. part. 3. l. 2. Moss. Hist. Ind. l. 10. Eman. Acofta. c. Cic. pro Milone.*

reast, a sprout or budde of the image of David, assister of S. Peter and S. Paul. He is a man haughtie and valorous, and was therefore chosen, because the Turkish Empire was so full of seditions, and the Sophi had sent his Embassador to them, to chuse a fit warrior, that they might with ioynt forces assault the Ottoman.

There are in all the Cities of Ethiopia two Schooles or Colledges, for the instruction of youth; one for the male sexe, the other for the female; each diuided into three parts; the first for the Gentlemens children, the second for Citizens, the third for the baser vulgar, with their seuerall Instructors, and without communion, meddling, or conuersing of the one with the other. The Seminarie or Colledge of boyes is a quarter of a league without the Citie, the other within. There are they taught Letters and Religion. All, euen the Kings themselves, are bound to send their children thither to be instructed: and the Priests resort thither for Confession, and ministring the Sacrament to them. They may resort home at festiuall times: otherwise they are there detayned. The Virgins, from ten to twentie; the other, from ten to sixteene yeares of their age. They haue not onely this order in their well-ordered Schooles, but in their disordered misorderly Stewes, the Diuels work-houses, and suburbs of Hell, which yet in Rome, and places of that Religion, are permitted and admitted the Cities, and his Holinesse selfe is not a little enriched with (that which God prohibited) *f the price of the Doggs, and of the Whore*. The Ethiopians permit not any to be *strange women*, but strangers of other Countries, which may not enter into their Cities: nor may the Nobles enter into the common houses which belong to the Citizens, or these to those of the Plebians, nor any but to those peculiarly designed their state, vnder paine of death, as adulterers, to be cast to the Lions. These women are hired by certain Officers at a common price, and are not to take any thing of particular men: they goe in pale-coloured garments, and if they distaste and forsake that beastly trade, they send them to some places subiect vnto the Portugalls, not admitting them to conuerse with their women for feare of infection.

*f Deut. 23. 18.*

*g Making of Mummie.*

But to leaue these Beasts, the Ethiopians giue great respect to their Physicians, which are onely of their Gentry, and that not all that will, but onely such as certaine Officers shall chuse, of euery Citie to be sent to their generall Vniuersities (of which there are seuen in Ethiopia) there to be taught Naturall Philosophie (Logicke, and other Arts they know not) together with Physicke, and the Arts of the Apothecarie and Chirurgian. They are there maintained at the publique charge of the Cities that send them. When the Doctors and Instructors see them fit to be Graduates, they goe with them to the Monkes of *Allemya*, and of *Plurimanos*, who with a Monkes Cowle, or Hood, and other Doctorall Ensignes, doe inuest and inaugurate them in that Degree. They are great Herbarists. They make *g Mummie* otherwise then in other partes, where it is cyther made of bodies buried in the Sands, or taken out of auncient Sepulchres, where they had beene laide, being embalmed with Spices. For they take a captiue Moore, of the best complexion, and after long dieting and medicining of him, cut off his head in his sleepe, and gashing his bodie full of wounds, put therein all the best Spices, and then wrap him vp in Hay, being before couered with a Seare-cloth; after which, they burie him in a moyst place, couering the bodie with earth. Fiue dayes being passed, they take him vp againe, and remouing the Seare-cloth and Hay, hang him vp in the Sunne, wherby the bodie resolueth and droppeth a substance like pure Balme, which liquor is of great price. The fragrant sent is such, while it hangeth in the Sunne, that it may be smelt (he saith) a league off. The priuiledges of Physicians are, that they are freed from the common custome of giuing one in three of their sons for the Emperors wars, that they may ride on Elephants in the Cities, which is allowed only to the Emperors, Prelats, and Priests, that are Virgins. They may also weare Miniuer-hoods, and are free from Subsidies and Payments. Theologic and the Chaldee tong is taught onely among their Priests and Ecclesiasticall persons in their Churches and Monasteries. They read Diuinitie in their natiue tongue: the Text is the foure first generall Councils: the Scripture they reade in Chaldee, *h* which is with them as Latine with vs. They handle not questions as the Schoolemen, in Logickall Disputations and Arguments, but copiously and eloquently interpret the Scriptures.

*h Of this Chaldee, see sup. c. 1.*

Because

Because we haue mentioned their Cities Saba and Zambra, let vs take some briefe view of them, and so leaue this Spaniard, whose Discourse hath (I hope, not without some delight and profit) thus long holden you. Besides these two Cities, none haue above three thousand houses in them. But these are populous and magnificent, with Towers, Temples, triumphant Arches, Obeliskes, Pyramides, and the like tokens of indistinct antiquitie, and maiestie. Saba was founded by that Queene which visited *Salmone*, and was the mother-Citie of the Empire. It hath fiftie thousand houses, great and sumptuous, the streets spacious, with Portalls or Penthouses, that men may walke safe from the Suns violence. It hath foure chiefe gates, all of Alabafter and Iaspur, wrought with Antique-workes; the gate-doores of Cedar curiously carued. The wayes that leade to these Gates, for the space of two leagues, are set with Palmes, Planes, Oranges, Cedars, Cypresses, and other trees on both sides, for shade and fruit: the foure high streets goe through the Citie acrosse, and where they meet, is an Arch or Vault erected on high Pillars, fairely wrought and gilded, with the brazen Image of *S. Mathew*, their supposed Patron, as bigge as a Giant, gilded also; the work of Architects sent by *Francis Duke of Florence*. Neere to this Citie are Mines of Gold, Gardens, and other places of pleasure and profit.

Zambra is greater, containyng thirtie thousand houses, and innumerable concourse of people. It stands in the Kingdome of Cafates, and nigh that great Lake, which hereof is called Zambra: where the Emperor, leauing his wonted manner of removing vp and downe in Tents, hath fixed his Court royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* liueth, with two and fortie sonnes of Kings, and with his great Councell, and the Latine. *Alexander* the third built the Palace here 1570. with the Duke of Florence his workemen.

Touching Saba before mentioned, for the present State we will not contend with the *Priest*, but hold it nothing so auncient. Nay, as we haue elsewhere shewed, we rather beleue that this Queene (the supposed founder) was of the Sabzans in Arabia, whose neighbours the Abasenes were, and both, as it is very probable, her subiects. These after many ages (it is the coniecture of great Clerkes) passed into these partes of Africa, and seated themselues here by conquest, retayning their olde language in their Liturgie to this day. This Liturgie (or Canon of their Masse, which with other their formes and rites of Baptisme, Confirmation, Purification, &c. is extant in *Bibliotheca Patrum*) doth call their Church, the Church of *Secua*, or *Sheba*: and *Stephanus* placeth the Sabzans and Abasenes together, as before in the first Chapter of this book is shewed.

Tradition might well continue the memorie of this Queene amongst them, and Superstition might easily adde (where diuine and humane learning wanted) abundance of errors: which is not the Ethiopian case alone, but almost all Ecclesiasticall Histories written of things done long before, and deliuered onely by Tradition, rolled like a Snow-ball by superstition of succeeding times, haue yeelded such Legendarie lumps, that neede much licking before any forme of Truth can appeare. As therefore I reiect not the Ethiopian Historie wholly, nor denie it a meere changeling in this challenge of the *Sabaean* inheritance: so yet, I holde it needes iudicious examination and censure; the most whereof hath bene obruded on that simple credulous Nation in later times, as our Monkes dealt in these parts many ages. *Ptolemy* calls the chiefe Citie of Ethiopia *Auxume*, which *Stephanus* calls *Æquitis*, *Arianus* & *Axomite*, *Procopius* & *Auzomide*, all of them giue it the Metropolitan honour: it is supposed to bee the same which now is called *Charumo*, whereof *Barbosa*, *Corfali*, and *Aluarez* haue written: in witnesse whereof are many auncient buildings there yet remaining, and Pillars (somewhat resembling the Egyptian Obeliskes) admirable for their height: and workmanship, some about threescore yardes high, full of Letters.

These Letters (of which are many there scene in many ruines) not one of all the Abassens can vnderstand, which argueth a greater antiquitie then the Abassens, and that these are more lately planted or ingrafted into the Ethiopian stocke or stem. Yea for

N n n

their

n Supl. 3. 4. 1.

o 10f. Scal. E. T.  
pag. 638. ed. ult.  
Brewerwood c. 23.  
Enquire of  
Rel.  
p To 4. ed. 1576  
Paul. a princip.  
virtus & Bene-  
dictio & San-  
ctificatio & S.  
Trinitatis in  
hanc ecclesiam  
S. N. de Secua,  
&c.

Ptol. l. 4. c. 8. in  
65. 30. & 11. o.  
q Perip. maris  
Erythrai.  
r Procop. de bello  
Persl. 1.  
f Vid. Ramus.

t Vid. Aluarez,  
c. 38. & seq. of  
their huge fa-  
briques aboue  
and beneath  
ground,



their Christianitie also, howsoever the Eunuch of Candace was converted, and the Apostolicall labours in Ecclesiasticall Histories mentioned, might sort to good effect in this *Ethiopian* Harvest, yet it seemeth the conversion of this Nation was not general till the dayes of *Iustinian*. For so *Nicephorus Callistus* writeth, that *David* the King of the *Axumite* Indians (why hee calls them Indians you have heard) warring vpon the *Homerites* which professed the Jewish Religion, vowed to the God of the Christians to become one of his followers, if he obtained the victorie; which accordingly he did. For taking *Dannus* the *Homerite* King aliue, hee sent to *Iustinian* to further him in the performance of his vow, who sent thither a holy Bishoppe, which baptised the whole Nation. It might be that the *Ethiopians* had before received the Gospell, after which time the *Abassens* out of Arabia might conquer them, and retaying their heathenish superstitions, vpon occasion of this warre might be converted: as we read of *Clodouens* the first Christned King of France, and of the French, notwithstanding the Galli had long before received Christianitie: which might also be paralleled in the Britains and Saxons inhabitants of this land, Howsoever; it is likely that euer since, this Nation hath continued Christian. Of *Hellesthaus*, you have seene before *Procopius* his testimonie. As for their owne reports of themselves *Zaga Zabu* tells one tale, *Almaras* another, *Frier Luy* a third: that we neede none other testimonie against them. Their exceeding store of zeale, and defect of learning, with the good intents of *pia fraudes*, (to what deuotion by any means) and that selfe-loue, which each both person and nation beares to it selfe: haue made, no doubt, readie inuenters and receiueurs of fables, ascribing to themselves the stories of both the Queenes, mentioned in the Olde and New Testament, the *Sabaean* and *Ethiopian* antiquities, and a world of other fancies, which neuer in the world were done: whereto the names of later Workes, Cities, Temples, Orders, and other occurrents haue bene applied. But it is time for our Pilgrim to passe further, where yet, he is like to speed worse, and to finde little truth of Ciuilitie or Religion.

a Paul. Emil.  
Clod. 1.

y Sup. cap. 2.

2 Credimus? an  
qui amat ipse sibi  
somnia fingunt?  
vir.

## CHAP. VII.

### Of other Countries betweene the Redde Sea and Benomotapa.



*Ethiopia Exterior* or *Inferior*, is that Southerly Tract of Africa, which to *Ptolemy* and the Auncients was vnknowne. It comprehendeth all that great wedge of Land (such is the forme) which beginning in the West, at the Countries about *Zaire*, stretcheth to fife and thirtie degrees of Southerly latitude, and from thence, Northwards, to the entrance or mouth of the Arabian Gulfe; all this way besieged and enuironed with the Ocean. *Maginus* diuideth it into fife partes, *Aian*, *Zanguebar*, *Benomoptapa*, *Casraria*, and *Congo*: but *Congo* is here taken in a very large sense. *Aian*, after the Arabians account, containeth all that Region which lyeth betweene the mouth of the Redde Sea, and *Quilimanci*; being, for the most part, on the Sea-Coast inhabited by the said Arabians: but in the in-land parts thereof are people with a blacke Heathenish Nation. It comprehendeth two Kingdomes, *Adel*, and *Ades*; the former of which extendeth from that mouth of the Sea before mentioned, to the *Cape Guardafu*, by *Ptolemy* called *Aromata*. South and West it bordereth vpon the dominions of *Prete Ianis*, about the Kingdome of *Fatigar*. The chiefe Citie is *Arar*. *Zeila* also and *Barbora* pertaine to this Kingdome, Cities without the Streite, on the Sea, much frequented with Merchants. *Zeila* is situate in eleuen degrees, where *Ptolemy* placeth the *Aualites*. It is stored with varietie of Merchandise, and yeeldeth some representation of Antiquitie in the buildings thereof, consisting of Lime and Stone. The King is a Moore, and esteemed a Saint among the superstitious *Mahometans*, for his continuall Warres with the Christian *Abassines*, whence he transporteth

a G. Bot. Ben.  
part. 1. l. 2.  
Maginus. Pory  
before Leo.

b Ptol. l. 4. c. 7.

with innumerable slaues to the Arabians and Turkes, receiuing in exchange Armour and other helpes for his Warres. Anno 1541. *Guadanmeth* the King hauing before done much harme, by the helpe of some Portugalls, which *Claudianus* the Abassine had in his warres, was slaine, and his Arnie ouerthrowne: but his successor, Anno 1559. slew *Claudianus* in battaile, and got (as *Iohn de Castro* affirmeth) the greatest treasure of the world: the Moore acknowledging diuine assistance in this victorie, triumphed on an Ass. Zeila was burnt and sacked by the Portugals; Anno 1516. as *Andrea Corsali*, who was then present in the Action, testifieth.

*c Andrea Corsali.*

*Adia* is situate betweene *Adel*, *Abassia*, and the Sea. The inhabitants are Moores, descended of the Arabians, who many hundred yeares agoe, partly by their rich Traffique, and especially by force of Armes, became Lords, not onely of *Aian*, but of all the Sea-Coast, to *Cape dos Corrientes*, which is somewhat to the South of the Southern Tropicke. In all which space, before the Portugall Discoueries, that part of the Cities which lay open to the Sea, was open and vntorified, but toward the Land were walled, for feare of the in-land people. *Adia* payeth tribute to the Abassian. In this Kingdome is *Magadazzo*, being it selfe a petite Kingdome of the Moores, which are of an Oliue colour. *Braua* was a free towne, which, with *Pate* and *Gogia*, were taken by the Portugals, vnder *Tristão de Cugna*. All the countries adioyning to *Presler* Iohn, as *Dauid* the Emperour in his letter to *K Emmanuel* relateth, are eyther Moores or Gentiles, of which some worshippe Wood and Fire, some the Sunne, others Serpents, &c.

*d Lud. Romanus.*

*Zanzibar*, or *Zanguebar*, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuer *Qualimanci*, which *Ptolemy* calls *Raptus*, to the borders of *Benomotapa*. Some in a larger extent, include *Benomotapa* and *Casraria*. *Samus* affirmeth, That it is a low, fennie, and woodie countrie, with many riuers, which by extremitie of moysture cause the ayre to be intemperate. From the waste vpwards they goe naked. Herein are contained the Territories of *Melinde*, *Mombaza*, *Quiloa*, *Mosambique*, and others. *Melinde* is the name of a Kingdome, and of the chiefe Citie thereof: the Inhabitants, especially neere to the Sea, are Moores, and build their houses after the manner of Europe. The women are white, and the men of colour inclining to white, notwithstanding the situation vnder the Line. They haue blacke people also, which are Heathens for the most part. Of like condition is *Mombaza*, (which is said to haue some resemblance with *Rhodes*) but enemie to the Christians, and was ruined by *Thomas Corigno*, in the yeare 1589. for receiuing *Alebeck* the Turke; as *Ampaza* in the same Coast, by *Alphonso Mello* in the yeare before. They which haue desire to acquaint themselues with what Antiquitie hath deliuered of these parts, may resort to *Arrianus* his *Periplus* of the Erythrean Sea, and the labours of *Struckius* and *Ortelius*. For vs, to name you the towns of ancient trading (as *Aualites*, *Malao*, *Mundi*, *Mosyllum*, *Apocopon* *Opone*. *Rhapta*) which he reckons on the African shore, with other Riuers and Promontories, would not much further vs in this our Pilgrimage-Mart of Religions.

*e Io. di Barros, Dec. 1. l. 4. c. 6. faith, At Melinde Gamma receiued kinde entertainment, and Pilots to conuey him to India, when it was first discouered by the Portugals.*

*Marmol. l. 10. c. 1. seq. describeth these Cities and countries largely.*

*Quiloa* stands nine degrees to the South of the Line: the name of a Citie and Iland, which is a Kingdome of the Moores, and extendeth her Dominion farre in the Coast. It was built (as *Marmolus* affirmeth) about the foure hundredth yeare of the *Hirara* (so he nameth it) by one *Ali*, sonne of *Sultan Hoseen*, who not agreeing with his other brethren, by reason their mothers were Persian, and his an Abissine, sought new adventures in these parts, and bought this Iland: the Historie of whom, and of his successors you may finde in that Author.

*f Vascon Gamma 1500. subdued Mombaza, and Almeida five yeares after, and after Nommus, Acuna. @ur. de reb. Emch.*

The King grew mightie by the trade of *Sofala*; but it was made tributarie to Portugall by *Vascon Gamma*, Anno 1500. In the yeare 1505. the Portugalls for deniall of that tribute, deprived *Abraham*, the Arabian King, of his Scepter, and built a Fort there; which the Moores soone after destroyed, together with the new King, made by the Portugals. The people are whitish, their women comely, rich in attire: their houses faire built, and richly furnished.

*g Struckius ad Ar. Ortel. Map thereof. g M. ff. hist. Ind. l. 2. Arthus hist. Ind. c. 20.*

Betweene *Coaua* and *Cuama*, two Riuers which spring out of the same Lake with *Nilus*, are the Kingdomes of *Mombara*, *Mozimba*, *Macuas*, *Embeoe*, and against them

*Marmol. l. 9. c. 39. & 40.*

h See *Linschot.*  
l. 1. c. 4.  
Paludanus *ibid.*

them the Promontorie *Prassum*. Here is Mosambique<sup>h</sup>, by which name is signified a Kingdome in the Continent, and an Island also, with a safe Harbour, which with two other Islands are in the mouth of the River Moghincats, in fiftene degrees South. Mosambique is inhabited by Portugals, which haue there a strong Castle: here the Portugalls ships winter. In this Island are sheepe, with tayles of five and twentie pound weight (a beast common in Africa:) hennes blacke both in feathers, flesh, and bone, and foddren, looke like Inke, yet sweeter then other in taste: Porke very good, but for the deere sawce. There are some Mahumetans, as they were all, before the Portugalls arriuall there. They haue trade in the Continent, in Sena, Macurua, Sofala, Cuama, a people for the most part differing in speech and behauiour, each Village fighting with her neighbour, captiuing them: and some (as at Macurua) eate them. Their chiefeft liuing is by Hunting, and by flesh of Elephants. In euery village is a new King. The Capitaine of Mosambique, in his three yeares gouernement, maketh three hundred thousand duckats gaine, especially by Gold, from Sofala.

i *L. Romanus* l. 7

Vp further within Land the people goe almost naked, and were so simple when first the Portugalls traded thither, that *Ludomico Bartherma*, or *Vertomannus*, for his shirt; and another for a Rasor, and a little Bell, bought fiftene Cowes of them; and then were readie to fall together by the eares among themselves for the Bell, who should haue it. But they could not enioy their purchase, being driuen to their heeles by three female Elephants, which hauing young ones, were very fierce; and made them leave their Kine to saue themselves. In these Seas the Moores saile in vessels sowed with Leather, the sayles of Palme-tree leaues, calked with Guinne, gathered off the trees in the woods.

Sofala lieth betweene Cuama and Magnice, two Rivers. Heere the Portugals haue on a little Island (whence the whole Kingdome hath his name) a Fort and Factorie of very rich Trade, the people bringing great quantitie of Golde (whereof they haue plentifull Mines) for their Cloth and other commodities: it is supposed that it amounteth to two millions yearly. *Ortelius*<sup>k</sup> is of opinion, That this Cephala, or Sephala, is that which in *Salomons* time<sup>l</sup> was called *Ophir*, from whence so great quantitie of Golde was brought by his Nauie. *Iosephus*<sup>m</sup> seekes for it in India: *Eupolemus*<sup>n</sup> in the Redde Sea, imagining it to be an Island there placed: *Dom. Niger*, *Tremelius*, and *Iunius*, in *Aurea Chersonesus*, where Malacca standeth (although we reade not of a nic great quantitie of Golde found in that soile.) *P. Gaspar Varerius* is of the same minde, but reckoneth to the *Chersonesus* both Pegu and Samottra, with all that lieth betweene them. *Vatablus*<sup>o</sup> with lesse reason, applieth it to Spagniola, discovered by *Columbus*, and by *Columbus* himselfe so called. *Arias Montanus*, *Philip Muray*, *Postellus*, *Goropius*, would by their authoritie much moue vs to thinke with them, that *Ophir* is Peru, if the ignorance of the Load-stone, and those huge Seas, esteemed by Antiquitie vnnauigable, did not detain vs from consent: and where should Peru yeeld him Iuorie, where neuer was yet seene an Elephant? *Doctor Dee* that famous Mathematician hath written a very large Discourse of that argument, which I haue seene with Master *Hakluyt*, much illustrating what the Auncients haue written of those Seas and coasts, and concludeth that Hauila is the Kingdome of Aua (subiect to Pegu) and *Ophir* is Chryse, or Aurea before mentioned, first possessed by *Ophir*, mentioned *Gen. 10.* that golden name eating vp the former of *Ophir*.

f *Ios. Acoſta*,  
l. 1. c. 14.

*Iosephus*<sup>f</sup> *Acoſta* taketh *Ophir* and *Tharſis* to signifie no certaine places, but commonly to be taken in a generall sense, as the word India is now with vs; a name given to all remote Countries, East and West. He thinketh, that *Salomons* Golde, Iuorie, &c. came from the East Indies.

t *Io. di Barros*  
Dec. 1. l. 10. c. 1.

But some reasons doe yeelde great cause of coniecture for Sofala, both because of the plentie of the commodities which *Salomons* seruants are said to bring with them, and because of auncient buildings of stone worke, which the Inhabitants call, the worke of *Dimels*; supposing it impossible for men (gessing of others by their owne ignorance) to haue built: Which also haue strange Letters, that the Moores (though learned) could not reade: (and why might they not be the old Hebrew Letters, which the Phcenicians of olde, and Samaritans to this day obserue, as else where we haue shewed?)



wed. And further, *Thomas Lopez* telleth, that certaine Moores related vnto them of the riches of those Mines; that Ships from Mecca and Zidem vsed to trade there; and that yearly there were taken forth of the Mines two millions of Mittigals, euery Mittigall being a Duckat of Gold, and a third part: That the Warres in those Countries at that time had ceased the Traffique: and that they had Bookes and Ancient writings, which testified, That these were the Mines whence *Salomon* in his three Voyages fetched his Gold, and that the Queene of Saba was naturall of the parts of India. As for India yee haue<sup>b</sup> euen now read, that it was a name giuen to many Nations, and among the rest to *Ethiopia*. And if a man consider the small skill which that Age of the World had in marine affaires, still as much as might be holding their course within sight of Land, he can scarce thinke, that long Navigations could then bee performed. *Barrim* accounteth all *Sofala* to the Empire of *Benomotapa*, of which we shall speake anon; wee haue now mentioned the same, by reason of the Isle which is subiect to the Portugals. These, besides Golde, here haue great Trade for Iuorie of which *Barrim* sayth, that in *Benomotapa* are yearly slaine foure or fife thousands, and of Water-horses (whose teeth are accounted Iuorie also) at the great Rivers in Africa are full. These feed sometimes on the Medowes, where the Mariners haue chased them, as *Lopez*<sup>c</sup> reporteth: and after long chasing by Land, they haue taken the water; where, in reuenge, they haue assaulted the Mariners in their Boats, and bitten chips off the same, being, by the thickeesse of their Hides armed against their Pikes, and haue made them afraid, that they would ouerwhelme the Boat.

<sup>a</sup> *Nauigationi di Thomas Lopez ap. Ramussum.*

<sup>b</sup> *Cap sup.*

<sup>c</sup> *Tb. Lopez.*

Within the Land, behinde these partes, is the Kingdome of *Monoemugi*, which is rich in Golde: their vnfortunate Warres with *Monomotapa* haue made them knowne. Nilus is their VVesterne border, and *Abassia* on the North. They haue little redde Balles made of a kinde of Clay in *Cambaya*, and resembling Glasse, which they weare for ornament, and vse for monie. This King warreth with the *Benomotapa*, and hath terrible Souldiours, called *Giacqui*, or *Agab*, or *Agog*, who inhabit betweene the Lakes whence Nilus and Zaire take their beginnings; which liue a wandering life, like the Nomades in Cottages, which they make in the Fields. They are of stature tall, and of countenance terrible, making lines vpon their cheekes with certaine Iron Instruments, and turning their eye-liddes backward, eating their Enemies.

These nor long since (as<sup>d</sup> some say) inuaded the Kingdome of Congo, and forced the King to keep in a small Isle, where himselfe was taken with a Dropsie, and his people famished, as after shall follow in due place. The Amazones of *Monomotapa* are euery way equall vnto them in prowesse. Little is knowne of the Religion of these Heathenish Nations nor of other Kingdomes, whereof wee haue little but the names to relate, *Goroua*, *Colta*, *Anzuga*, *Moneulo*, *Badijs*.

<sup>d</sup> *Od. Lopez l. 2. c. 5.*

Now for those Moores which inhabited the Sea-Coasts, as wee haue sayd, they are not all Catholike Mahumerans, especially such of them as haue conuerfed, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabit those Coasts, were banished persons, called as in the Chronicles of *Quiloa* is reported, *Emozaidin*, of *Zaide*, the Nephew of *Hocem*, the sonne of *Hali*, whose Doctrine they followed in some opinions, contrary to the Alcoran, and therefore esteemed Heretikes.

<sup>e</sup> *Jo. di Barrim Dec. 1. l. 8. c. 4.*

Long after them came three ships with great multitudes of Arabians, that fled from the King of *Laza* their enemy, vnder the conduct of seuen brethren, which built *Magadazzo*, and after that, *Braua*; which in manner of a Common-wealth, was till the Portugals time gouerned by twelue Aldermen, or chiefe Gouvernours, that descended of the seuen brethren.

These Moores and the former differing from each other in their superstitions, could not agree, and therefore the *Emozaidin* were forced vp higher into the Countrey, and there by mariages mixed themselues with the Casers (so the Arabians call all Heathen people) and became Mungrels in a galli-maufrey of deuotions, whom therefore the Sea-coast-Moores, called by a general name, *Baduini*: which in Arabia and Egypt, is

<sup>f</sup> *Batere.*

the title of the people that liue in the Champaine, and Inland Countries: and those that liue neere the Sea-coast are called Arabians.

<sup>a</sup> In a great writers Booke giuen by S. W. Kal, to M. Hak.

They make no differēce of meats. *Don Iohn of Castro*<sup>a</sup> writeth that *Badoil* signifieth a man that liueth only by cattel: and that the Troglodites, and Nations from Melinde and Magadoxa to Cape Guardafu, and on both sides of the straits, and on the Arabike Sea to Ormuz (occupying rather then inhabiting the soile) are called Badoies. They are (sayth hee) sauage without truth or ciuilitie, they are Mahumetans, but accounted bad Mores; Theeues and Robbers, eating raw flesh, drinking Milke, their habite filthie; very swift, holding warre with all men; (as was prophesied of *Ismael* their progenitor) from Zeila to Suacen with the Abexijs, from thence to Alcocer with the Nobijs, from thence to Soez with the Egyptians, from Soez to Ormuz with the Arabians. They haue no King nor great Lord, but liue in troupes and factions; permit no Towne in their fields, haue no certaine habitation, but wander from place to place with their Cattell. Their Xequē determineth sutes as hee lusteth. Their lodging is in Caves and holes, of the most in Tents, their colour very blacke, their Language Arabike.

The Heathens in those partes are giuen to Auguries and Witcheries: and in their highest attempts and greatest resolutions. yet will leaue off, if any of these phantasies bode vnluckinesse. The fruits, birds, beasts, and feedes, are in manner like to the people, all wilde. The aire is vnwholesome. But what vnhealthfomenesse can there be found, where Gold is found? which makes men commit themselues (no maruell what they commit with others) to the most scorching heats, to contagious aires, to tempestuous Seas, and the darkest prisons of the disembowelled Earth.

<sup>b</sup> *Linschoten*, cap. 17.

Modestie had almost forbidden me to recite that, which may with some easily obtaine a *Plaudite*, in the last Act and finishing of this Chapter, concerning the *Cassares*. *Linschoten*<sup>b</sup> shall recite it for mee. They liue, sayth he, like beasts (he speaketh of those which liue neere Mosambique, and those especially more within the Land) they are blacke as pitch, with flat noses, thicke lippes, some haue holes both aboue and vnder in their lippes, and, as it were, other mouths in their cheekes, wherein they thrust small bones to beautifie themselues: for which cause they rase and seare their bodies with Irons. If they wil make a diuell sh forme and picture, they represent a white man in his apparell, as thinking nothing more vgly. Some also file their teeth as sharpe as Needles. They haue Villages wherein they dwell together, and in euery Village a Lord or King, to whom they are subiect. Religion and Faith are vnknowne to them. They vse mutuall warres, and some eat mans flesh. When they take prisoners in warre, or kill their enemies, they obserue a more then beastly testimony of their great valour, which is after this manner.

They cut off their priuy members (to deprive them of all hope of generation) and then drie them well for preseruatiō: after which they come before the King with great reuerence, in the presence of the principall men of the Villages, and there take these members, so dried, one by one in their mouths, and spit them on the ground at the Kings feet, which the King with great thanks accepteth; and the more to honour them, cause h them all to be taken vp and giuen to them againe, which is from thenceforth an Ensigne of their Knight-hood. For they take all those members, and tie them on a string like a bracelet or chaine; and at all solempne meetings, as when they marrie, or goe to a wedding or feast, the Bride, or wiues of these Knights, doe weare that chaine about their neckes, being, sayth our Authour, among them as great an honour as the Golden Fleece, or the renowned Garret with vs, and their wiues as proud, as if some Crowne or Scepter had befallen them.

## CHAP. VIII.

## Of Benomotapa, and the parts adioyning.



Benomotapa, <sup>a</sup> called also Benomotaxa, and Monomotapa, is a large Empire, so entituled after the name of the Prince thereof (for Benomotapa is with them a title, as *Cesar* or Emperour with vs the Portugals call him *Emperour of the Gold*.) extendeth after some mens reckoning almost a thousand leagues in compasse, betweene the great Lake, whence Nilus springeth on the North-east, Magnice and Toroa on the South, and the Sea-coast of Sofala on the East. It is betweene the Sea and the fresh waters, accounted a huge Island. Betweene Cuama and Corrientes it is pleasant and wholesome and fruitfull: and from the Cape Corrientes to Magnice, it abounds with beasts; but it is cold. Their principall Cities are Zimbab (happily the same which *Ptolomey* <sup>b</sup> calls *Agisymba*) and Benamataza; that one and twentie, this fiftene dayes iournie, from Sofala. Of the abundance of Elephants in Benomotapa is said before; whereof *Ethiopia* is every where stored with manifolde herdes: <sup>c</sup> although I dare not subscribe to their opinion, that esteeme Elephants as common there, where wee haue Oxen. It is a Creature nine cubites high (in their largest stature) and five cubits thicke: with long and broad eares, little eyes, short tailes, and great bellies. Of their disposition is spoken already.

<sup>a</sup> L. Marmol. l. 9  
cap. 31.

<sup>b</sup> Ptol. Geogr.  
l. 4. c. 9.  
<sup>c</sup> Jo. di Barros,  
Dec. 1. l. 10. c. 1.

<sup>d</sup> Vid. Marmol. l. 9  
c. 32. & seq.

The Mines neere to Sofala, are those of Manica, which are in wide Champaines compassed with mountaines, ninetie myles in circuit. The places where the Golde is, appeare and are knowne by the drynesse and barrennesse of the soile, as if Nature it selfe could not hord vp Gold in her spacious chest, but shee must needs proue bare and barren of her wanted good workes; and how much lesse, vnnaturall and degenerate Mankind? The Prouince is called Matuca, the people Botonghi (which although they are betweene the Line and the Tropike) yet in Winter haue such snowes in the mountaines, that if any abide there, they die frozen in them; and in Sommer-time the aire in the tops of those hills is so cleare and pure, that some of our men, which were then there, saw the New Moone, the same day that shee had kissed her bright and bountifull brother.

And who can now charge the bright eye of the World, with the obscure darknesse of this Peoples hue, which so cold Winters, nor pure Summers, can lessen or lighten? Yea even in the cold Countries neere the Cape of Good-hope, the *Ethiopians* haue no hope or happe of good colour; whereas the hotter Countries of Libya, and in manner all America (notwithstanding the Sunnes strait looking, and neerenesse, not allowing them a shadow to attend them in the greatest height of his bountie) know not this blacke tincture in the naturals thereof.

But to retorne (and who will not retorne?) to the Mines: There are other Mines in the Prouinces of Boro and Quiticui; in which and in the Rivers, is found Gold not so pure. The people are carelesse and negligent to get, and the Moores which traded with them, were faine to giue their wares in trust, with promise by such a time to pay them in Gold, and the people would not faile in their word.

Other Mines are in Toroa, wherein are those buildings which *Barrim* attributeth to some forren <sup>d</sup> Prince, and I, for the reasons before alledged, to *Salomon*. It is a square fortress, of stone; the stones of maruicilous greatnesse, without anie signe of mortar or other matter to ioyne them. The wall five and twentie spannes thicke, the height not holding proportion. Ouér the gate are letters, which learned Moores could neither read nor know what letters they were. There are other buildings besides, of like fashion. The people call them the Court, for an Officer keepes it for the Benomotapa, and hath charge of some of his women, that are there kept. They esteeme them beyond humane power to build and therefore account them the workes of Deuils; and the Moores which saw them, said the Portugals Castles were no way to bee compared to them. They are five hundred and tenne miles from Sofala, Westward, in one and twentie degrees of Southerly Latitude: in all which space is not found one building

<sup>d</sup> As the Portugals haue their Castles of Mina, Sofala, &c. so some Prince, Master sometimes of those Mines



building Ancient or later; the people are rude, and dwell in Cottages of Timber.

All the people of this Region is of curled haire, & more ingenious then those which are against Mosambique, Quiloa and Melinde, among whom are many that eate mans flesh, and let their Kine blood to satisfie their thirst. These seeme prone to receiue the Faith: for they beleue in *One God*, whom they call *Mozimo* and haue no Idols, nor worship other thing: They punish nothing more seuerely then Witchcraft, whereunto other Negros are exceedingly addicted; no such person escapeth death. The like detestation they conceiue against Adulterie and Theft. Euery one may haue as manie wiues as they will: but the first is principall, the other serue her; and her children are heires. A woman is not marriageable with them, til her Naturall purgation testifie for her abilitie to Conception: and therefore they entertaine the first fluxe thereof with a great Feast.

In two things they are Religious; in obseruation of daies, & Rites concerning their dead. Of daies, they obserue the first day of the Moon, the sixt, the seuenth, the eleuenth, the sixteenth, the seventeenth, the twentieth, and the eight and twentieth, because in that day their King was borne. The Religion is in the first, sixt, and seuenth, all the rest are repetitions, aboue ten. When any is dead, after his body is eaten, his neere kindred, or his wife which hath had most children by him, keepe the bones, with some signes whereby to know, whose they were; and euery seuenth day they obserue Exequies in the same place where they are kept: They spread many clothes, and set thereon tables furnished with bread and sodden flesh, which they offer to the dead with prayers and supplications. And the principall thing they request of them, is, the good successe of their Kings affaires. These prayers they make, being clothed in white garments: after which the good man and his family eat their offerings. The *Benomotapa* must weare clothes of the same Countrie, for feare of infection; others may weare forren cloath. He is serued on the knee, and when hee drinketh or cougheth, all they which are about him make a shout, that all the Towne may know. None may cough in his presence: also, euery one must sit in token of reuerence; to stand, is a signe of dignitie which he affordeth the Portugals and Moores, and is the chiefe honour can be yeilded any. The second honour is to sit on a cloth in his house: the third, that a man may haue a dore in his house, which is the dignitie of great Lords. For meaner persons, they need not feare to haue any thing stolne out of their open houses seeing the seueritie of Iustice doth secure them. Doores are not for necessitie, but for honor. Their houses are of pyramidall or steeple forme, all the timbers meeting in the middest at the top: covered with earth and straw. Some of them are made of timbers, as long and as bigge as a great ships mast: the greater they are, the more honourable.

The *Benomotapa* hath Musike whither soeuer he goeth, with singers: and more then fise hundred iesters, which haue their Captaine or Master of Mis-rule. The Royall ensigne is a little plow-share, with an iuorie point, which he carrieth alway at his girdle; by which is signified peace, and husbanding of the ground. Hee beareth likewise one or two <sup>a</sup> swords in token of Iustice, and defence of his people. The Countrie is free, and giues him no other payments, but presents, when they come to speake with him: and certaine dayes seruice. No inferiour comes before his superiour without some present, in token of obedience and courtesie. The Captaines of warre with all their bestow seuen dayes in thirtie in his husbandrie or other businesse. Hee must confirme all sentences of Iudgment in his owne person: there needs no prison, for matters are presently dispatched, according to the allegations and testimonies that are brought. And if there be not sufficient testimonies, then the matter is tryed by oath, in this manner. They beat the barke of a certaine tree, and cast the powder thereof in water: <sup>b</sup> which the partie drinketh, and if he doe not vomit, he is cleared; if he vomit, hee is condemned. And if the accuser, when the accused partie vomiteth not, will drinke of the same, and doth not vomit, he is then acquitted, and the matter dispatched. If any sue to him, he speedeth not, but by mediation of a third person, which also sets downe the summe that the King must haue, sometime at so deare a rate, that the suter rather refuseth the Kings grant. They haue no Horse, and therefore warre on foot: The spoiles are generally shared amongst all. When he marcheth, in the place where he is to lodge they

<sup>a</sup> *Porta una due*  
*Lagaie. Batens*  
saith *una Zapea*  
*due dardis: amato-*  
tock and two  
darts.

<sup>b</sup> Of such like  
water, see the  
tenth Chapter.

they make a new house of wood, and therein must continuall fire be kept, without ever going out; saying, that in the ashes might be wrought some witcheries to the indamage of his person. And when they goe to the warres, they neuer wash their hands nor faces, till they haue obtained victorie. They haue their wiues with them, which are so loued and respected, that if the Kings sonne meet with one of them in the street, he giues her way. *Benomotapa* hath more then a thousand women; but the first is principall, although she be inferiour in blood, and her sonne succeeds. And in feed-time and haruest, the Queen goeth to the field and ouerseeth the stufte, esteeming it a great honor. Thus farre out of *Barrus*.

*Iohannes Boterus* <sup>f</sup> tells, That his chiefe warriors are women, namely, certaine Amazones, which seare off their left paps, as *Odoardo & Lopez* reporteth, lest they should hinder their shooting, after the manner of the ancient Amazones: they are quick, bold, courageous, and constant in battell, and most constant in inconstancie: for when they make shew of flight, they will returne (espying their aduantage) with the greatest furie. They dwell in certaine Countries by themselves, and at certaine times haue men to accompany with them for generation, to whom they send their males, reseruing all the female children which they haue. Thus we finde Amazons, which the Ancients reported in Asia, and *Diodorus* in Libya, now in these times, if this report be true, in Ethiopia: and *Huldericus* <sup>h</sup> *Shmidel* hath told of the like in America. Others <sup>i</sup> deny it: and none hath yet written of them from his owne sight

In the year 1560. *Consalvus* <sup>i</sup> *Silueria*, with two other Iesuits, went from Goa to the Kingdomes of Inhamban, and Monomotapa: and comming to Inhamban, they went to Tonge, the Citie Royall, where they Baptised the King and all his people in a short space, naming the King *Constantine*, the Queene *Mary*. Thence went *Consalvus* to Monomotapa, and so preuailed with his Images, Preaching, and Contempt of the world, that he wanne the King and his mother, with multitudes of others to Baptisme. But soone after the King, by suggestion of the Moores, slew him. *Sebastian* in reuenge raised an Armie of fixteene hundred, <sup>k</sup> most of them being Gentlemen, which he sent under the conduct of *Francis Barretto*. The *Benomotapa* fearing the Portugals forces, offered reasonable conditions, which *Barretto* refusing, was discomfited, not by the *Negro*, but by the aire; the malignitie whereof (the sowre sauce of all these golden Countries in Africa) consumed his people. There are other Kingdomes adioyning to Monomotapa, and the Mountaines of the Moone, Matana, Melemba, Quinbebe, Berreza, Bauagul, of which I can giue you but the names.

Caphraria, or the Land of the Caphars is next to be considered, which *Maginus* boundeth betweene *Rio di spirito sancto*, and *Cape Negro*, extending to the Cape of Good Hope Southwards. Why he should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, giue that name to all the Heathen people in Africa: yea both the Arabians, and all of their Religion, call all such as receiue not that superstition, Caphars, euen Christians also, as Master *Jenkinson* <sup>l</sup> long since told vs. And for the Heathens in Africa, *Barrus* affirmeth, that it is by the Moores giuen to them all: signifying, *Without Law*, or lawlesse people. Zanguebar is in this respect called Caphraria. It should seeme it is appropriated to these the Southerliest Nations of Africa; for want of other the more true proper names which were vknowne. With the names of the Capes, and other places of note, Master *Pory* <sup>m</sup> hath alreadie acquainted his English Reader: Onely that notable and famous *Cape of good hope* (so named <sup>n</sup> by *Iohn* the second, King of Portugall, for that hope which he conceiued of a way to the Indies, when it was first discouered) deserueth some mention. It hath three head-lands, the Westernmost beareth name of *Good hope*, the middlemost, *Cabo falso*, because they haue sometimes, in their returne from the Indies, mistaken this for the former: betweene which two Capes runneth into the Sea a mightie Riuer, called by the Portugals, *Rio dulce*, which springs out of a Lake called *Gale*, situate among the Mountaines of the Moone, so much celebrated by the ancient Geographers: The third and Easternmost, is that of *Agulhas* or *Needles*, about fife and twenty leagues from the first: both which seeme as two hornes, wherewith it threatens the Ocean, which in these parts is found oftentimes <sup>o</sup> tempestuous, and when it cannot preuaile against this

f G. Bot. Ben.

pag. 1.

g Od. Lopez

Congo hist. lib. 2.

cap. 9.

Arthur. hist. Ind.

Orient. cap. 19.

h Shmidel histo.

ria Nauigat. in

Am. cap. 37.

\* A. Battell

which liued

neere those

parts.

i Eman. Acofia

Rerum in orient.

te gest. Com-

ment.

k Botero part. 2.

lib. 3.

l A. Jenkinson

in Hakl. tom. 1.

pag. 327.

m Pory before

Leo.

n Ofor. de reb.

Eman. lib. 1.

This was Anno

1487.

The Discouery

therof is large-

ly related by

la. di Barros in

his first Decad

of Asia, lib. 3.

o Bartholomeo

Dias, who first

discouered

this Cape, cal-

led it *Ca. Tor-*

mentofo, in re-

gard of the

troubles and

dangers he

there sustai-

ned, called,

faith. S. Ed. M.

the Lion of

the Sea, where

they found

great stormes.

p *Linschoten*. l. 1. cap. 93.

*Nauiſ. Verbuſſi.*

q They found it there in Aprill as cold as with vs in Winter, when it freezeth not: and yet the people are blackiſh.

r Sir *James Lancaſter.*

*Hakl. tom. 2. part. 2.*

1600.

f Soldania is a Bay in 34.

t Sir *Ed. Mich.* 1604. *David Middleton* ſaith the like, 1606.

u *Thomas Clayborne.*

x 1503.

rough-faced and horned Promontory, it wreketh the whole malice vpon the ſhippes, whoſe ribs, in the enraged fits, it would breake if they were of iron; as *Linschoten* teſtifieth of his owne experience. True it is, that ſometimes it is paſſed with more eaſe, but not ſo vſually: and *Linschoten* tells, that at his returne from India, the Saint *Thomas*, a new Carrick, was heere caſt away, and their ſhip, wherein he ſailed, in ſuch danger, that one while they prayed, another while murmured, another time would returne backe, and the Captaine profeſſed no ſmall maruell why our Lord ſuffered ſuch good Catholikes to endure ſuch torments, and the Engliſh Heretikes, and blaſphemers to paſſe ſo eaſily. The waues there (ſaith he) ſtrike againſt a ſhip, as if they ſtrucke againſt a hill, that if it were of ſtone it would at laſt be broken. Heere Captaine *Lancaſter* traded with the people, and for two kniues bought an Oxe for one, a ſheepe, &c. in good quantitie. Their ſheepe are great, with great tailes, but hairie, not woolled. Their oxen great, not fat, but well fleſhed. The Captaine killed there an Antelope as big as a Colt. There were diuers great beaſts vnknowne to them. When they had paſſed this Cape, they loſt their Admirall, Captaine *Raimond*, and neuer ſaw them, or heard of them more. And foure dayes after they found a terrible enemy from aboue, and encountred with a thunder-clap, which ſlew foure of their men out-right, their necks being wrung aſunder: And off foureſcore and foureteene men there was not one vntouched, but ſome were blinde, others bruised in their legges and armes, or breſts, others drawne out, as if they had beene racked; which all yet, God be thanked, did after recouer.

The ſame Sir *James Lancaſter* was after this ſent Generall for the Eaſt-India Company; which hauing made a ſtocke of threeſcore and twelue thouſand pound, bought the *Dragon* of ſix hundred tunnes, the *Hector* of three hundred, the *Aſcenſion* of two hundred and foureſcore, the *Suſan* of two hundred and threeſcore, and ſent in them in merchandize and Spaniſh mony, to the value of ſeuene and twentie thouſand pound. The *Scorbute* ſo weakened their men, that they were not able to hoize out their boats, except in the Generalls ſhip, whoſe men (drinking euery morning three ſpoonfulls of the iuice of Limons) were healthfull. He bought a thouſand ſheepe in Soldania, and fortie two oxen as bigge as ours, the ſheepe greater, but hairie, and might haue bought more, for old iron. The people, he ſaith, are tauny; *Cornelius Houtman* ſaith, Oliue blacke, blacker then the Braſilians, their haire curled and blacke, as in Angola, not circumciſed, clocke like a brood-hen in ſpeaking. paint their faces with diuers colours, ſtrong, actiue, ſwift, ſubiect to *Monomotapa*: they ſlew ſome Flemings for wrongs, which made the Engliſh warie in trading with them. Sir *Edward Michelborne* found heere great reliefe. Beſides great herds of oxen and flockes of ſheepe, heere is abundance of Deere, Antilopes, Baboones, Foxes, Hares, Oſtriches, Cranes, Pelicans, Herons, Geefe, Duckes, Pheſants, Partridges, &c. A great Bullocke they might buy for an old iron hoop not worth two pence, a ſheep for a peece not worth two good horſe-nailes. The people liued on the guts and filth of the meate which our men caſt away, not ſo much as waſhing the ſame, but couering them ouer with hot aſhes, before they were through hot, pulled them out, and ſhaking them a little with their hands, did eat both guts, excrements, and aſhes. They liue vpon raw fleſh and certaine roots. Sir *Henry Middleton*, a Generall of the foure ſhippes aboue named, found (in his returne) three and fifty men dead in the *Hector* at this Bay, and but ten left: The *Suſan* was loſt, it was thought for want of men. And long before the trade of the Engliſh (which is now very much encreaſed in the Eaſterne parts) *Gionanni da Empoli* telleth, That neere the Cape, the Countrey-people would giue them a Cow for a little bell. The men and women were clothed, or rather a little couered, with hairy ſkinnes, the women beautifying this their beaſtly habite with the tailes of the beaſts, hanging downe before and behinde to couer their ſhame. Theſe women had large and deformed pappes. Religion they could obſerue none amongſt them, and thought that they ate their fleſh raw.

The Hollanders alſo in the yeare 1595. trafficked with theſe Caffres, which were valiant, but baſe in apparell, couered with Oxe or ſheepe-ſkinnes wrapped about their ſhoulders, with the hairy ſide inward, in forme of a mantle: their priuy-parts couered with



with a sheepes taile, fastened before and behind with a girdle. But now we see it made a daily matter to the Portugall, English and Dutch, so capable of *Hope of Good*, that the Cape of *Good hope* is nothing feared: although at home many haue no good hope of publike good, and wish that they would carry out of Europe lesse <sup>r</sup> money, and bring home more men. For my part, I wish so wel to Nauigation and Discoueries, that I could wish such complaints to be but calumnies, and to be the knauigations of false discouersers. I cannot omit, <sup>r</sup> that vpon the top of this Promontory, Nature hath as it were, framed her selfe a delightfull bower, heere to sit and contemplate the great Seas, which from the South, East and West beat vpon this shore: and therefore hath heere formed a great plaine, pleasant in situation, which with the fragrant herbes, variety of flowers, and flourishing verdure of all things, seemes a terrestriall Paradise. It is called the table of the Cape. That which from hence lieth to Cape Negro, hath not to our purpose any thing notable. This also deserueth mention, that notwithstanding all the damages of this dreadfull Promontory, and the seas on this side and beyond, <sup>r</sup> *James Botellinus* a Portugall, to recouer the fauour of his Prince, *John* the third, by the first bringing newes of a happy accident that then befell in India, in a little boat or vessell scarce eightene foot long, and six broad, sailed from Cochin to Dabul, and from thence alongt the Arabian and African shores, doubling this terrible Cape, and missing *Saint Helena*, came yet safe to Lisbone, worthily welcomed both for his message, and the messenger, that durst aduenture to encounter *Neptunes* strongest forces, notwithstanding so weake furniture.

The Hollanders <sup>r</sup> at the Cape of Good hope, (if you will heare other testimonies) had of the Inhabitants two kine for two rustie kniues, and one much greater for a new one: two fat buls and three sheep for a bar of iron, weighing threescore and ten pound. The people make much account of iron: they are of short stature: darkish colour: their armes are adorned with copper and iuory, their fingers with rings of gold, and with beads of bone and wood. They brand their bodies with diuers markes. And because they alway annoint themselves with grease and fat, they yeeld a ranke smell. If we killed a beast for our vse, they would aske the inwards, and eat them raw, the filth being not well cleansed from them. At their Feasts they would seeth a beast in his hide, fastened on foure sticke with fire vnderneath. They liued miserably, yet for gallantry ware bones and peeces of dried flesh about their neckes. Neere this Cape are weeds growing in the sea siue and twentie fathome long.

The *Ascension* <sup>r</sup> built their Pinnesse *An* 1608. at Soldania, about fifteene or sixteene leagues from the Cape of Good Hope, and there tooke in for their prouision about foure hundred head of cattell, as Oxen, Steeres, Sheepe, and Lambes, together with fowles and fresh water. They filled their boat with Seales at the Ile Pengwin, a little from thence. Such was the brutish nature of the Inhabitants, that when the English had cast out of their ship one of those Seales, and the same had lien foureteene dayes, and now swarmed with crawling Maggots, they would take them vp and eat them, as they would also doe the guts, garbage, and panch of the beast. They more esteemed iron, then gold or siluer. Heere the first night after they weighed anchor, The *Ascension* lost the *Union*, and the *Good Hope* their Pinnesse (so neere the Cape of *Good Hope*) which, me thinkes, obseruing what after befell them, seemes an ominous presage, written in these names, of their other losses which followed, concluded with the losse of their ship on the coast of Cambaya. It is morally true, that ascending and aspiring mindes lose *Vnion* (<sup>r</sup> for *only by pride doth man make Contention*) *Union* being gone, *Good Hope* followeth, *Qua concordia crescunt discordia & res & spes pereunt*: and so it befell in this their tragedie, after the losse of those Vessels which bare such names. The ship was lost by the Masters indiscretion, but yet hath the honor (suruiuing her fate) that shee was the first English ship that euer sailed on those Seas. But let vs returne (lest this *Ascension* or extension of our Discourse bring it to the like shipwrack) vnto the Ethiopian Cafres.

<sup>r</sup> For money, both Portugals and others haue found that the Indians more esteeme it farre then merchandise. *Vid. Lit. Fr. de Sagitta in N. Orbe.* And men die much by the change and vnholiness of the climate and diet, their own intemperance with women, and fruits in the Countrey, calmes, scorbute, &c.

<sup>r</sup> *Botera.*  
<sup>r</sup> *Maffaeus Hist. Ind. l. 11. 1535.*  
<sup>r</sup> *De Bry Ind. Or. part. 3.*

<sup>r</sup> *Cap. Rob. Covert.*

<sup>r</sup> *Prov. 13. 10.*

## CHAP. IX.

## Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

<sup>a</sup> *Maginus, Gi. Botero Ben. part. 1. Marmol. lib. 9. cap. 24. & 25.*

<sup>b</sup> *Od. Loe. per Pigafet, translated by A.H. P. du Jarric. Hist. Ind. Orient. part. 3. c. Od. Lopez lib. 1. cap. 7.*

<sup>d</sup> *Barr. Dec. 1. lib. 3. cap. 3. Od. Lopez. ibid.*

<sup>e</sup> *P. Diaz (as some report) sent a present to Spaine of two Buts of Negros noses, which were flaine. A. B.*

<sup>f</sup> *Thom. Turner.*

<sup>g</sup> *Andrew Battell was taken by the Portugals on the coast of Brasil, and shipped o-uer to Congo, where (and in the Countries adiacent) he liued very many yeares, and was Sergeant of a Band, &c.*



He Kingdome <sup>a</sup> of Congo (vnderstanding so much by the name, as in times past hath beene subiect thereto) hath on the West, the Ocean; on the South, the Caphars, and mountaines of the Moone; on the East, those hills from which the Riuer issue and runne into the fountaines of Nilus; and on the North, the Kingdome of Benin. Of these Countreies, *Pigafetta*, <sup>b</sup> from the relation of *Odoardo Lopez*, a Portugal, hath written two bookes, out of whom *P. du Jarric*, *Botero* and others, haue taken most of their reports.

And in this we will beginne with the most Southerly parts; in which we first come into the Kingdome of Matama (this is the Kings proper name) who being a Gentile, ruleth ouer diuers Prouinces, named Quimbebe. This is a Kingdome <sup>c</sup> great and mightie, extending from Brauagal to Bagamidri: the aire thereof is holesome, the earth outwardly furnished with store of fruits, inwardly with mines of Cristall, and other mettals. The Segniories towards the Sea-coast are very meane, and want Hauens. Angola sometime a Prouince of the Kingdome of Congo, is now a great Kingdome it selfe, and very populous. They speake the same language, with small difference of dialect, that is vsed in Congo, whose yoake they cast off since the Congois became Christians. *Diego* <sup>d</sup> *Can* first discovered these parts for the Portugals, Anno 1486. And the Portugals vsed to trade quietly with the Angolans: but some of them trading as high into the Countrey as Cabazza, the royall City, which is an hundred & fiftie miles from the Ocean, were there by order from the King put to the sword, vnder pretence of intended treason. This was done 1578, *Paulo Dias* (to whom the King *Sebastian* had giuen the gouernment of these parts, with licence to conquer three and thirtie leagues alongst the coast to him and his heires) to reuenge himselfe for this despight done to his people, armed such Portugals as he had, and with two Gallies and other Vessels, which he kept in the Riuer Coanza, he went on both sides the Riuer, conquering and subduing many Lords vnto him. The King of Angola raised a mightie armie of a million of men, <sup>e</sup> as is supposed. For they vse to leaue none at home that is fit to carrie a weapon: and make no preparation for victuall, but such, as haue any, carry it vpon the shoulders of their seruants, and therefore no maruell if their food being soone consumed, their Campes be soone dissolued. Small likewise is their prouision of Armour for offence, and for defence much lesse. *Diaz* sent to the King of Congo for aid, who sent him sixtie thousand men: with which, and his owne Nation, he made his partie good, against the confused rabbles of the Angolans. The trade of Angola is yet continued, and from thence the Portugals buy and carry to Brasil and other parts yearly, a world of slaues, which are bought within the Land, and are captiues taken in their warres. One *Thomas* <sup>f</sup> *Turner* that had liued a long time in Brasil, and had also been at Angola, told me, that it was supposed eight and twentie thousand slaues (a number almost incredible, yet such as the Portugals told him) were yearly shipped from Angola and Congo, at the Hauen of Loanda. He named to me a rich Portugal in Brasil, which had ten thousand of his owne, working in his Ingenios (of which he had eigh-teene) and in his other employments. His name was *John de Paus*, exiled from Portugall, and thus enriched in Brasil. A thousand of his slaues, at one time, entered into conspiracie with nine thousand other slaues in the Countrey, and barricadoed themselves for their best defence against their Masters, who had much adoe to reduce some of them into their former seruitude.

To returne to Angola, we may adde the report of another of our Countrey-men, <sup>g</sup> *Andrew Battell* (my neere neighbour, dwelling at Leigh in Essex) who serued vnder *Manuel Siluera Perera*, Gouernor vnder the King of Spaine, at his Citie of Saint Paul: and with him went farre into the Countrey of Angola, their armie being eight hun-dred

ced Portugals, and fiftie thousand Naturals. This *Andrew Battell* telleth that they are all Heathens in Angola. They had their Idols of wood in the middest of their Townes, fashioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tunnes of them: these were piled in the earth, and vpon them were set the skulls of dead men, which they had slaine in the warres, in monument of their victorie. The Idoll they call *Mokisso*, and some of them haue houses built ouer them. If any be sicke, he accounteth it *Mokisso's* hand, and sendeth to appease his angrie god, with powring wine (which they haue of the Palme-tree) at his feet. They haue proper names of distinction for their *Mokissos*, as *Kissungu*, *Kalskie*, &c. and vse to sweare by them, *Kissungu*, that is, by *Kissungu*. They haue another more solemne oath, in triall of controuersies: <sup>h</sup> for which purpose they lay a kinde of hatchet, which they haue, in the fire, and the *Ganga-Mokisso*, or *Mokissos* Priest taketh the same red hot, and draweth it neere to the skinne of the accused partie; and if there be two, he causeth their legges to be set neere together, and draweth this hot iron without touching betweene them; if it burnes, that partie is condemned as guiltie, otherwise hee is freed.

<sup>h</sup> This triall is called *Motamba*.

For the ceremonies about the dead, they first wash him, then paint him, thirdly appa-  
rell him in new clothes, and then bring him to his graue, which is made like a vault, after it is digged a little way downe, vndermined, and made spacious within, and there set him on a seat of earth, with his beads (which they vse in chaines and bracelets for ornament) and the most part of his goods, with him in his lasting home. They kill Goats, and shed the blood in the graues, and powre wine there, in memoriall of the dead.

They are much giuen <sup>i</sup> to diuination by birds. If a bird flie on their left hand, or crie in some manner which they interpret ominous and vnluckie, they will cease from the enterprises which they haue in hand. Their Priests are <sup>k</sup> called *Ganga*, and so highly reputed, that the people thinke it in their power to send plentie or scarcitie, life or death. They are skilfull in Medicinall herbes, and in poysons; and by familiaritie with the Diuell foretell things to come.

<sup>i</sup> *Od. Lopez*,

<sup>k</sup> *Gi. Bot. Ben. part. 1. lib. 3.*

In Angola euery man taketh as many wiues as he will. There are mines of siluer, and of most excellent copper. They haue many kine, but loue dogs better then any other flesh, and fat them to the shambles. *Andrew Battell* saith, That the dogs in those countries are all of one sort, prick-eared curtes of a meane bignesse, which they vse also to hunt with, but they open not; (for they cannot barke) and therefore they hang clappers made of little boords about their neckes. He hath seene a mastiffe sold for three slaues. *Lopez* affirmeth that a great dog was exchanged for two and twentie slaues; which might happen vpon some extraordinarie occasion. The money in Angola is glasse-beads, which they vse also, as is said, for ornament. The King of Angola hath seemed willing to become Christian, and hath sent to the King of Congo for that purpose, but could not obtaine any Priests in that scarcitie to instruct him.

*Andrew Battell.*

This Kingdome hath many Lord-ships subiect thereto, as farre on the Sea-coast as Cape Negro. Towards a Lake, called *Aquelunda*, lieth a Countrey called *Quizama*, the Inhabitants whereof being gouerned after the manner of a Common-wealth, haue shewed themselues friendly to the Portugals, and helped them in their warres against Angola. The houses in Angola are made in fashion like a Bee-hiue. The women at the first sight of the new Moone, turne vp their bummes, in despight, as offended with their menstruous courses which they ascribe vnto her. The men sometimes in a valorous resolution, will deuote themselues vnto some haughtie attempt in the warres: and taking leaue of the King, will vow neuer to returne, till they bring him a horse-head, or some other thing very dangerous in the enterprise, and will either doe it or die. Horse-tailes are great jewels, and two slaues will be giuen for one taile, which commonly they bring from the Riuer of Plate, where Horses are exceedingly encreased and growne wilde. They will, by fiering the grasse round about, hemme the horses about with a fierie circle, the fire still streightning and approaching neerer, till they haue advantage enough to kill them: Thus haue the European cattell, of horse and kine, so encreased in that other world, as they spare not to kill the one for their hides, and the other for their tailes.



1 *Od. Lopez*,

Next to Angola Northwards, <sup>1</sup> is the Kingdome of Congo, the Westerne line, whereof *Lopez* extendeth three hundred threecore and fiftene miles; the Northerne five hundred and fortie; the Easterne, five hundred; and the Southerne, three hundred and threecore. The breadth thereof from the mouth of Zaire, crossing ouer the Mountaines of the Sunne, and the Mountaines of Crystall, is fixe hundred miles. And yet is it much streightned of the ancient bounds, only the title except, which still holdeth the old stile; *DON ALVARO King of Congo, and of Abundos, and of Matama, and of Quixama, and of Angola, and of Cacongo, and of the seven Kingdomes of Congers Amolaza, and of the Langelungas, and Lord of the River Zaire, and of the Anziquas, and Anziguana, and of Loango.* The present Kingdome is diuided into fixe Prouinces, Bamba, Songo, Sundi, Pango, Batta, Pemba. Bamba is the chiefe for greatnesse and riches, then gouerned by *Don Sebastian Mani-Bamba*: the word *Mani* is a title of honor, and signifieth a Prince or Lord: when need requireth, the *Mani-Bamba* may haue in Campe foure hundred thousand men of warre. Therein are mines of siluer: and on the Sea-coast a kinde of shells which they vse for money, for siluer and gold is not vsed for money amongst them. In this Prouince are yearly bought by the Portugals aboute five thousand Negros. There are among them very migtie men, that will cleaue a slaue in the middle, or cut off a Bulls head at one blow. Yea one of them did beare on his arme a vessell of wine, containing the fourth part of a Butt, and might weigh three hundred and five and twentie pound, vntill it was cleane emptied. There are certaine creatures as bigge as Rammes, and haue wings like Dragons, with long tailes and chappes, and diuers rowes of teeth, and feed vpon raw flesh. Their colour is blew and greene, their skinne be-painted like scales, and they haue but two feet. These the Pagan Negros doe worship for gods, and at this day many of them are kept for a miracle. And because they are very rare, the chiefe Lords doe curiously preserue them, and suffer the people to worship them, in regard of the profit which accreweth to them by the offerings which the people make vnto them. Other Creatures of these parts are mentioned in the first Chapter of the former Booke. Peacockes are not common, and are very deare, their feathers being vsed for royall ensignes. The King of Angola bringeth vp some in an inclosed wood, and suffereth none to keepe them but himselfe. To speake at large of the other five Prouinces, would be tedious to the Reader, and Master <sup>m</sup> *Hartwell* hath taught *Lopez* to speake English, of whom such as are desirous, may be further satisfied.ouer-against the Ile Loanda, where the shell-money is gathered, is vpon the Continent, the Towne of Saint Paul, inhabited with Portugals and their wiues.

m Historie of Congo translated by Abraham Hartwell.

The Riuers of Congo are many, Bengo, Coanza, Dande, Lembe, Ozone, Loze, Ambriz, and the greatest of all, Zaire: all which haue some, either affinitie in mutuall marriages of their streames, or consanguinitie in the fountaines from whence they flow, which are certaine Lakes, the first of which is Zembre, the other Aquelunda. In all these Riuers are common the rarities of Nilus, the ouer-flowing of the waters, Riuer-horses, Crocodiles, and such like. *Andrew Battell* told me of a huge Crocodile, which was reported to haue eaten a whole Alibamba, that is, a company of eight or nine slaues chained together, and at last payed for his greedinesse: the chaine holding him slaue, as before it had the Negroes, and by his vndigestible nature deuouring the deuourer; remaining in the belly of him after he was found, in testimony of this victorie. Hee hath seene them watch and take their prey, hailing a Genner, man, or other creature into the waters. A souldier thus drawne in by a Crocodile, in shallower waters, with his knife wounded him in the belly, and slew him. In their Summer it raineth not, and then the places in their Winter (the time of the Sunnes neere presence, attended with daily raines) couered with water, doe grow thicke, and matted with abundance of little trees, herbes and plants, which the farned wombe of that moist soile conceiueth by the directer beames of the Sunne, and the ouer-flowing waters in the Winter carry away, as it were small <sup>n</sup> Ilands; lifting them vp together with the roots and soile, the yong trees and Deere standing and growing thereon, carried captiue vnto *Neptunes* eternall prisons. In Bengo and Coanza they are forced to set vp, for a time, houses vpon cratches, their other houses being taken vp for the Riuers lodgings. Zaire

n They call these patches of ground thus carried in Zaire, *Balsa's*.

is of such force, that no ship can get in against the current, but neere to the shore: yea it preuailes against the Oceans saltnesse threescore, and as some say, fourescore miles, within the Sea, before his proud waues yeeld their full homage, and receiue that salt temper in token of subiection. Such is the haughtie spirit of that streame, which ouerrunning the low Countreies as it passeth, and swollen with conceit of daily conquests, and daily supplies, which in armies of showers are by the clouds sent to his succour, runnes now in a furious rage, thinking euen to swallow the Ocean, which before hee neuer saw, with his mouth wide gaping, eight and twentie miles, as *Lopez* affirmeth, in the opening; but meeting with a more Giant-likeemie, which lies lurking vnder the cliffes to receiue his assault, is presently swallowed in that wider wombe; yet; so, as alwayes being conquered, he neuer giues ouer, but in an eternall quarrell, with deep indented frownes in his angry face, soming with disdain, and filling the aire with noise, (with fresh helpe) supplies those forces which the salt-sea hath consumed. In this Riuer is a fish called Ambize, Angulo, or Hog-fish, that hath, as it were, two hands, and a taile like a Target, which eateth like Porke, and whereof they make Larde, and hath not the saour or taste of fish. It feedeth on the grasse that groweth on the banks of the Riuer, and neuer goeth out: it hath a mouth like the mozell of an Oxe: there are of them that weigh fise hundred pound a peece.

The Riuer  
Zaire.

About the yeare 1490. *Iohn* the second, King of Portugall, sent *Consaluo di Sosa*, with three ships, and Priests in them, to bring the King and people of Congo to Christian Religion, which was effected: and although hence arose ciuill warres amongst them, yet the matter was at last ended to the advancement of the Christian Religion (such as the Portugals taught, and no doubt, infinitely better then their Pagan superstition, howsoeuer sported with many Romish staines) and from that time to this, now an hundred and twentie yeares, hath Congo continued Christian, vnder *Iohn*, *Alfonso*, *Pedro*, and the rest of their Kings.

When the first Bishop of Saint *Thomas* went into Congo, to take possession of his Pastorall charge there (for the Kingdome of Congo was annexed to the Bishopricke of Saint *Thomas*) for the Sea-side to the Citie, which is an hundred and fiftie miles, King *Pedro* caused the wayes to be made smooth and trimme, and couered ouer with mattes, that the Bishop should not set his feet vpon any part of the ground, not adorned: all the wayes, trees, and higher places swarming with people, offering Lambes, Kiddees, Chickins, Partridges, Venison, Fish, and other necessities, to testifie their zeale. And at last arriuing at the Citie of Saint *Daniels* (before called *Banza*, which signifieth a Court, and is commonly attributed to all the chiefe Cities, where the King of any of those Countreies holdeth his residence) he was there receiued by the King and his Nobles, and ordained the Church there to be the Cathedrall Church of his See, which had belonging to it eight and twentie Canons, with other Officers, and Ornaments vsuall.

After *Don Pedro* succeeded *Francisco*, and after him, *Diego*: who being dead, his sonne, and two other Competitors of the Kingdome were slaine, and *Henrico*, brother to *Diego*, was made King, and after his death, *Aluaro*, whom the *Giacchi* draue out of his Kingdome, till King *Sebastian* sent *Francisco di Gouea* to expell them.

The greatest, and most zealous Prince for Christian Religion, was *Alphonso*, who, on paine of death, forbade to all his subiects the hauing, or worshipping of Idols, which he commanded should be all brought, and deliuered to the Lieutenants of the Countrey, together with their Characters and Witcheries. For before euery man adored that which best liked him: some, those Dragons before spoken of; others, Serpents, which they nourished with their daintiest prouisions. Some worshipped the greatest Goats they could get; some, Tigres; and the more vncouth and deformed any beasts were, the more in their beastly and deformed superstition were they obserued. Bares, Owles, and Scritch-owles, birds of darknesse, were the obiects of their darkened Deuotions; Snakes and Adders enuenedomed their soules, with a more deadly payson, then they could doe their bodies. Beasts, Birds, Herbes, Trees, Characters, and the formes of those things painted and grauen, yea the skinned of them, being dead, stuffed with straw, had their shares in this diffused varietie, and confused masse

o Of the con-  
uerfion of  
Congo, reade  
*Io. di Barros*.  
*Dec. 3. lib. 3.*  
*cap. 10. and O-*  
*forius de reb. E-*  
*manuelis, lib. 3.*  
*and Massani*  
*Hift. Ind. lib. 1.*  
*and Lopez, l. 1.*  
*and Got. Arthus*  
*Hift. Ind. Orient-*  
*alis, cap. 14. 15.*  
16. 17.

p *Lopez*.

of irreligious Religion. The ceremonies they vsed to them, were, kneeling on their knees, casting themselves groueling on the earth, defiling their faces with dust, verball prayers, reall offerings. They had their Witches, which made the people beleue that their Idols could speake: and if any man had recouered of any sicknes, after he had recommended himself to them, they would affirme that the angry Idoll was now appeased. All these Idols King *Alphonso* caused to be burned in one heape, in stead whereof, the Portugals gaue them Images of Saints, and Crucifixes to worship. This may seeme an exchange rather, then a ceasing from Superstition, were not some fundamentall and especiall substance of Truth communicated (besides those blinde shadowes) wherewith, no doubt, God draweth some out of darknes (this darknes notwithstanding) in a true and sauing, though a dimme and shadowed light; wherewith as farre going before vs in affection, as we before them in knowledge; I dare not but in the hope of the saluation of some, thanke God for this glimse of heavenly light, rather then rashly to censure and sentence them to a totall and hellish darknesse.

q *Maffaus* hist.  
*Ind. lib. 3. c. 15.*

*Emanuel* 9 since sent supplies of religious persons, to confirme them in their Christianitie, and his sonne, *Iohn* the third sent also Iesuits to that purpose, who erected Schooles among them: and they also send their sonnes into Portugall to learne the Sciences and knowledge of Europe. God Almightye grant that those Fountaines may be cleansed of all Popish mire, that thence more holefome waters may flow, to the watering of this Ethiopian Vineyard.

r *Arthus* c. 15.  
*Linschot. lib. 2.*  
*Andrew Battell*  
saith, That the  
tree which  
thus strangely  
multiplieth it  
selfe, is called  
the Manga  
tree.  
f *Andr. Battell.*

They vse in Congo 2 to make cloathes of the Enzanda tree, (of which some write the same things that are reported of the Indian Fig-tree, that it sends forth a hairy substance from the branches, which no sooner touch the ground, but they take roote and grow vp, in such sort, that one tree would multiply it selfe into a wood (if Nature set not some obstacle.) The inner-most barke of the Inzanda, by beating, is made excellent cloth. Other trees there are, which the Tides couer, and are discovered by the Ebb, laden at the roote with Oysters. But more admirable is that huge tree called Alicunde, of which my friend *Andrew* 1 *Battell* supposeth some are as bigge (besides their wonderfull tallnesse) as twelve men can fathome. It spreads like an Oake. Some of them are hollow, and the liberall clouds into those Naturall Caskes dispense such plentie of water, that one time three or foure thousand of them, in that hot Region, continued foure and twentie houres at one of those trees, which yeelded them all drinke of her waterie store, and was not empried. Their Negros climed vp with pegs (for the tree is smooth, and therefore not otherwise to be climbed, and so soft, that it easily received pegs of a harder wood, driuen into her yeelding substance with a stone) and dipped the water, as it had bene, out of a Well. He supposed that there is fortie tunne of water in some one of them. It yeeldeth them good opportunitie for hony, to which end the Countee-people make a kinde of Chest, with one hole into the same, and hang it vpon one of these trees; which they take downe once a yeare, and with fire or smoake chafing or killing the Bees, take thence a large quantitie of hony. Neither is it liberall alone to the hungrie and thirstie appetite, but very bountifullly it cloathes their backs, with the barke thereof, which being taken from the yonger Alicundes and beaten, one fathome which they cut out of the tree, will by this meanes extend it selfe into twenty, and presently is cloth fit for 2 wearing; though not so fine as that which the Inzanda-tree yeeldeth. It serues them also for boats, one of which cut out in proportion of a Scute, will hold hundreths of men.

t *Linschot. lib. 2.*  
*Lopez.*  
These boats,  
saith *Andrew*  
*Battell*, are  
made of another  
tree, for the  
Alicunde  
is of too spongy  
a substance  
for that purpose.

Of their Palme-trees, which they keepe with watering and cutting every yeare, they make Veluets, Sattens, Taffatas, Damaskes, Sarcehens, and such like, out of the cleansed and purged leaues thereof, drawing long and euen threads for that purpose.

And for their Palme-wines, which they draw out of the toppe of a kinde of Palme, which at first is strong and inebriating wine, and in time declineth to a sowre and holefome vineger: of the stone of the fruit, which is like an Almond, they also make bread, of the shale of the fruit, Oyle, which also serueth them for butter: *Lopez* distinguisheth this tree from the Coco tree, which is there also growing: and another Palme that beareth Dates; others that beare Cola, like a Pine-apple, excellent for the stomacke, and for the Liuer most admirable: it being supposed that the liuer of a Henne or other bird,



bird, putrified, sprinkled with this matter, recouereth the former freshnesse and soundnesse. Other sorts of Palmes yeeld other fruits, and of their leaues they make matres, wherewith they couer their houses. *Lopez* saw a Pomecitron, the kernell whereof leifi within the rinde, yeelded a pretie tall sprig in foure dayes.

Of stones they haue such store to build with, that in some places they may cut out a Church of one peece. There are whole mountaines of Porphyrie, of Iaspas, of white Marble, and other Marbles: One especiall, that yeeldeth faire Iacinthos, that are good jewels, straked like as it were with Naturall veines.

The Port and Ile of Loanda lying ouer-against the Portugall Towne of Saint Paul, famous for many thinges, deserueth especiall mention for this, that it yeeldeth, in lesse then halfe a yard digging, Waters very sweete; but of so contrarie a Nature to the Sea, her mightie neighbour, that when the Sea ebbeth, the Water is salt, and when it floweth the same is sweete and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which it hath, and therefore alway at his coming, re-demaundeth that saltnesse from those springes to attend vpon their Ocean mother. So doe wee see the Siluer Lampes of Heaven in the Sunnies absence to lighten the World, which yet want light, when it is most plentifull; to shew them selves. Euen Nature sealet and confirmeth Monopolies to her principall Countiers, alwayes provided, that it thereby better serueth for the Common good, and therefore no precedent to such dropie and splen-like Monopolies, Monie-pollings, with which some exorbitant members burthen themselves, and make others by lighting, heauie, worthily therefore by the Sunne of our Great Brittain, at the first rising of his morning brightnesse, dispersed from our Horizon. But how farre is Loanda from Brittain? And yet our scope is to bring Loanda and all the World else into our Brittain; that our Brittaines might see the in and out-side of the same. Loanda is reported (as some affirme of Egypt and Nilus to be the issue of the Ocean land, and Coanza's mire which in proceesse of time brought forth in their disagreeing agreement, this Island.

In Congo the King is Lord Supreme: and none hath power to bequeath his goods to his kindred, but the King is heire generall to all men.

## CHAP. X.

*Of Loango, the Anzichi, Giachi, and the great Lakes in those parts of the World.*

**I**T followeth in the course of our Discouerie, to let you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, whose Countrie stretcheth two hundred myles within Land. The people are called *Bramas*, the King, *Mani Loango*; sometimes, as report goeth, subiect to the King of Congo. They are Circumcised after the manner of the Hebrewes, like as also the rest of the Nations of those Countries vse to bee. They haue abundance of Elephants, and wear clothes of Palme. *Andrew Battell* liued amongst them two yeares, and a halfe. They are, sayth hee, Heathens, and obseue manie Superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suites: The Fisher offereth Fish, when hee sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weauer, Alibungo's peece of cloath; other bring bunches of wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso* with those things, whereof they complaine themselves to bee furnished.

Their Ceremonies for the dead are diuers. They bring Goates and let them bleed at the *Mokisso's* foot, which they after consume in a Feasting memoriall of the deceased partie: which is continued foure or five dayes together, and that foure or five seuerall

uerall times in the yeare, by all of his friends and kindred. The dayes are knowne, and though they dwell twentie myles thence, yet they will resort to these memoriall-Exequies, and beginning in the night will sing dolefull and funerall songs till day, and then kill, as aforesaid, and make merrie. The hope of this, maketh such as haue store of friends to contemne death; and the want of friends to bewaile him, makes a man conceiue a more dreadfull apprehension of Death,

Their conceit is so rauished with superstition that many die of none other death. *Kin* is the name of vnlawfull and prohibited meate, which according to each kindreds deuotion, to some Family is some kinde of Fish; to another, a Hen; to another, a Buffe; and so of the rest: in which, they obserue their vowed abstinence so strictly, that if any should (though at vnawares) eate of his *Kin* hee would die of conceit, alway presenting to his accusing conscience the breach of his vow, and the anger of *Mokisso*. Hee hath knowne diuerse thus to haue died, and sometimes would, when some of them had eaten with him, make them beleue, that they had eaten of their *Kin* till having sported himselfe with their superstitious agonie, hee would affirme the contrarie. They vse to set in their Fieldes, and places where Corne or Fruits grow, a Basket with Goats-hornes Parrats feathers, and other trash: This is the *Mokisso*'s Ensigne, or token that it is commended to to his custodie; and therefore the people very much addicted to theft, dare not meddle, or take any thing. Likewise, if a man, wearied with his burthen, lay it downe in the high way, and knie a knot of Grasse, and lay thereon; or leaue any other note (knowne to them) to restifie, that hee hath left it there in the name of his Idol, it is secured from the lime-fingers of any passenger. Conceit would kill the man that should transgresse in this kinde.

a Recouerie of  
stolne goods

In the Banza, or chiefe Citie, the chiefe Idoll is named *Chekeke*. Euery day they haue there a Market, and the *Chekeke* is brought forth by the *Ganga*, or Priest, to keepe good rule, and is set in the Market-place, to preuent stealing. Moreover, the King hath a Bell<sup>a</sup>, the strokes whereof sound such terror into the heart of the fearefull theete, that none dare keep any stolne goods after the sound of that Bell. Our Author inhabited in a litle Reed house, after the Loango manner, and had hanging by the wals, in a Cloth case, his Peece, wherewith he vsed to shoot Fowles for the King, which, more for loue of the Cloth then for the Peece, was stoln. Vpon complaint, this Bel (in forme like a Cow-bell) was carried about and rung, with proclamation to make restitution; and hee had his Peece the next morning set at his doore. The like another found, in a bagge of Beads of a hundred pound weight, stolne from him, and recouered by the sound of this Bell.

b Triall of sus-  
pected persons.

They haue a dreadfull and deadly kind of triall in Controuersies, after this manner<sup>b</sup> There is a litle Tree, or Shurbbe, with a small Root (it is called *Imbunda*) about the bignesse of ones thumbe, halfe a foot long, like a white Carrot. Now when any listeth to accuse a Man, or Family, or whole Street, of the death of any of his freinds, saying, That such a man bewitched him, the *Ganga* assemblthe the accused parties, and scrapes that Root, the scrapings whereof he mixeth with water, which makes it as bitter as gal (hee tasted of it:) one Roote will serue for the triall of a hundred men. The *Ganga* brewes the same together in Gourds, and with Plantaine stalkes hitteth every one, after they haue drunke, with certaine words. Those that haue received the drinke, walke by, till they can make Vrine, and then they are thereby freed. Others abide till eyther Vrine frees them, or dizzinesse takes them: which the people no sooner perceiue, but they cry, *Vudoke, Vudoke*, that is, naughtie Witch: and hee is no sooner fallen by his dizzinesse, but they knotke him on the head, and dragging him away, burle him ouer the Cliffe. In euery Libertie they haue such Tryals, which they make in cases of Theft, and Death of any person. Euerie weeke it falls out that some or other vndergoes this Tryall, which consumeth multitudes of people.

There be certaine persons called *Dunda*, which are borne of Negro-Parents, and yet are, by some vnknowne cause, white. They are very rare, and when such happen to bee borne, they are brought to the King, and become great Witches: They are his Councillors and aduise him of luckie and vnluckie dayes for execution of his enterprises. When the King goes any whither, the *Dundas* goe with him, and beate the ground

ground round about with certaine Exorcismes, before the King sits downe, and then sit downe by him. They will take any thing in the Market, none daring to contradict them.

Kenga is the landing place of Loango. They haue there an Idoll called *Gumbiri*, and a holy House, called *Munsa Gumbiri*, kept and inhabited by an olde woman; where once a yeare is a solemne Feast, which they celebrate with Drummes, Daunces and Palme-wines: and then they say he speaketh vnder the ground. The people call him *Mokissa Cola*, or a strong *Mokisso*, and say, That he comes to stay with *Chekeke*, the Idoll of the Banza. That *Chekeke* is a Negro-Image, made, sitting on a stoole: a little house is there made him: they annoint him with *Toccola*, which is a redde colour made of a certaine Wood<sup>b</sup> ground on a stone, and mixed with water, wherewith they daily paint themselves, from the waste vpwards, esteeming it great beautie: otherwise they account not themselves readie. It is for like purpose carried from hence to Angola. Sometimes it fal: out, that some Man or Boy is taken with some sudden *Enthusiasme*, or raiuishment, becomming madde, and making a whooping, and great clamours.

b This seemeth to be Red Sanders: A. Bat. sayth it is Loga wood.

They call them *Mokisso-Moquai*, that is, taken of the *Mokisso*. They cloth them verie handsome, and whatsoeuer they bid in that fit (for it lasteth not very long) they execute as the *Mokissos* charge.

Morumba is thirtie leagues Northwards from hence, in the *Mani Lan-Loango's* Dominion; where he liued nine moneths. There is a House, and in it a great Basket, proportioned like to a Hiue, wherein is an Image called *Morumba*, whose Religion extendeth farre. They are sworne to this Religion at tenne or twelue yeares olde: but for probation are first put in a House, where they haue hard diet, and must be mute for nine or tenne dayes, an prouocation to speake notwithstanding. Then doe they bring him before *Morumba* and prescribe him his *Kin*, or perpetual abstinence from some certaine meat. They make a cut in his shoulder like to an halfe Moone, and sprinkle the blud at *Morumbas* feet, and sweare him to that Religion. In the wound they put a certaine white powder, in token of his late admission; which, so long as it continueth, doth priuiledge him to take his meat and drinke with whomsoeuer hee pleaseth, none denying him the same, at free cost. They also haue their fatall Tryals before this Image, where the accused partie kneeling downe, and clapsing the Hiue, saith *Mene gusacabamba Morumba*, signifying: That hee comes thither to make triall of his innocence; and if hee bee guiltie, hee fals downe dead; being free, hee is freed. *Andrew Battell* sayth hee knew fixe or seuen, in his being there, that made this Tryall.

Beyond the Countrie of Loango are the *Anziguas*, the cruellest Cannibals which the Sunne looketh on. For in other places they eat their enemies, or their dead; but here they take and eat their Kinsfolkes and Countrey-folkes. They keep Shambles of Mans flesh, as with vs of Beefe and Muttons. They eat their enemies: Their slaues (if cut out they will yeeld them more in the seuerall loyntes, or Peeeces, then to be sold aliue) they kill, though it be but to saue a halfe-penie. Some of them for wearinesse of life, and some (oh crueltie of vain-glory) euen for valour of courage, in contempt of Death, and esteeming it an honourable prooffe of their fidelitie and manhood, will offer themselves to the Butcherie, as faithfull as subiects vnto their Princes, of them to bee consumed and eaten, that with their death, and after their death, they may doe them seruice.

c Od. Lopez l. 12 cap. 5.

These *Anzichi* stretch from Zaire to Nubia. They haue manie Mines of Copper, and great quantitie of Sanders, redde and gray; wherewith (mixed with the Oyle of Palme-tree) they annoint themselves. The Portugals temper it with Vineger, for the healing of the French Pockes: by the smoake thereof they driue away the head-ache. It is incredible, or at least would so seeme to vs, which *Lopez* reporteth, That they carrying their arrowes (which are short and slender, of a very hard Wood) in the Bowe-hand, will shoot off eight and twentie (so many they holde at once) before the first of them fall to ground; and with a short Hatchet, with a sudden whirling themselves about, breake the force of the enemies Arrowes, and



and then hanging this Hatchet on their shoulder, discharge their owne Arrowes. They are of great simplicitie, loyaltie, and fidelitie, and the Portugals more trust them then any other slaues. They are yet sauage and beastly, and there is no conuersing with them; but they bring slaues of their owne Nation, and out of Nubia to Congo to sell; for which they recarrie Salt, and Shells, which they vse for Monie, Silkes, Linnen, Glasses, and such like.

<sup>a</sup> All the Heathen Nations in these parts of Africa are circumcised.

<sup>b</sup> Cap. 10.

<sup>c</sup> G. Bot. Ben. part. 1. 13.

They <sup>a</sup> circumcise themselves, and besides that, both men and women, both of the Nobilitie and Comminaltie, from their childhood marke their faces with sundrie slashes made with a knife. I asked (sayth <sup>b</sup> Lopez) of their Religion, and it was told mee that they were Gentiles; which was all I could learne of them. They worshippe the Sunne for the greatest God, as though it were a man; and the Moone next, as though it were a woman. Otherwise euery man chuseth to himselfe his owne Idoll, and worships it after his owne pleasure. The *Anzichi* <sup>c</sup> haue one King principall, which hath many Princes vnder him.

Of Ambus and Medera, Northerne Regions, little besides the names is knowne. Biafar is inhabited with people much addicted to Enchantments; Witchcrafts, and all abominable Sorceries.

<sup>d</sup> Lopez. l. 1. 13. & l. 2. 9.

Of the *Giachei* we haue made often mention, and of their incursions into Congo. These, in their owne Language, are called *Agag*, as Lopez <sup>d</sup> testifieth, and liue on both sides of Nilus, in the borders of the Empire of Mohenhe-Muge. They vse to marke themselves about the lippe, vpon their cheekes, with certaine lines which they make with Iron Iustruments, and with fire. Moreouer, they haue a custome to turne their eye-liddes backwardes; so that their blacke skinnes, white eyes, and cauterised markes seeme to conspire a dreadfull and gastly deformitie in their faces. They holde warre with the <sup>e</sup> Amazones; and of late yeares haue inuaded the neighbour Nations. Their weapons are Darts; their food humane flesh, without all humanitie deuoured.

<sup>e</sup> These Amazones are (as we haue obserued) doubted of in other places: and *Andr. Battell*, which trauelled neere to those parts, denieth this report of Lopez as vntrue.

Thus Lopez reporteth by Reports. *Andrew Battell* liued (by occasion of the Portugals treacherie) with the Iaggas a longer time then euer any Christian, or white man had done; namely sixteene moneths: and serued them with the Musket in their warres: neyther could Lopez (saith hee) haue true intelligence whence they came. For the Christians at that time had but vncertaine coniectures of them: neither after had the Portugals any conuersing, but by way of commerce: but hee beeing betrayed, fledde to them for his life, and after, by stealth escaped from them: the only European that euer liued in their Campe.

He sayth; they are called Iaggas by the Portugall, by themselves *Imbangolas*, and came from *Sierra Liona*: That they are exceeding deuourers of mans flesh, for which, they refuse Beefe and Goats, whereof they take plentie. They haue no settled habitation, but wander in an vnsettled course. They rise in Haruest, and inuading some Countie, there stay as long as they find the Palmes, or other sufficient meanes of maintenance, and then seeke new aduentures. For they neyther Plant or Sowe, nor breed vpon Catell: and which is more strange, they nourish vpon none of their owne children, although they haue tenne or twentie wiues a man, of the properest and comeliest slaues they can take. But when they are in trauell, they digge a hole in the Earth, which presently receiueth in that darke prison of death, the new-borne Creature, not yet made happie with the light of life. Their reason is that they will not bee troubled with education, nor in their flitting wanderings bee troubled with such cumbersome burthens.

<sup>f</sup> *Plin. l. 5. c. 17.*  
<sup>g</sup> *Azimogli* are the children of Christians taken from the parents by the Turke, the spawn of their Ianizaries.

Once, a secret providence both punisheth the Fathers wickednesse, and preuenteth a Viperous; Generation if that may bee a preuention where there is a succession without Generation: and as *Plinie* <sup>c</sup> sayth of the *Esseni*; *Gens aeterna est in qua nemo nascitur*. For of the conquered Nations they preserue the boyes from tenne to twentie yeares of age, and bring them vp, as the hope of their succession; like *Negro-Azimogli* <sup>f</sup>; with Education fitting their Designs. These weare a Collar about their necke, in token of slauerie, vntill they bring an Enemies head slaine, in battaile, and then are they vn-collared, freed, and dignified with the Title of Soldiours.

If

If one of them runnes away, he is killed and eaten. So that hemmed in betwixt hope and feare, they grow very resolute and aduenturous, their Collars breeding shame, disdain, and desperate furie, till they redeeme their freedome, as you haue heard. *Elembe* the great Iagge brought with him twelue thousand of these cruell monsters from *Siera Liona*, and after much mischiefe and spoyle setled himselfe in *Benguele*, twelue degrees from the Line Southwards, and there breedeth and groweth into a Nation. But *Kelandula*, sometime his page, proceeds in that beastly life before mentioned, and the people of *Elembe* by great troupes runne to him, and follow his Campe in hope of spoyle. They haue no Fetisso's, or Idols. The great Iagge, or Prince, is master of all their Ceremonies, and is a great Witch. I haue seene this *Kelandula* (saith our Author) continue a Sacrifice from Sunne to Sunne; the Rites wherof are these: Himselfe sat on a stoole in great Pompe, with a Cappe adorned with Peacocks feathers (which fowles in one countrey called *Shelambanza*, are found wilde, and in one place empaled, about the graue of the King, are fiftie kept and fedde by an olde woman, and are called *Inpilla Mokisso*, that is, Birds of Mokisso). Now about him thus set, attended fortie or fiftie women, each of them wearing continually a Zebras tayle in their hands. There were also certaine Gangas, Priests or Witches. Behinde them were many with Drums and Pipes, and Pungas (certaine Instruments made of Elephants teeth, made hollow a yard and halfe, and with a hole like a Flute, which yeelde a lowde and harsh sound, that may be heard a mile off.) These strike, and found, and sing, and the women weaue (as is said) till the Sunne be almost downe. Then they bring forth a pot, which is set on the fire, with leaues and Roots, and the water therein: and with a kinde of white powder, the Witches or Gangas, spot themselves, one on the one cheeke, the other on the other; and likewise their foreheads, temples, breasts, shoulders, and bellies, vsing many inchanting tearmes, which are holden to be prayers for victorie. At Sunne-set a Ganga brings his Kissengula, or Warre-Hatchet, to the Prince (this weapon they vse to weare at their girdles) and putting the same in his hand, biddes him be strong, their God goes with him, and he shall haue victorie. After this they bring him foure or fise Negros, of which, with a terrible countenance, the great Iagge with his Hatchet kills two, and other two are killed without the Fort. Likewise, fise Kine are slaine within, and other fise without the Fort; and as many Goats, and as many Dogges, after the same manner. This is their Sacrifice, at the end whereof all the flesh is in a Feast consumed. *Andrew Battell* was commanded to depart when the slaughter began, for their Diuell, or Mokisso (as they said) would then appeare and speake to them. This Sacrifice is called *Kissembula*; which they solemnize when they attempt any great enterprise. There were few left of the Naturall Iagges, but of this vnnaturall broode the present succession was raised.

Now that we haue thus discoursed of these former Nations, let vs take view of the more in-land and Easterly borders, which abutte on Congo: where we shall finde the great Lake Aquilunda, which with her many Riuers aforesaid, watereth all that great Countrey, assisted therein by a farre greater Lake, called Zembre, great Mother, and chiefe Ladie of the Waters in Africa. As for the Mountaines of the Moone, now called Toroa, there is a Lake called Gale, of no great quantitie, whence issueth a Riuer, named Camissa, and by the Portugalls, the sweete Riuer, disemboquing at the false Cape, an arme whereof had before entred the Sea (in 32.40.) of *Infante*, one of *Diad* his companions, in the first Discouerie of those parts, called *Infante*, because he there went first on Land. But from those Hills of the Moone, the Lake whence Nilus springeth hath no helpe. Neither are there two Lakes, East and West, distant from each other about foure hundred and fiftie miles, as *Ptolemy* describeth; for then the one should be in the confines of Congo and Angola, the other about Sofala and Monomotapa: where is found but one Lake (for Aquilunde is no tributarie to Nilus.) This Lake is betweene Angola and Monomotapa, and containeth in Diameter 195. miles. There is indeede another Lake, which Nilus maketh in his course, but standeth Northward from the first Lake Zembre, and not in East or West parallel. Neither doth Nilus (as some affirme) hide it selfe vnder the ground, and after rise againe, but runneth through monstrous and desert Valleyes, without any setled channell, and where no people

The Sacrifices  
and ceremonies of the  
Iagges.

p 10 di Barros  
Dec. 1. l. 3. c. 4.  
Od. Lopez l. 2.  
c. 8. & Pigafetta.

people inhabited, from whence that fabulous opinion did grow. This Lake is situate in twelue degrees of Southerly latitude, and is compassed about like a Vault with exceeding high Mountaines, the greatest whereof are called Casates, vpon the East; and the Hills of Sal-Nitrum, and the Hills of Siluer on another side, and on the other side with diuerse other Mountaines. The Riuer Nilus runneth Northwards many hundred miles, and then entereth into another great Lake, which the Inhabitants doe call a Sea. It is much bigger then the first, and containeth in breadth two hundred and twentie miles, right vnder the Equinoctiall Line. Of this second Lake, the Anzichi giue certaine and perfect intelligence: for they traffique into those partes. And they report, That in this second Lake there is a people that sayleth in great Shippes, and can write, and vseth number, weight, and measure, which they haue not in the partes of Congo; that they build their houses with Lime and Stone, and for their fashions and qualities may bee compared with the Portugalls. This seemeth to be in Goïame, where the Abassine entitleth himselfe King, and in his title (as before you haue read) calls it the Fountaine of Nilus: which *Aluarez* also mentioneth, that *Peter Conilian* saw. He affirmeth, That there are Iewes about those partes, which perhaps are the people that the Anzichi speake of.

From this second Lake in Goïame, the Riuer which is there called Gihon, passeth through the Pretes Dominion to Meroe, and so to Egypt, as elsewhere is shewed. In these two great Lakes are diuerse Islands, that we speake not of the Tritons, and other I know not what monsters, there reported to be found. The Lake Zembre yeeldeth not Nilus alone, but Zaire, a farre more spacious Riuer in widenes, and more violeat in force then Nilus, or any other Riuer in Africa, Europe or Asia, of which we lately related. And besides her Northerne and Westerne tributes, carried by those two Riuers to the Mediterranean and Ocean Seas, she sendeth her great streams of Magnice, Coaua, and Cuama, into the inner or Easterne Ocean.

Magnice<sup>f</sup> springing out of Zembre, receiueth in his voyage to the Sea three other Riuers; Nagoa, called *S<sup>t</sup>. Christophers*; and Margues, which both spring out of the Mountaines of the Moone, by the people there called Toroa; the third is Arroë, which besides his waters, payeth to *Neptune*, which neyther needs nor heeds it, a great quantitie of golde, which it washeth from the Mountaines of Monomotapa (a Countrey extending it selfe between Magnice and Cuama) whose seuen mouthes seekte to swallow vp many Islands, which they holde in their iawes, but through greedinesse loofe that which greedinesse makes them seekte, not able to swallow so great morsels, which therefore remaine and are inhabited with Pagans. *Boterus* saith, That this Riuer runs out of that Lake, a great space in one channell, and then is diuided into two; the one called *Spirito Santo*, running into the Sea, vnder the Cape Couenti; the other Cuama, receiueth the Riuers Panami Luangua, Arruia, Mangionio, Inadire, Ruina, and is failed more then seuen hundred miles.

Coaua is also a great Riuer. The Inhabitants within Land, about these Riuers, are (as you haue heard) Pagans and rude people. Let me now haue leaue to conuey my selfe downe this Riuer Coaua into the Ocean, and there take view of the many Islands with which nature hath adorned this African world, as with many Brooches & Jewels set and hanged about the fringes of her garments: and first learning what wee can of the Islands in and from the Redde Sea hither, we will in some Portugall Carricke sayle round about the African Coast, and acquaint you with what we shall finde worthiest obseruation: and then not willing as yet to set foot in Lesbone, as we meete with the Fleet of Spaine sayling to the New-found world, will passe with them for further discoueries. For, to goe into the Mediterranean, to discouer the African Islands there, will scarce be worth the while. To heare a litle of those few may content vs.

q Cap 3.  
x F. Aluarez,  
6.135.

f Od Lopez, l.a.  
c.9.

G. Bot. Ben. part.  
1.43.



## CHAP. XI.

*Of the Seas and Islands about Africa: the auncient and moderne  
Observations, Navigations, and Discoveries.*



After this long and tedious journey ouer Land, where the steepe and  
snowie Mountaines, the myrie and vnholosome Vallies, the vnpassable  
wildernesses, swift riuers, still lakes, thicke woods, and varietie of the  
Continent-observations, haue thus long whiled vs; let vs now, by a  
swifter course take view of the African Seas, and those Islands which  
they hold alway besieged, but neuer conquer. In the first place presents  
it selfe to our Discoverie that Sea, which separateth (after the moderne reckoning) A-  
frica and Asia asunder. This is called the Redde Sea; which name (saith <sup>a</sup> *Plinie*) the  
Grecians call *Erythraum* (this word signifieth redde) and is ascribed by some to a King  
named *Erythras*, (whom *Posseilus* <sup>\*</sup> and some others thinke to be *Esa* or *Edom*, which  
the like signification of his name signifying *Redde*, and habitation not very farre di-  
stant, make somewhat probable) by others to the repercussion of the Sunne-beames;  
by others, to the colour of the Sand and Earth (in the bottome;) and by others to the  
nature of the Water it selfe. *Solinus* <sup>b</sup> affirmeth, it is called *Erythraum*, of King *Erythrus*,  
the sonne of *Perses* and *Andromade*, and not onely of the colour, alledging <sup>c</sup> *Varro*,  
that learned Roman, for his author: who also mentioneth a Fountaine on the shore  
thereof, which changeth the colour of the sheepes fleeces which drinke there, into a  
darkish and darker colour. *Strabo* <sup>d</sup> citeth the testimonie of *Nearchus* and *Orithaga-*  
*ra*, concerning the Isle Tyrina, two thousand furlongs from Carmania, in which the  
Sepulchre of *Erythras* is shewed, being a great hill, planted with trees: and that he reig-  
ned in those parts, and left his name thereunto: which they learned of *Mubropastes*,  
who flying from *Darius*, had liued in that Island. *Barrus* <sup>e</sup> writeth, That *Alfonso*  
*Dalbuquerque* (that victorious Portugall, who subdued so many Islands, Seas, & King-  
domes to that Crowne) in a Letter to King *Emmanuel* affirmeth, That it may be called  
the Redde Sea, of certaine red spots or stains which are seene therein: and when hee  
mined into the Streits, he encountered a great veine of redde water, extending it selfe  
from Aden as farre as they could see from the Ships tops. These redde veines of water  
the Moores ascribed to the ebbing and flowing of that Sea. *Iohn di Castro* <sup>g</sup> (after-  
wards Viceroy of India) sayled to the bottome of the Streith, as farre as Suez, and much  
laboured to finde the cause, why it should be called the <sup>h</sup> *Redde Sea*: there known on-  
ly by the name of the Sea Mecca: and they marvelled much at our name *Redde*. He, or  
*Gaspard Aloisius* which writ the booke of this voyage, which my friend Mr. *Hakluyt*  
communicated to me, saith that the colour of this Sea is as of other Seas, neyther is  
there redde dust blown in by the winds: but the land generally on both sides is brown  
and very darke, as if it were scorched, in some places blacke, and in some white: the  
Sands are of ordinary colour; onely in three places were certaine mountaines with  
veines of redde, which were hard Rocke. In many places the waues seeme very redde  
by accident: but taking vp the water in a vessell, out of the Sea, it seemed cleerer and  
more crySTALLINE then that without the Streits. He caused also some to diue, which did  
bring him out of the sandie bottome a redde matter, branched like Corall. In other  
places where were greene spots in the Sea, were taken out greene branches: & where  
the Sea was white, the sand there-vnder was very white: and though the depth in some  
places amounted to twentie fathom, yet the puritie of the crySTALLINE waters caused this  
transparent colour. Neere to Suachen he found most of those spots, and from thence to  
Alcozer, the space of one hundred thirtie fixe leagues. The Sea in this space hath many  
shelues, the ground wherof is coral stone, of which one sort is red, the other very white.  
The white Sands in the bottom make it seeme white, the Ooze greene, that Corally  
substance redde, which in that space was the most of the three.

But neerer the bottom, towards Suez, in a great space he saw none. Further with-  
out the Strait, he saw such redde <sup>i</sup> spots or veines of water at Cape Fartach, as if Oxen  
had

<sup>a</sup> *Plin. l. 6. c. 23.*

<sup>\*</sup> *Post. Orig.*

<sup>b</sup> *Solin. c. 42.*

<sup>c</sup> *M. Varro.*

<sup>d</sup> *Strab. l. 16.*

<sup>e</sup> *Io. di Bartol  
Dec. 2. l. 8. c. 1.  
Al. Albuquerque.*

<sup>g</sup> *Io. di Castro.*

<sup>h</sup> The scrip-  
ture often  
mentioneth  
this Sea: but  
calls it, as Tre-  
mel. and Lun.  
translate, *mare*  
*algaum*, or af-  
ter *Vatablus*,  
*Careclosum*;  
of the weeds  
plentifully  
growing ther-  
in. *Exod. 10. 18.*  
*&c.*

<sup>i</sup> See of this  
*Luy de Vreeta.*  
*Hist. Ethiop. l. 1.*  
*c. 11. & Mar-*  
*mol. l. 10. c. 10.*

had beene slaine there, yet the water taken vp in a vessell seemed cleere; and he supposed that this rednesse proceeded of the Whales bringing forth their young. *Barrus* misliketh that coniecture, and those other of antiquitie, in searching the cause of this name of Redde, and is of opinion, That the violent currents of the Tides, assisted with some tempestuous windes, raise vp from the bottom that redde floore, wherof we haue spoken, and cause, by the motion of the same vnder the water, that rednesse in the vpper face therof: which is in more spacious quantitie neere the Straits, where there is greatest force of the Tides; and the threads or straines of this rednesse are lesse in the greater and more spacious Sea-roume. The Portugall Pilots first thought, that the windes brought out redde dust from the drie soile of Arabia, which no mans experience hath confirmed. *Andrea<sup>k</sup> Corsali*, which sailed and warred vnder the Portugalls in these Seas, *An. 1516.* saith, he knowes not why it should be called redde, for the water is coloured as in other Seas: which seemeth to crosse the former reports: and maye yther be construed of the water generally not discoloured, or perhaps while he was there, the tides and windes did not conspire so boisterously, as at some other times they doe, against the yeelding and weaker soyle in the bottom thereof. Howeuer it be for this rednesse, many deceiue themselves in streitning this name to the Arabian Gulfe, which the Ancients<sup>1</sup> gaue vnto all the Seas from Egypt to India: and reckon the Persian and Arabian Gulfes, armes of the redde Sea. Yea, *Arrianus* (not he that writ<sup>m</sup> *Alexanders* life, who yet in the report of *Nearchus* his voyage from Indus, to the Riuer Tigris, calls it the Red Sea: but another of that name) in his<sup>n</sup> *Periplus* of the *Erythraean* Sea; (translated and illustrated with a large Commentarie by *Stuckius*, and set forth by *Ortelius* in a peculiar Map thereof) comprehendeth in the title of the Redde Sea, all from *Arifpoe* and Egypt, to *Malacca*, or the *Chersonesus aurea*. Hauing now troubled you with the name, why, and how farre, the name extendeth: we may view the Ilands therein situate: which if any would more fully know, let him reade *Arrianus* and *Barrus*, and the voyage of *Solyman Bassa*, 1538, vnto *Diu*, written by<sup>o</sup> *Damianus* in Latine, and by a Venetian in *Ramusius*, who was present in the action. I must but touch the principall.

*Sues* is neere the beginning of the Sea, which some suppose to be that which the Ancients call *Arifpoe*, after others *Heroum*: here is the place where the Turke hath his Arsenall, and Gallies, for those Seas, the matter whereof is brought out of *Caramania*, by Sea, by Nilus, and by Camels ouer Land the rest of the way, at incredible charges. Here in olde times was a channell which conueyed the waters of Nilus to this place, where they had Cisternes to receiue it; all destroyed by the Mahumetans: and now the Inhabitants fetch the water, which they vse, fixe miles off. Some thinke that *Pharaoh* was here drowned: which passage others set downe at *Tor*, where the Sea is straitned, and is not about nine miles ouer. It seemeth that the prints of the Chariot-wheeles, which *Orosius* P affirmeth, still remained as testimonies of *Pharaohs* ouerwhelming vnder those waues, and could not by any industrie of man bee done out, but by the mightie hand of God were soone restored in the same forme, are not now there to be found: for they would soone end the controuersie.

*Asion Gaber* was a Port hereabouts, whence *Salomon* sent his Nauie to *Ophir*, and after him *Iehoshaphat*, but not with like successe: which (*Iosephus*<sup>1</sup> saith) was *Berenice*, not farre from *Elana*. *Hierome* calls it *Essia*. Dr. *Dee* writes that *Ezion Geber* was nere *Eloth*, or *Elana*, or *Iltor*, the East end of the bay: the other which some call *Suez*, is higher.

*Bernice* was the Port of the Redde Sea, where the Indian drugs and spices in the time of the Roman Empire were vnladen and landed, to be carried thence to *Alexandria*, the whole course whereof *Plinie*<sup>n</sup> describeth. *Agatharchides*<sup>n</sup> reckoning diuers Etymologies of the *Erythraean* title, liketh best of that which ascribes it to one *Erythraus*, who first built a ship to saile in those Seas, altogether disallowing that it should be so called of the colour. He hath written strange things of the people adioyning. He nameth foure sorts of Ethiopians, according to their dwelling neere the riuers, or lakes, or sea-coast, or wandring. Those on the Sea-coast he saith liue altogether on fish, which the tide brings vp, and leaues on the hollow places or plashes neere the shore: which they cast vpon hot rockes, which cause the fishie substance to fall from the bones: this they

*k A. Corsali.*  
*let. 2.*

*1 Liu. l. 45.*  
*Plin l. 6. c. 24.*  
*m Arrian. de*  
*reb. Alexan. l. 8.*  
*n Arriani Peri-*  
*plus.*  
*Ortelius.*  
*Tepidum Ru-*  
*benti Tigrim*  
*immiscet freta.*  
*Senec. Troas.*  
*o Dam. à Goes.*  
*op. Diensis.*  
*Viaggio di vn.*  
*Venet. Comito*  
*alla acta di Diu.*  
*Ramus. part. 1.*

*p Oros. l. 1. c. 10.*

*q 1. Reg. 9. 26.*  
*r 1. Reg. 22. 48.*  
*s Ios. antiq. l. 8.*

*t Adrich. p. 118.*

*u Lib. 6. c. 23.*  
*x Phot. 250.*  
*R. Bret. etiam*  
*edidit.*

they treade with their feete, mixing the seede of Paliurus, and then make cakes thereof, which they drie in the Sunne, and eat all in common: and on the fift day go to drinke, laying their mouthes to the water like Oxen, and suppe in as much as their skinnes will holde, not able scarce to breathe, not eating any thing one day after. Some of those Ichthyophagi or Fish-eaters, which haue store of this provision content themselves with the moisture of their diet, and drinke not at all. Some of them seeme subject to an apathie, not of Stoikes, but of stockes; not shunning or complaining for blowes or wrongs. But methinks I see my Reader haue sense, and make complaint of wrong done him in these Relations: and therefore will referre them that will, to our Author himselfe.

*Don Iohn di Castro* can better acquaint vs with the later, then *Agatharchides* with the Ancient State. He ascribeth to *Toro*, which he maketh the same with *Elanam* 28. degrees. They are Christians; and haue a Grecian Monasterie. Hee reporteth the Moores tradition, that *Moses* smote the Sea twelue times, and thereby opened twelue passages for the Israelites: sixe hundred thousand Egyptians were drowned: the Iewes arrived where *Toro* now is. At *Bohale* Xame they found a Tombe within a house like a Chappell, where was hanging a banner of silke, and many arrowes or darts round about the graue: at the head of the graue was a Table with an Epitaph, testifying that there lay buried one of *Mahomets* kindred: and great indulgence was granted to such devout Pilgrims as to that place resorted. But the Portugallies burnt it.

Io. di Cast.

*Hieronimo da Sancto Stephano*, relateth his voyage from Cairo in fiftene dayes to *Caniz*, and a good part called *Cane*, finding many buildings and Temples ruined by the way: seven daies iourney they went from hence by land to *Cosir* a haven of the Redde Sea. *Procopius* saith, that this Sea is boysterous and rough in the day time, and calme in the night: that *Iotabis* one thousand furlongs from *Aila*, was an Island of Iewes: of which he mentions among the Homerite Arabians (as doe *Nicephorus*, *Tudensis*, and *Vetomannus* also) which he extendeth alongst the Sea: and addeth to them many other Nations and Man-eating Saracens. What the Portugalls haue done in these Seas, *Barrius*, *Marmolius*, *Oforius*, *Maffaus*, relate. *Nomius Cugna* in his Letter to the King, declares that *An*, one thousand five hundred and thirtie, they took *Soraze*, other peeces of *Cambaia*, and many Indian Shippes, and chased away the Turkes Nauie which besieged *Aden*, and brought the King of *Aden* to pay yearly tribute ten thousand *Seraffins*. But the Turkes after obtained it.

H. St. ap Ramus.

Procop. de bel.

Pers.

Non. Cug. ap Re-  
feno.

The length of this Arabian gulf *Butero* reckons one thousand and two hundred miles, in bredth one hundred for the most part. *Comito Venetiano* in *Ramusius*, saith, it accounteth one thousand and foure hundred in length, in breadth two hundred, and in some places more; so full of shoals, that if they keepe not the channell in the middest, there is no sayling but by day-light. Outwards bound, they keepe the middle, and haue Pilots for that purpose; homewards they haue other Pilots which direct the ship within the shallowes: and are taken in at *Babelmandel*, called by *Ptolemy*, *Insula Diadori*, an Ile in the entrie or strait of the gulf, which *Strabo* saith, the ancient Kings of Egypt chained to keepe the passage. *Zidem* is twelue leagues from *Mecca*, where the Shippes haue vsed to vnlade their Spiceries, as before at *Berenice*: without this towne is a *Moschee*, which the Moores say is the Sepulchre of *Eua*. Their water is raine water, referued in Cisternes.

G. B. B.

Comito Venet.

Ramus. part. 1.

fol. 274.

Ptol. A. 2. 1.

Passing by the Isle *Mehun*, the Isle *Camaran* is famous by the diuers spoyles there made by the Portugalls: it is in fiftene degrees. This Island (saith *Corsali*) is the hottest place that euer I saw: not one of vs, but had our secret partes chafed and stayed with heate: and many of our companie died. *Dalagua* is an Island where they gather pearles one hundred fye and twencie leagues long, twelue broad: it is the name also of the Metropolitan Citie. Betweene it and *Alex.* (saith *Aloisius* in the relation of *Carrius* voyage) are five Islands, one of which is called *Xamoa*, the land of which is redde, the King a Moore. *Suachen* is the best harbour in all the gulf, which the Turkes haue taken from the *Abissine*: it stands in nineteene degrees, and a third. *Mazzua* is an Island which makes *Erocco* a good Haven. But of the Haven and Ports on



c Bar. Dec. 2. l. 8.  
d Ptol. l. 4. c. 8.

e Ios. Scalig.  
Can. 1f.

Post. de Orig.

f R. Couerte.

g W. Haukins.

h Dio. Sic. l. 3.  
c. 13.

i Ramus. part. 1.  
by Ortelii map  
of Arrianus Pe-  
riplus Iamboli  
insula seemeth  
Iama maior.

k Sir Thom.  
Mores Utopia,  
Faining a coun-  
trei and com-  
mon-wealth in  
manner too  
good to be  
true.

l Plat. de Repub.  
L. Sanus. l. 12.

m A. Corsali.  
let. 2. was at  
Soquetera.  
Ann. 1516.  
Non. Cugna.

n Maginus.

both sides the Gulfe, *Barrim* e relateth more largely. Of the Iles Achafas and Tuicce we haue but names: likewise of others; whereof *Ptolemy* d doth number a great multitude. The people of these parts are Mahumetans, and many *Badumi*, Hereticall and theeuish Morres. Many Iewes are in Adem, the chiefe Towne of merchandise in these parts: the King wherof (after much kind gratulatio) *Soliman Bassa* hung vp at the yards arme: and at his returne dealt the like dole to the King of Zibit, subiecting their States vnder treacherous pretences to his great Master. *Sealiger* e tells of Samaritans dwelling in an Iland of the Red Sea, which, when any man landed there, would religiously forbid to touch them: but we haue before mentioned both them and their letters, supposed the most auncient in the world, howsoeuer *Postellus* calleth the present Hebrew letters eternall, and saith, that the Law was written in them: but that they were sacred, and not publicly knowne till the time of *Ezra*, who excommunicated the Samaritans and their letters, first publishing (not inuenting) those which now are in vse.

The Ascension f ascended into the Red Sea, *An. 1608.* to Moha, which is a Citie of great trade. And *An. 1612.* diuers English ships were together in the same sea, where they somewhat auenged themselves for such wrongs as by the Turkes and Mogolls, or Mogors, had beene formerly offered them.

In the Ocean without the strait, neare to the African shore, are not many Ilands mentioned by the Ancients. *Arrianus* in his *Periplus* speakes of seuen Ilands, called *Pyralaon*: and of another great Iland neare to them, called *Mennibesia* or *Mennibia*, now called *Madagascar*, and *S. Lawrence*: some take it for the Iland of *Iambolus*, whereof *Diodorus* h hath largely related, and *Ramusius* i hath discoursed thereon: other seek for that Iland in Somatra. That *Iambolus* was a Merchant, which trading in Arabia for spices, was taken by theeuers, and made a shepheard: after carried away by Ethiopians, who tooke these forrainers according to their rites, to expiate their Countrie. For they were enioyned by Oracle to make such expiation once in 600. yeares, with two men that were forrainers. For the fulfilling wherof they were put in a Boat, fit for two men, with sixe moneths victuall: and commanded to saile Southwards, & they should come to a happy Iland, where the men liued a blessed life. And if they came safe thither, their Countrie should enioy prosperitie 600. yeares: if they turned back, they should bring vpon them much trouble. The Ethiopians meane while kept holy-dayes, and offered Sacrifices for their good voyage, which in foure months they achieved: and were exceeding courteously vsed and entertained of the Ilanders. These were foure cubites higher then other men, very nimble and strong. The reports of this his voyage fauour more of an k *Utopia*, and *Plato's* l Common-wealth, then of true Historie. Yet is it thought (as *Ramusius* discourseth) not altogether fabulous, but that he was indeede in some remote Iland, to which he applied such fancies, as *Diodorus* reporteth. To leaue there the certaine fictions and vncertain coniectures of Antiquitie: and come to more certaine relations; the onely Iland of name without the streit is, *Socotera*, in 13. degrees; of which we haue spoken largely already, speaking of the Ilands of Asia: yet if any will suffer vs to remember it againe amongst these of Africa (for it lies betweene both) we may here mention what others, and somewhat otherwise, haue related. *Sannius* calls it *Zacotora*, and affirmeth that the Sands on the tops of the high hills therein haue no exemption from the windes: that the people are Nestorian Christians, which obserue the Crosse with much deuotion, otherwise wanting Christian both baptisme and doctrine, and are circumcised: that the Moores say it belonged to the Amazons, in testimonie wherof the women still weare the breeches, and gouerne amongst them. *Corsali* m thinks it vnknowne to *Ptolemy* (which others suppose to be his *Insula Dioscoridis*) he saith, that it was inhabited of Christian shepherds, which liued on Milke, and butter: their bread was of Dates: like to the people of *Prester Iohn*, but their haire was longer, clothed with one onely peece of cloth about their priuities: the land barren, as in all Arabia *Felix*, and the Sea-coasts gouerned by the Arabians. Hence cometh and is named the *Aloe Socotrina* n. They are *Iacobites*, and haue Churches with Altars, & obserue the Crosse with great reuerence: they enter not their Churches, but stand in the Church-yard or Porch. Their *Abunna*, or Priest, ruleth them. Other Go-  
uernour

uenour they haue none of their owne. The Portugalls haue two Townes there, Coro and Benin. They hold opinion that *S. Thomas* here suffered shipwracke: and that of his ship was built an auncient Church, which is yet to be seene, walled about with three partitions, and three doores. They liue for the most part in cabbins of boughs, or in caues: their women are as good souldiers as the men. They are much addicted to Magicke, and bring to passe matters incredible, although the Bishop excommunicate such as vse it. They will with contrarie winde hinder men that indamage them, from sayling away. Conceited they are exceedingly of their own excellence. Two small Iles lie to the North of Socotera, called the two sisters: the inhabitants of an Oliue colour, without law among themselves, or commerce with others. There are also those two Iles, the one of men, the other of women, which wee mentioned in our fift booke\*, a matter, how true I know not, but very strange. They are Christians, subiect to the Bishop of Socotera, and he to the Zaoia in Balacach.

Many other Ilands there be of no great name in that Sea, called *Sinus Barbaricus*: as of *Don Garcia*, the three and the seuen brethren of *S. Brandon*, *S. Francis*, *Mascarenas*, *Do Natal*, *Comoro*, and many other: besides those of *Quisoa*, *Mosambique*, and some other for their vicinitie to the Land before handled. The Isle of *S. Laurence* (so called by the Portugalls; by themselves, *Madagascar*) is meetest in all those parts, to entertaine the Readers obseruation, as being one of the greatest Ilands of the world. It containeth in breadth foure hundred and fourescore miles, in length a thousand and two hundred, in compasse foure thousand miles. *M. Polo* saith, the Inhabitants were Saracens, and were governed vnder foure Lords, eate Camels flesh, vse Merchandise or Arts. Thus farre did the great *Cao* stretch his Tartarian Dominion: and sent hither to spie the Land. That which *Polo* saith, he heard of a bird in this Iland, called *Kub*, so bigge as it could take vp an Elephant, hath no likelyhood of truth. He calls it *Magascar*. It is situate from seuateene to fixe and twentie  $\frac{1}{2}$ . of Southerly Latitude. Onely vpon the coast they are Mahumetans: within Land Idolaters, blacke, and like the Cafres: the soyle yeeldeth Cloues, Ginger, and Siluer. It deserueth to haue better inhabitants, if *Linschoten* iudge rightly, hauing many faire and fresh Riuers, safe harbours, plentie of fruites and cartell: therein are foure gouernments, each fighting against other. They vse not themselves to trade with others, nor suffer others to traffique with them. The Portugalls haue some trade with them, but goe not on land. In the first discoverie of them by the Portugalls, 1506. they shewed themselves inhospitall and treacherous, rewarding receiued kindenesse in their Canoas or Boats, made of the bodie of a tree, with shot. There are said to be some white people, supposed to be of Chinian off-spring.

Of the people of *Madagascar* the Hollanders report, that they are of colour black, strong, and well made: they couer their priuities with Cotton: they haue large holes in their eares, in which they wear round stickes. They acknowledge one Creator, and obserue Circumcision, but know nothing of praying or keeping Festiuals. They haue no proper names, whereby to distinguish one day from another: neyther doe they number Weekes, Moneths, or Yeares. Nor doe they number about tenne. They are exceedingly afraid of the Diuell (whom they call *Tainuadder*) because he vseth often to afflict them. They liue most what on fishing. They marrie but one wife: their time of marriage is, for the men at twelue; the women at ten yeares of age. Adulterie and Theft are punished with death. The men vse to hunt abroad, the women spinne their Cottons at home, whereof they haue trees yeelding plentie. If any man kill any of his Kine, all his Neighbours may challenge part. *Cornelius Houtman* saith they are sweet-spoken men. They haue a kinde of Beanes or Lobos growing on trees, the Codde whereof is two foote long. They haue a kinde of seede, whereof a little makes foolish, a greater quantitie kills: herewith they betrayed and killed threescore and eight Hollanders, with their Captaine.

In *S. Marie*, an Iland by *Madagascar*, they met with the King, which was obserued of his subiects with great reuerence. Here they buried one of their dead men, the Ilanders being present, who signified by signes that his soule was gone to heauen: & would haue had them to cut off his legs by the knees. The Ile of Cerne, they called *Maurice*

k Pory before  
1 eo, cap. de 37  
sulio.

l M. Polo, l. 3.  
cap. 33. 34 Sa-  
nus.  
\* Cap. 13.  
pag. 438.

m Maginus.

n M. Polo. l. 3.  
cap. 35.

o Massaeus hist.  
Ind. l. 3.

p Linschot. l. 1.  
c. 3 & l. 2.  
Paludanus.

q Ofor. l. 4.

r Ph. Piguetta.  
Congo. l. 2. c. 9.  
De Bry part. 3.  
Ind. Or.

S. Ed. Mich.

Island. They found excellent Eben trees there, the wood whereof is as blacke a pitch, and as smooth as Iuorie, inclosed with a thicke barke. They found of the same kinde some redde, some yellow. There were Palme-trees like the Cocos. They found store of birds, whereof they might take some in their nests with their handes. There were no people inhabiting. In the Isle of Bata our men killed a Barre as great as a Hare, in shape like a Squirrill, with two flaps of skinne, which he spread forth when he leaped from tree to tree, which they can doe nimbly, often holding only by their tailes.

S. La. Lancaster.

More wonderfull is that which others of our countrey-men obserued at Sumbrero, which was a twigge vpon the Sands by the Sea side, growing vp to a yong tree; which when they offered to plucke vp, it shrunke downe into the ground, and sinketh in, except one pull very hard. When they had pulled it vp, they found a great worme to be the roote thereof. And looke how the tree groweth in greatnesse, so the worme dieth and wasteth. It taketh the first growth out of the mouth of the worme, and is but a small twigge, yet full of Greene leaues as bigge as a Bay leafe. This worme by degrees turnes wholly into the tree, and then it rooteth in the ground, and becommeth great. Thus you see one Retrograde from a sensitiue to a vegetatiue life: another no lesse admirable vnto a stonie torpiditie they obserued in the same plant. For plucking vp the tree when it is little, and stripping off the leaues and barke, as it dried it turned into a hard stone, like white Coral. Lo here a double Metamorphosis. They brought home many of them. The people are tawnie, & naked: they paint their faces. Their Priests in their sacrifice weare apparell, so close as if it were sowed to them, and hornes on their heads, turning backe, with a taile hanging downe behinde: because the Diuell, say they, so appeareth to them. Their faces also and haire were Greene, blacke, and yellow. The Hollanders in the Bay of *Anton Gil* Southwards from Madascar in sixteene degrees saw the King, blacke of hew, wearing two hornes on his head, and many chaines or bracelets of brasse on his armes. This place is fertile, the people valiant.

Holl. Nau. 1595.

r G. B. del  
Isle.u M. Pol. 3.  
c. 36.

In the channell between the firme land and Madagascar, are many Ilands: great and small, all inhabited by Mahumetans: the chiefe of which is *S. Christopher*, more Northwards against Mombaza, and Melinde, are three Ilands, Mornfid, Zanzibar, & Pemba: inhabited with Mahumetans of white colour. In the time of *M. Polo*, Zanzibar was Heathenish. The Inhabitants, he saith, very grosse and deformed, and likewise the women. Neare the Cape of Good hope are the isles of *Don Aluarez*, and *Tristan Acunha*: but, of no great note. The deepeness of these Seas, make them vncapable of manie Ilands.

## CHAP. XII.

## Of the Islands of Africa, from the Cape hitherwards.

y Limshot. 1.1.  
c. 4. hist. of China  
part. 3. c. ult.z Edm. Barker.  
Hak. 20. 2. part. 2.

**I**N this side the Cape is the Island of *S. Helena*, in 16. degrees and  $\frac{1}{2}$ . of Southerly latitude. It is very high and hilly: the name was given of the Saint, on whose day it was discovered. It hath in it store of goats, hogs, hens, and other creatures, which the Portugalls haue there left to multiply: for before there was none of them: there also they haue planted Figs, Oranges, Limons, and such like, whereof the Vallies are full; that it seemeth an earthly Paradise, the fruit growing all the yeare long. They haue great store of Fish, of which with crooked nayles they take great plentie: the Rocks yeelde salt for the furthering of their prouision. It seemes God hath planted it in convenient place, for the long and dangerous Indian Navigations. There the Portugals leaue their sicke, which stay till other ships come the next yeare to take them. It was neuer inhabited: onely an Heremite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats & Buckes so fast for their skins, that the King sent for him home, and will suffer none to dwell there. *Abraham Kendall* put in there about the yeare 1591, and left on shore one *Segar* a sicke man, whom *Edmund Barker* eighteene months after found there in good plight; but their vnexpected comming, as



it seemeth, so rauished his weake spirits with ioy, that it distracted him, and being otherwise of bodily constitution very well, hee died eight dayes after. The like I haue read of a Portugall in the same place. North-west from hence are the Iles of *Ascension*, not inhabited. Of *Loanda*, nigh to, or rather a peece of Congo, is already spoken.ouer against the Cape of *Lopo Goncalues*, is the Ile of *Nobon*: and not far from thence *Saint Thomas*, an hundred and fourescore miles from the shore, and so much also in compasse, right vnder the line. At the first discoverie it was a wood: now inhabited by Portugalls and Negro's. These liue an hundred and ten yeares: but few borne in Europe exceede fiftie. It is vniuersall some, through exceeding heate, vnto Europeans especially, which in *December*, *January*, and *February*, can scarcely walke vp and downe for faintnesse. In the midst is a wooddie Mountaine, continually overshadowed with a thicke cloud, which so moistens the Trees that grow in great abundance thereon, that from hence droppeth water sufficient for the watering of all their fields of Sugar-Canes. They haue threescore and ten Ingenios or Sugar-houses, each of which hath two or three hundred slaues belonging thereto.

They grind the Canes and boile the iuyce to make it into Sugar; but by no meanes can they make it so white heere, as in *Madera* and other places. The refuse of their Canes they giue to their Hogges, which are heere very many, fat, and delicate as the flesh of a Henne. They are some yeares exceedingly plagued with Ants, and also with Rats. White men which liue there are visited two houres in euery eight or ten dayes with an ague, but strangers haue more shrewde entertainment, and scarcely in twenty dayes, with great care, can shake off this Shaker. The chiefe Citie is *Pouoson*, an Episcopall Sea. The Negroes worke six dayes for their Masters, and the seventh day for themselves in setting and planting their seeds, fruits, and prouision: Wheate heere sowne, becommeth all blade, without ripening any corne. No fruit which hath a stone in it will heere prosper. The Towne which hath about seuen hundred Families, and the Cattle, was taken by the Hollanders, 1690.

The Ile *Del Principe*, was so called, because the reuennues thereof were in times past allowed to the Prince of Portugall. It standeth in three degrees of Northerly Latitude. *Julian Clerchagen* tooke the same, one thousand five hundred fourescore and eightene. The Iles of *Saint Matthews*, *Santa Cruz*, *Saint Paul*, and *Conception* yeeld small matter of Historie. Next to Cape *Verde* stand seuen Islands, full of Birds, empty of Inhabitants, called *Barbacene*. But those that are called the Iles of Cape *Verde* are nine, situate betwene the Greene and White Capes: *Linshoten* reckons ten. They were first discovered by *Antony di Noli*, a Genoway, a thousand foure hundred and fortie. None of them are inhabited, but the Iles of *Lago*, and *Del Fogo*: both which were taken one thousand five hundred fourescore and sixteene, by Sir *Anthony Sherly*, who had one night showre of Ashes from that Island of *Fogo* or *Fuego*, or of Fire, so called, because it continually burneth, which fell so thicke on their shippe, that you might write your name with your finger vpon the vpper decke. *Saint Lago* was taken and burnt by Sir *Francois Drake*, one thousand five hundred fourescore and five. *Braua* and *Buena Vista*, haue brauen and goodlier names then Nature: *Mais* yeelds salt in a Lake of two leagues long, the Sunne congealing and turning the water into salt. From thence is passed into the Sea, called *Sargasso* t, because it is couered with herbes, like to the herbe *Sargasso* in the Portugall Wells, not vnlike to *Samolys*, yellow of colour, with empty Bettries like Gooseberries: which beginneth at thirtie degrees, and continueth till thirtie foure farre off in the Sea: for the shippes in their going to India keeping neere the shore meete not with any. The Sea seemeth as a green field, so thicke that a man cannot see the water, and hindreth the shippes passage, except they haue a stronger wind.

The Coast of Africa is foure hundred miles distant, neither is any land heere: save that these windes seeme to make many Islands. Thus doe men in shippes behold the wonder of the Land in the deepe, no Land being nigh; nor no ground to be found, although it is thought to come from the ground. And indeede, all those Seas are full of wonders, as they passe along the Coast toward the Indies. *Thomas*, *Steuens*

a *Navigations*  
all *Jfola di S.*  
*Thome Ramus.*  
p. 116.

b The windes  
which at other  
times refresh  
them, are then  
by Nature im-  
prisoned in  
their homes.

c *Holl. Navi.*

d *Vid. Sanct.*  
*ubi supra.*

e Sir *Ant. Sher.*  
*Hak. tom. 3.*  
pag. 600.

f Sir *Francois*  
*Drake.*

g *Lincol. lib. 1.*  
cap. 95.

They meete  
with it in say-  
ling to *Bermu-*  
*das*, as *Master*  
*Barkly* told me,  
and to the *Ind-*  
*ies* also both  
*East* and *West*.

h *Tho. Steuens.*  
*Hak. to. 1. p. 2.*

complaineth of the continuall thunders, lightnings, and vnholosome raines which there they met: the raine water, if it stand a little, conuetting presently to Wormes, and filling the meat, hanged vp, with wormes. An herbe also swamme vpon the face of the waters like a Cockes-combe, so venemous that it can scarce be touched without perill: Fishes, called Sharkes, most rauinous deuourers, which had other six or seuen smaller fishes, garded with blew and greene, attending like Seruing-men. Fishes also (as bigge as a Herring) with wings which doe not so much helpe them by flying to escape another greater fish that pursueth them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitee. Neither can it flie high or farre, or longer then the wings are wet: nor swimme fast, hauing exchanged finnes for wings. So haue I seene men thriue worse that haue two trades, than such as haue been skilfull and thrifty in one. *Lerius* addeth the like wonder of certaine Birds, so tame that they would light vpon the Hatches, and suffer themselves to be taken. These are the same Birds which pursue those flying fishes, wiser to hunt them, than to saue themselves bigge as Crows in feathers, in flesh little bigger than a Sparrow, and farre lesse than the fish which they take and deuoure.

These Seas are also subiect to great and tedious calmes, which not only hinder the Voyages, but end the liues of many. *Gionanni da Empoli* saith, in his returne out of India, they were heere detained foure and fiftie daies, in which they scarce sailed about six leagues; and in thirrie fve daies they cast ouer board threescore and fixteene of their companie, very few suruiuing in their ship: which likewise happened to other ships their Comforts, so that they had vterly despaired, had not God sent a Portugall ship that way, bound to relecue them. And would God the like examples many might not be produced amongst our owne.

To returne to our discouery from Iago where we left: here the Negro's were wont to bring slaues to sell to the Portugals for beads, and other trifles, and cottons, with other base commodities: and them not such alone as they tooke in warre, but their fathers and mothers, thinking they did them a benefit, to cause them thus to bee conueied into better Countries: they brought them naked. The Isles of Arguin are 6. or 7. inhabited by the Azanhagi, where the King of Spaine hath a Fortresse: concerning the trade whereof you may reade the letter of *Adelchior Peton*. Further inke the Sea are the Canaries: which are commonly reckoned seuen; *Canaria*, *Teneriff*, *Palma*, *Gome*, *Hierro*, *Lanzarotte*, and *Enerte Ventura*: *Thenet* addes three, others, more; *Lobos*, *Rea*, *Gratiola*, *Saint Clara*, *Alegancia* and *Inferno*. The Inhabitants were so grosse before they were discovered, that they knew not the vse of fire. They beleued in one Creatour of the world, who punisheth the euill, and rewarded the good: heerein they all contented, in other things disagreed: their weapons were stones and stauies. They shaued their heads with shripe stones like flints. Iron they had not: Gold they respected not. The women nursed not their children, but commonly committed that office to their Goats. They as much delighted in dancing, as the birds, which beare their name, in singing. They were vknowne from the times of the Romane Empire: at which time they were called *Fortunatus*: till either an English or French shippe by misse-fortune lighted on them. *Anno* thousand foure hundred and fife, *Is. Bentacer* conquered them, and after him, a thousand foure hundred fortie foure, *Henric* the Infanta of Portugall, that day *Barro* which by his industrie made way to the present Sun-shine of discoueries, whereby the World in her last daies hath fullest view of herselfe. *Galusho* calleth that Frenchman *Is. Bencacourt*, and saith, hee was sent by *John* the second of Castile, *Ambro* 1417: who being slaine in the action, his Sonne sold them to *Peter* *Arden* a Spaniard, and hee to *Don Henric*. Hee sent the people were Idolaters, and did eat their flesh raw for want of fire. They filled the ground with Oxe and Goats-hoents. They had many viues, one deliuered them to their Superiours to lie with them: before they lay with them. *Don Henric* conquered the rest which *Bencacourt* had not possessed. Their former government was, by a hundred and ninete persons, which ruled also in matters of Religion, prescribing to the people their faith, and worship. They had in highest name of authoritie a King, and a Duke. To stay a

h *Lerius* in  
Basil. 3.

i Nau. all Is di  
S. Thome.

k. Mel. Peton.  
Hak. part. 2.  
l A. Theuet. c. 5.  
Sanuto 12.

m Canarie  
birds.  
n G. B. B. part. 11  
Vol. 2.  
Bar. Dec. 1. l. 1.  
o A. Galusho.  
Discoueries.  
Lyn. G. B. A.  
1534.  
p failed Go-  
men, but in  
YAVS.  
And 1393. the  
Spaniards  
committed  
great spoiles  
in this land.  
Discrip. Canar  
ay. Calveton.

beast

best was esteemed the basest office in the world, and therefore committed to their prisoners: they which did this, liued separate from the people: This was it in the Gran Canaria. In Gomera they vsed for hospitalitie to let their friends lie with their wives, and receiuing theirs in like courtelie: and therefore, as in India, the Sisters Sonne inherited.

In Tenarife they had two Kings, one dead, and another alive: when a new King was crowned, some man, to honour his entrance, offered himselfe to voluntary death: when the King was buried, the noblest men caried him on their shoulders, and putting him into the graue, said, *Depart in peace O blessed soule. Theues* affirmeth that the Canaries be so called of the Canes and Reeds that grow there: that they worshipped the Sunne, Moone, and Planets. Of these Islands, *Thomas Nichols* an English man, hath composed a Treatise extant, in *master Hakluyts Voyages, Tom. 2. Part. 2.* Hee saith they dwelt in Caves, supposed to descend of such as the Romans in Africa had exiled, and cut their tongues out for blasphemie against their Gods. The pike or high Hill of Tenarife, is after *Theues* measure foure and fiftie miles. *Thomas Byam*, a friend of mine told mee, that hee hath seene it eight and ffortie leagues into the Sea, in cleere weather. Heere before the conquest were seven Kings, which with their people dwelt in Caves. Their buriall was, to be set vpon his feet naked in a Cave, propped against the wall: and if he were a man of authority, he had a staffe in his hand, and a Vessell of milke standing by him. I haue seene (saith *Nichols*) three hundred of these compes together, the flesh dried vp, the body light as parchment. I my selfe saw two of those bodies in London.

Canaria, Tenerife, and Palma, haue one Bishop, who hath twelue thousand Ducats Reuenue: a which place was not long since possessed by *Mitcham* a great Writer in defence of the falling *Babylon*. They pay to the King fiftie thousand Ducats. *Hierro*, or the Island of Iron, is by the multitude of Auriferous affirmed to haue in it no fresh water, but what falleth from the leaues of a certaine Tree, which is alwaies greene, and covered with clouds, and vnderneath the same is a Cistern to receiue the water, for the vse both of men and beasts throughout that land. A whole wopod of such trees were mentioned in *Saint Thomas* Island, which yeeld from their dropping leaues Rilles of water downe all sides of the Hill, where they grow. In this Island heere is but one, and that very ancient, differing in this (if wee beleue *Sanuto*) from those of *Saint Thomas*, they alwaies, this only after noone, being covered with that cloud, which continueth till two houres before day, and then the bowle, boughes and leaues of the tree sweate out that liquor till two houres after Sunning. It is in seven and twenty degrees. This, and Gomera, and Lanceria, are in the hands of priuate men.

*Madera* standeth in two and thirtie degrees: is the greatest of all the Atlantic Isles. It was discovered by one *Adrian* an English man, who arrived there by tempest, about a thousand three hundred fortie foure, together with a woman, whom he there buried, and on her tombe did write his coming, and the cause thereof, with his and her names, and was occasioned to the King of Spaine to discover that and the Canaries. It was called *Madera*, of the wildernes of Trees there growing. Heere is a Cane called *Eouchal*. The Ile containeth in compass a hundred and ffortie miles. The woods, which gave name to the Ile, were felled, and burnt so furiously, that the people for a time were forced to go some space into the Sea from the violent heat, which caused such farriffice to the folly that at first it needed therefore felle: since halfe so much. The excellent Wines were of Vines, first brought from Candie. They bring forth more grapes (saith *Richard*) than leades, and clusters of two, three, and foure ffoots long. At first, the Pidgeons suffered themselves to be taken, not knowing, and therefore not fearing a man.

Fortie miles from the Ile of *Madera* is the Ile of *Puerto*, or *Porto Santo*, called of all Saints day, in which it was first discovered, and named 1418. It was taken by *Sir Am. Preston*, 1596. Heere are such store of Comets, bred of one the Cony brought hither great with young, that the Islanders were out of hope almost to withstand and a

mend

p Cadamosto.

q A. Thevet.  
New-found  
World, c. 5.  
r Tho. Nichols.f Tb. Byam.  
Some say it  
may be seene  
an hundred  
and fiftie.  
Deser. Can. Ca-  
net.Sanuto addes,  
that it casts  
fire, and is in  
the ascent  
80. miles.e M. Canus, La.  
Theolog. l. 12.u Benzo Sanuto,  
Quedoy, c. 5.x A. Galuano.  
See Sanuto of  
these and ma-  
ny other Isles.

y A. Cadamosto.

\* Palmi.

z Sanuto, l. 3.

\* Sir Am. Pre-  
ston, Hak.



mend their damages by them sustained. A little Island, neare to this, breedeth nothing else. And now we can accompany our Portugalls no further. A word of that which remaineth.

Within the Straits are no great Islands belonging to Africa, *Pannon*, or the Rocks against *Uelles de Gumeria*, the Ile of Gerbi, and some others. Malta is the most famous, where in old time was the Temple of *Iuno*, spoiled by *Verris*, supposed to bee that Melita, where *Paul* suffered shipwracke: although there be another Melita in the Adriatique Sea, neare to Dalmatia: *Polybius* calleth it *Melynsa*, as *Volaterranus* writeth. *Ptolomis* and *Cicero* name Melita now called Malta, in this Ile of Malta. This Malta is distant from Sicilia threescore miles, from Africa, an hundred fourescore and ten. It hath bene sometime subiect to the Carthaginians, as may appeare by diuers monuments with inscriptions of Carthaginian letters: and the Islanders (if our Author say truly) can vnderstand that Scene in *Plautus* before mentioned, *Elei, Efsetcha, Cum*, words vsed in Scripture, are likewise vsed in the *Maltese*. Their manner of life is Sicilian. But we may not dwell heere.

Some ascribe *Pauls* shipwracke to Melita in the Adriatique, neere to Dalmatia, whom *Beza* learnedly confuteth: and proueth it to be that Malta, which now the Knights hold against the Turke: whose valour and successe, in resisting that mightie Aduersarie *Curio*, and *Io. Antonius Viperanus* in their Bookes of that Argument, *Knolles* in his Turkish Historie, *Ri. Carra*, and others, relate at large. It was 1565. That which deceiveth those men in Malta, is the name of the Adriatique Sea, which now is giuen to the Gulfe of Venice, but then, as *Beza* and *Arctius* shew out of *Strabo Lib. 3.* was giuen to the Ionian Sea also, and further Southwards, where Malta standeth: and *Ortelius* out of *Ouid*, and others, proueth the same, as doth also that Epitome of all learning *Ioseph Scaliger*.

Now a word of the Ancient Navigations about Africa. *Hanno* his voyage, set soorth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the latter Discoveries of the Portugalles, and thinketh (guided by a Portugall Pilot, skilfull of those Seas, which skanned this Navigation of *Hanno*) that hee went as farre as *S. Thom*. Long before this, *Homer* reporteth of *Menelaus*, compassing the Ethiopians from Egypt, which some interpret of sailing by the Cape of Good hope as the Portugals. Of this minde *Sarab* citeth *Aristarchus*. Of *Salomon* and *Iehoshaphat* is said before. *Hexadotus* affirmeth the Phenicians sailing in the Red Sea in *Cambyses* time: but this was vsuall and yeerely, as *Plinius* sheweth *lib. 6. cap. 23.* The same *Plinius* allegeth out of *Cornelius Nepos*, the sailing of *Eudoxus* out of the Red Sea, round about Africa to Cades: which *Strabo* relateth otherwise and refuteth.

The like may be shewed in some other instances; of which read Master *Hakluis* his Epistle Dedicatory, *Tom. 1. Ramusius part. 1. pag. 111.* and *Ortelmannus* in his Discoveries of the World. Which I mention, not to disparage or weaken the Portugalls praises, but to give Antiquitie their due, which, I thinke, could not ordinarily (if at all) compass so long a Navigation for want of the Compass: yet wee should in iurie our Authours, as wee should not beleue somewhat: although not so much as they report. And this agreeth with the Greeke proverb of *Hanno* Discoveries, and *Inhab* Historie, that hee which findeth sweetnesse in the one, may swallow the other, and as well entertaine *Banyas* as *Manbas*: the Perils of the one, and *Libyke* Histories of the other not obtaining full credite, nor yet wholly meetre be corrected.

And thus much of this Affrican part of the World, the Regions and Religions thereof: the one most subiect to the burning beames of the heavenly Sunne, the other least enlightning by the comfortable warmth of the Sunne of *Regibus* *suasse*; blacke in bodie, but more darkened and deformed spiritually, as hauing one onely Region of *Habassia* entirely possessed with Christians, besides what in Congo hath of latter yeeres bene effected by the Portugalles, and that little which is subiect to them and Spaine; all the rest being Pagan, or Mahumetan. And would God this were the case of Africa alone

a Cic. in Verr. 6.

b Act. 28. 1.

c Polybius.

d Volaterran.

e Descrip. di Malta.

e Ortel. in The. saur.

f Beza Annot.

Arct. in Acta.

g Curio Bellum

Melitense.

Viperanus.

Knolls p. 796.

h Ouid. Fast. 4.

Scribentem geli-

dis Adria vidit

aquas.

So Statius to

Metius going

from the Tir-

rhene to

Egypt, Quis

libi currents

praecepta ferat

Adria murei?

Casaub. ad A-

then. l. 3. 7

Alcuin. Bl. Cl. u.

2. Arrogos

ad d. v. s. figura

est in d. u.

duis.

alone; seeing that if we diuide the knowne Regions of the World into thirtie equall parts (it is Master *Brerewoods* <sup>i</sup> Computation) The Christians part (vnderstand it in all Sects and Professions bearing that name) is as fiue, the Mahumetans as fixe, and the Idolaters as nineteen: besides that huge Heathenous Tract of the vnkowne *South Continents*, which by probable reasons is by him coniectured to be no lesse then Europe, Africa, and Asia, together. So farre is it from truth, which one <sup>k</sup> of our Countrey-men hath lustily bragged on behalfe of his Romish mother, *That the Catholike Roman Religion hath had, and hath yet a farre greater sway in the world, then any other Religion euer had or hath*: whereas this our Africa hath more Mahumetans <sup>l</sup> in two or three cities, then Romish Catholikes perhaps in her whole compasse. And for Asia, how pitifully doth he rumble together some names of a few Townes or little Ilands, (it seemeth vnkown to himselfe) as monuments of Romish conquests? What their American conversions <sup>m</sup> are, is touched elsewhere. Yea euen in our Europe, where this *Mysticall Babylon* is situate (*the mother of the whoredomes and abominations of the Earth*) the number of Protestants <sup>n</sup> is not much inferiour vnto them. But his reasons haue beene already proued vnreasonable, by him, whose pen then, and Prelacie since, we with all dutie acknowledge: a pillar to the Truth, and Ornament to our Church and State. For my part I am sorie his assertion is no truer, as one seeing, *χάσμα μέγα*, betweene Catholike and Roman, a great gulf, not easily (without many prouisoos) passable: but betweene the Heathen and Heauen, a bottomlesse depth, *the way* impassible, and *life* impossible. Let vs pray to him which is *the Way, the Truth, the Life*, to make and be the way, by reuelation of his truth, vnto euerlasting life, to these poore Africans, that as they are almost wholly (in all professions, Christian Iewish, Morish, Ethnike) circumcised in the flesh, so they may receiue that *Circumcision of the Spirit, not made with hands*, which may cut away this superfluitie of superstitions (wherein they seeme more deuout, then any part of the World) and make them *with meekenesse to receiue that Word, which being grafted in them, is able to saue their soules*. Amen, Lord Iesus.

<sup>i</sup> *Brerewoods Enquirie, Chap. 14.*

<sup>k</sup> Doctor *Hilli Reason, 5.*

<sup>l</sup> Cairo, Fesse, Marocro.

<sup>m</sup> *Lib. 9. cap. ult.*

<sup>n</sup> See the Preface to *Brerewoods Booke.*

*Luk. 16. 26.*







RELATIONS OF THE  
DISCOVERIES, REGIONS,  
AND RELIGIONS, OF THE  
NEW WORLD.

OF NEW FRANCE, VIRGINIA,  
FLORIDA; NEW SPAIN,  
WITH OTHER REGIONS OF AMERICA,  
MEXICANA, AND OF THEIR  
RELIGIONS.

THE EIGHTH BOOKE.

CHAP. I.

*Of the new World, and why it is named AMERICA: and the West Indies:  
with certaine Generall discourses of the Heauens, Aire, Water,  
and Earth, in those parts.*



NOW are wee shipped for the New World, and for new Discoveries. But seeing this Inkie Sea, through which I vndertake a Pilots office to conduct my Readers, is more peaceable then that, which on the back-side of this American World, was called the a Peaceable, by *Magellane* the first Discoverer: it yeeldeth vs the fitter opportunitie to contemplation and discourse, in such Philosophicall subiects, as b the best Authors haue thought worthy the first place in their Histories of these parts. Yet, before we prie into Natures mysteries, the better to know our intended voyage, let vs enquire somewhat of the names, if any notice may thence arise, of the places thereby knowne.

The *New World*, is the fittest name which can be giuen to this vast and huge Tract; iustly called *New*, for the late Discoverie by *Columbus*, *An. Dom. 1492.* and *World*, for the huge extension thereof; (as *M. Hakluyt* hath obserued.) A new World it may be also called, for that World of new and vnknowne Creatures, which the old World neuer heard of, and heere onely are produced: the conceit whereof moued *Mercator* to thinke (which I dare not thinke with him) that the great deluge in the dayes of *Noah*, drowned not these parts, because Men had not heere inhabited, who with a Deluge of sinne might procure that deluge of waters.

a *Mare Pacificum, & del Sur.*  
*Ortel. Theat.*

b *Ioseph. Acosta.*  
*de procuranda*  
*Indorum salute,*  
*& hist. India,*  
*lib. 1. & 2.*

*Boter. Relationi,*  
*part. 1. lib. 4.*  
*Gomara hist.*  
*gen. &c.*

c *Hakluyt. 1.*  
*Epist. Dedicat.*  
*Magin.*  
*Ger. Mer. de Fa-*  
*brica Mundi.*

America

d *Munſt. Coſm.*  
*lib. 5.*

e *Am. Veſp.*  
*Nau. Maſſ. hiſt.*  
*Jnd. lib. 2.*  
f *Hakluyt to. 3.*  
*pag. 7.*

g *Acoſt. hiſtor.*  
*Ind. lib. 1. c. 14.*  
h *Pet. Mart.*  
*Dec. 1. lib. 1.*  
i *Hakluyt ſup.*  
k *Ariſt. de celo*  
*& mundo.*

l *Maginus* ſaith it was called India, becauſe it was diſcouered at the ſame time that India was found by the Portugals, or elſe for the likenes of manners in the Indians.  
m *Ptol Strabo, Plutarch,* and ſome others mention the Ethiopians beyond the Tropike of Cancer: and *Taprobana, Agimbis, &c.* It ſeemeth that their meaning was, it was very ſcarcely inhabited, or few and ſmall Nations. Experience hath found no place more peopled,  
n *Virg. (Cui A- r. 35 ſtatuit in ſuo Hypercritico Scalig. Georg. lib. 1.*  
o *Cicero ſonn. Scipionis.*  
*Macrob. in ſom. Scip. lib. 2. cap. 9.*  
p *Vid. Plutarc. de plac. Philoſ.*  
q *Ariſt. 2. Me- ta. cap. 5.*  
*Plin. 1. 2. c. 68.*

America is a more common then fitting name, ſeeing *Americus Veſputius* the Florentine, from whom this name is deriued, was not the firſt Finder, nor Author of that Diſcouerie: *Columbus* will challenge that, and more juſtly, with <sup>d</sup> whom, and vnder whom *Americus* made his firſt Voyage, howſoeuer after that, he coaſted a great part of the Continent which *Columbus* had not ſeene, at the charges of the Caſtilian and Portugall Kings <sup>e</sup>. But ſo it might more rightly be termed Cabotia, or Sebaſtiana, of *Sebaſtian Cabot* a Venetian, which diſcouered more of the Continent then they both, about the ſame time; firſt employed by <sup>f</sup> King *Henry* the ſeuenth of England, and after by the Catholike King.

*Columbus* yet, as the firſt Diſcouerer, deſerueth the name, both of the Countrey, for the firſt finding, and of Modeſtie, for not naming it by himſelfe, ſeeking rather effects, then names of his exploits. But leaue we theſe Italian *Triumviri*, the Genuois, Venetian, and Florentine, to decide this queſtion among themſelues. And why now is it called the *West Indies*? To this <sup>g</sup> *Acoſta's* Expoſition of the word *Indies*, that thereby we meane all thoſe rich Countries, which are farre off, and ſtrange, is too generall an anſwere, and giueth not the true cauſe of the name. *Gomara* ſaith, that a certaine Pilot, of whom *Columbus* receiued his firſt Inſtructions, tooke it to be India: or elſe *Columbus* himſelfe, thinking by the Weſt to finde a neerer paſſage vnto the Eaſt, by reaſon of the Earths roundneſſe, ſought for Cipango, or Iapan, and Cathay, when he firſt diſcouered the Ilands of the New World. And this opinion is probable, <sup>h</sup> both becauſe he named *Hiſpaniola, Ophir*, whence *Salomon* fetched his golde: and *Sebaſtian Cabot* in the firſt Voyage, which he made at the charges of King *Henry* the ſeuenth, intended (as himſelfe <sup>i</sup> confeſſeth) to find no other Land but Cathay, and from thence to turne towards India: and the opinions of *Ariſtotele* <sup>k</sup> and *Seneca*, that India was not farre from Spaine, confirmed them therein <sup>l</sup>.

Now, that we may deſcend from the Name, to the Nature of this new World: a World it is to ſee how Nature doth deſlect and ſwarue from thoſe grounds and principles which the Naturalliſts, <sup>m</sup> and Philoſophers her forwardelt Schollers haue ſet downe for Rules and Axiomes of Natures working. For, if wee regard the ancient Poets, Philoſophers, and Fathers, we ſhall ſee them deceiued, and that not in few Opinions, which they ſeemed to haue learned in Natures Sanctuaries and inmoſt Cloſets. In the Heauens, they ſuppoſed a burning Zone; in the Earth, a Plague, plagued with ſcorching heats:

*Vtq; dux dextra Cælum, totidemq; ſiniſtra*  
*Parte ſecant Zona, quinta eſt ardentior illis,*  
*Sic ----*  
*--- Totidemq; plaga tellure premuntur*  
*Quarum quæ media eſt non eſt habitabilis aëſtu*  
*Nix tegit alta duas, totidem inter vtramq; locanit:*  
*Temperiemq; dedit.*

And <sup>n</sup> a greater then *Onid*;  
*Quinq; tenent Cælum Zona; quarum vna cornuſco,*  
*Semper ſole rubens, &c.*

The ſenſe whereof is, that thoſe parts of the world next the Arctike or Antarctike Poles are not habitable, by reaſon of extreame colde; nor the middle part, by reaſon of vnreaſonable heat: the two other parts temperate, and habitable.

The Philoſophers accounted this no Poeme, or rather were more Poeticall themſelues: For that which thoſe accounted a torrid and ſcorched earth, theſe <sup>o</sup> made to be a ſpacious and vnpaſſable Ocean, where the Starres, hot with their continuall motions, and the Sunnes thirſtie ſteedes, wearied with their daily journey, might finde moiſture to reſreſh and nourish their fiery conſtitutions. And therefore they diuided the Earth into two habitable Ilands, compaſſed about, and ſeuered in the miſt with a huge Ocean: On this ſide whereof we are ſituated, and beyond, the *Antipodes*. Some Philoſophers <sup>p</sup> indeed held otherwiſe, but with greater errors, as *Leucippus, Democritus, Epicurus, Anaximander*, which multiplied worlds, according to their fancie. Raw & vncertain were the coniectures of the <sup>q</sup> beſt. Yea, thoſe whom we reuerence, as bet-  
ter

rence, as better then the best Philosophers, had no lesse error in this point. The *Goldsden-mouthe'd* Doctor had a Leaden conceit, that the heauens were not round, whom *Theodore* is said to follow. *Theophilact* alledgeth *Basil* for this his assertion, *nec mobile esse cælum, nec circulare*, that heauen is neither moueable nor round. How firmly, and confidently doth *Firmianus* & *Lactantius* both deny and deride the opinion, that there are *Antipodes*; But easier it was for him, with a Rhetoricall flourish, (wherein, I thinke, of all the Latine Fathers, \* he deserueth highest prize and praise) to dash this opinion out of countenance, then to confute the Arguments and Allegations, which he there citeth in the Aduersaries name. But he that surpassed *Lactantius* no lesse in knowledge of truth, then hee was surpassed by him in smoothnesse of stile, herein holdeth equipage, and draweth in the same yoke of error. I meane him, whose venerable name no words are worthy and sufficient to vs her in, Saint *Augustine*: who, though somewhere \* he affirmeth the *Antipodes*, yet elsewhere \* pressed with an Argument, how men should passe from these parts in which *Adam* and *Noah* liued, to the *Antipodes*; through that vnmeasurable Ocean, he thought it easiest to deny, that, which certaine experience at that time could not so easily proue: although y even then some reports (but obscure and vncertaine) had beene spread abroad of sailing about Africa, as \* a little before is shewed; which must enforce that which *Augustine* denied.

More hot and forcible were the Arguments of our more zealous then learned Countinian, *Boniface*, \* Archbishop of Mentz, and of Pope *Zacharie*, who pursued this opinion of the *Antipodes*, so eagerly against *Vergil* Bishop of the Iuuauenfes in Boiaria, about the yeare 743. That vpon *Boniface* his complaint, the Pope writeth to him to cast out this *Vergil* the Philosopher (so doth that *asse* call him) out of the Temple and Church of God, and to deprive him for this peruerse Doctrine (that there were *Antipodes*) of his Bishopricke: and *Vergil* must packe to Rome to giue account of this Philosophie to the Pope. *Minerva* sui. Let the Reader here iudge betweene the *Philosophie* of the one; and the *Foole-asse-phy* of the other: and let our Catholike Pararites tell vs, whether their not-erring Father pronounced this sentence of error as a Pope, or as a private Doctor. But what doth this Doter in my way?

Some \* also alleage *Nazianzen*, *Hierome*, and *Procopius*, for this or the like opinion. But Poets, Philosophers, Fathers, (in other things worthy our loue, for their delightfull Poems; our admiration, for their profound Science; our awefull respect and reuerence, for their holy learning, and learned holinesse) herein we bid you fare-well: *magis amica veritas*; our America, subiect to that supposed burning Zone, with clouds and armies of witneses in her wel-peopled Regions can auerre, that the parts betwixt the Tropikes are both habitable and inhabited: and for the *Periaci*, \* *Antaci*, *Antilbomes*, and *Antipodes*, the worlds roundnes, and other things of like nature, this America yeelds and is sufficient prooffe: and the yearely compassing the world (which the Spaniards and Portugals diuide betwixt them) makes more then euident. And let those two English Ships, the only two of one Nation which euer haue sailed, and that with admirable successe and fortune, about the Globe of the earth, tell *Lactantius* ghost, whether they dropped into the clouds (as he feared) there to become new constellations, which Antiquity would easily haue attributed to them. The Golden Hinde (which tranfered the world round, and returned a golden Hinde indeed, with her belly full of Gold and Silver) is yet at Deptford, there resting after her long iorney, offering vp her self to Time, her deeds to Eternity. That which beguiled the Ancients, was the neerenes of the Sun, his direct beames, and the swift motion of the heauens, which, they coniectured, did chase away cold, and moisture out of all those parts. And hardly could reason otherwise guesse, till experience \* shewed the contrary. For neuer is it moister in those parts betweene the Tropikes, then when the Sunne is neereest, then causing terrible stormes and showers every day: as if hauing drunken too much in his long and hot iorney ouer the Ocean, he did there vomit it vp againe. Once, the people of those parts reckon it Winter, when the Astronomer would cal it Summer: because of this tedious weather which every day happening cannot but coole the aire and earth, with a matuellous temper: and on the other side, they call the time of the Sunnes absence, Summer, because of the

r *Chrysost.* Hom.  
14. & 17. in  
Heb. Theod.  
f *Theophilact.* in  
cap. 8. ad Heb.  
t *Lact.* l. 2. c. 24.  
Institutionum.  
\* *Christianorum*  
omnium facun-  
diff. est *Lactant.*  
Vices de trad.  
dis. lib. 3.

u *Aug.* to. 1. de  
cem Categoria.  
x *Aug.* de Ciuit.  
Dei. l. 16. c. 11.  
y *Vices* in eun-  
dem.  
z *Lib.* 7. c. 16.

\* *Agemius*  
*Annal.* Bon. l. 3.

a *Acop.* & *Sext.*  
*Semonf.* Bibliot.  
lib. 5. annos. 3.  
b *Periaci* are  
those which  
dwell in the  
same parallels,  
but contrarie  
Meridians.  
*Antilbomes*,  
which dwell in  
the opposite  
Zone or plage  
of the world.  
The *Periaci*  
haue Summer  
and Winter,  
but not day  
and night a  
like: The *Ant-*  
*taci* haue day  
and night, a  
like, but not  
the seasons of  
the yeare. The  
*Antipodes* differ  
in both.

c That all the  
world is habi-  
table, see the  
Discourse of  
*George Best*, in a  
Preface to the  
Northwest  
Discoveries of  
M. *Frabisher*,  
and inserted,  
*Hak.* Voyag. to.  
3. pag. 48.



Raines fall about noone every day, when the Sunne is ouer their head.

perpetuall clearenesse, which continueth those six moneths; the Sunne then exhaling no more vapours then his hot stomach can digest, which with his directer beames being drawne vp, surcharge him with abundance; and in the middle Region of the Aire, by the then stronger *Antiperistasis* are thickened into raines, and attended with Thunders and Lightnings, proclaime daily defiance to the Earth: threatning harme, but doing good: cooling the same, after the morning-Sunne hath heated it, the showers then falling, when the Sunne threatens his hottest furie and violence.

These Raines make the like inundations and overflowings of Riuers in America, (as before we haue obserued in Nilus, Niger, and Zaire in Africa) which breaking their bounds, and driuing the Inhabitants, sometimes to dwell on trees growing, sometimes in their carkasses framed into Boats or Canoes, therein to retire themselves, till the waters are retired, cause a cooling and refreshing to the earth, which they cover and shield by their inundations from the Sunnes angrie artowes. As in a Limbeck, a strong fire causeth abundance of vapours to be extracted out of herbs, or other matter, which being pressed, and finding no issue, turne into water: and if the fire be small, it exhaleth the vapours as fast as it raiseth them: So the Sunne (in his greatest strength) exhaleth these plentifull vapours, which it distilleth in showers, which in lesse heate are of lesse quantitie, and more easily consumed. Without the Tropikes it is contrarie: for the Summer is drie, the Winter moist; the cause being the Sunnes weaknesse, not able to concoct and disperse the vapours, which the moyst earth then easily yeeldeth: which in his greater force in the Summer season wee see effected: the like we see in greene wood and drie on the fire.

It is no lesse worthie note, that no part of the World hath so many, so great Lakes, and Riuers: the vapours and exhalations whereof, cannot but coole and moisten the neighbouring Elements of the Ayre and the Earth. Againe, the equall length of the dayes and nights perpetually sharing the Time in equall portions, causeth<sup>d</sup> that the heate is not so vnequall as the Ancients dreamed. The great dewes also in the night, which are greater then we would think, and comparable for wetting to pretty showers, encrease the freshnesse and coolenesse.

We may adde hereunto the neighbourhood of so huge an Ocean, the proprietie of the Windes, which in most places betweene the Tropikes are set, and certain, no lesse then the Sunne and Tides, and bring with them much refreshing. Further, the situation of the Land doth further the cold not a little, in those hot Regions; Contrariwise, neare the Poles, the continuance of the Sunne, and long daies make it hotter then in parts nearer the Sunne; as in Russia<sup>e</sup>, then in England. Yea the high ridges and tops of some Mountaines in the burning Zone, are vsufferable for cold, alwayes hauing on them, snow, haile, and frozen waters, the grasse withered, and the men and beasts which doe passe along that way (for heere is no conuenient dwelling) benumbed with the extremitie of cold.

—*Paries cum proximo alget.*

When the Mountaines are subiect to this degree of cold, it cannot but temper the Neighbour Regions, with some coolenesse at least. Now to all these Reasons of the Temperature, vnder the Line, and betweene the Tropikes, some adde the influence of some vnkowne Constellations. Onely let this be remembred, That the former hold not equally in all parts of the Torride Zone, seeing that Nature hath diuersified her selfe in diuers places, and by naturall exceptions hath bounded and limited those generall Rules.

In some places, vnder the Line, it rayneth not at all: in other some, those cooling Windes are wanting: neyther hath euery Region, Lakes, Riuers, or Mountaines to refresh them. But of these particulars we shall take better view in their peculiar places. In the same space the Windes are most what Easterly, and without the Tropikes Westerly: so that the Mariners vse not to goe and returne the same way, but obseruing the generall Windes, seeke to make vse thereof accordingly. The reason

<sup>f</sup> *Acosta, lib. 3. cap. 6.*

<sup>e</sup> D. Fletcher, Description of Russia.

<sup>d</sup> *Quodque die Solis violento incendio est: Humida Nox reficit paribusq; refrigerat boris Montem.*

the first moueable drawing (saith *Acosta*) with his owne motion the inferiour Orbes; yea, euen those elementarie, of the Fire, Ayre, and (where it findes no other obstacle of the water also, as some suppose. But for the Aire (whereof wee now specially speake) the motion of the Comets, circularly carried in the Ayre, (where also their motion is diuers, as is obserued in the Planets) doth sufficiently proue. Without the Tropikes from seuen and twentie to seuen and thirtie degrees, the Windes are said to bee for the most part Westerly, moued, as some thinke, by the repercussion of the Ayre, heere preuailing against that force of the Heauens; which mastereth it within the Tropikes: euen as wee see waters, being encountered with others of more force, returne in a manner back. This of the Easterly Windes, is to be vnderstood of the Sea: for at Land, though there Windes bee (as before is said) certaine and set, yet that which is the generall Winde of one Countrey, is not generall to all: yea, in the same Countrey they haue a set Winde in some places for the day, and another quite contrarie bloweth in the night. <sup>b</sup> Also, neere vnto the coasts they are more subiect to calmes in this burning Zone, then further off in the Sea, the grosser vapours which arise out of the Earth, and the diuers situation thereof being the cause of these differences.

Such is the force of this naturall situation, that in some places it is strange what effects it produceth. There is in Peru an high Mountaine called *Pariacaca*, whereupon *Ioseph Acosta* saith, he ascended as well provided as he could, being forewarned and fore-armed by men expert. But in the ascent he and all the rest were surprised with so sudden panges of straining and casting, and some also of scowring; that the Sea-sickness is not comparable hereunto. Hee cast vp Meate, Flegme, Choller, and Bloud; and thought hee should haue cast out his heart too. Some thinking to die therewith, demanded Confession: and some are said to haue lost their liues with this accident: The best is, it lasteth but for a time, neither leaueth any great harme behinde. And thus it fareth in all the ridge of that Mountaine, which runnes aboue a thousand and five hundred miles, although not in all places alike. In foure different passages thereof, he found the like difference and distemper, but not so grieuous as at *Pariacaca*. He ascribeth it to the subtiltie of the Ayre on those high Hilles, which hee thinketh are the highest in the World: the Alpes and Pirenees, being, in respect hereof, as ordinarie houses, compared to high Towers. It is desert, the grasse often burnt and blacke, for the space of five hundred leagues in length, and five and twentie or thirtie in breadth. There are other Deserts in Peru, called *Punás*, where the Ayre curteth off mans life without feeling: a small breath, not violent, and yet depruiuing men sometimes of their liues, or else of their feete and hands, which fall off as a rotten Apple from a Tree, without any paine. This seemeth to be done by the force of cold, which in the Northerne and Northeasterne parts of Europe worketh like effects: some <sup>k</sup> being found dead suddenly in those sleddes in which they came to market, sitting therein as if they were aliue, and some losing their ioynts by the like cause. But this maketh vp the strangeness of these mortall accidents, that this piercing cold Ayre both killeth and preserueth the same bodie, depruiuing it of life, and yet freeing it from putrefaction. A certaine Dominike passing that way, fortified himselfe against the cold winds, by heaping vp the dead bodies which heere he found, and reposing himselfe vnder this shelter, by these dead helpes saued his life. The cause is, Putrefaction cannot be procreated, where her Parents, Heate and Moisture are confined, and haue little or no force. The Seas which compasse this Westerne India, besides the Magellane Streits, and the Northerne vnknowne, (for the knowledge whereof our Countreymen, <sup>l</sup> *Frobisher*, *Danis*, *Hudson*, and others, haue aduentured their liues and fortunes, and at last haue giuen vs more hope then euer of the Discouerie) are the great and spacious Ocean, which on this side is called the North Sea, and on the other side of America, is named the South Sea. The qualities thereof will better appeare, when we come to speak of the Islands therein.

Concerning the Land of the New World, *Acosta* diuideth it into three parts, High, Low, and Meane: which hold almost the same proportion that Master *Lambert* obserueth of Kent, the first hauing some wealth, by reason of the Hauens, and

g *Pet. Martyr*  
Dec. 3. lib. 6.  
Sir *Mumf. Gilbert*  
Deslou.  
Master *George*  
Bell.

h *Lincolnb. li. 1.*

i *Ios. Acost. Natur.*  
and *Morall History*  
of the *Indies*,  
lib. 3. cap. 9.

k This Master  
*George Barkley*,  
a Merchant,  
which liued  
long in *Liou-*  
*nia*, told me of  
his owne sight.

l See *infra* c. 3.

m *Lambert*,  
Peramb. of  
Kent. Wealth  
without health  
Health with-  
out wealth.  
Health and  
wealth.

and Ports therein, and of the Vines that grow there, but are verie vnhollesome: the Hilles are healthfull, but not fertile, except in the Siluer bowels, and *Golden entralls* thereof: the third is the most commodious habitation, where the soile yeeldeth corne, cattell, and Pasture, and the ayre, health. The principall thing that hath brought this Westerne India into such request, is, the Mines and metals therein. The *Wisedome of God* hath made metals for Physicke, for defence, for ornament, and specially for instruments in the worke which God hath imposed vpon man, That *in the sweate of his browes he should eate his bread*. The industrie of man hath added another vse of metals, by weight or stampe, conuerting it to money, which the Philosopher calleth the measure of all things. And a fit measure might it haue bene, if the minde of man were not vnmeasurable, and vnstable in measuring this measure. Metals naturally grow (as some obserue) in land naturally most barren: Nature recompensing the want of other things with these hidden treasures: and the God of Nature enriching the Indians with this substance, otherwise barren of humane and diuine Knowledge, that might as a rich Bride (but withered and deformed) make her finde many suiters for loue of her portion. And would God, they which reape heere these *Temporall things*, would *sew Spirituall*, and giue them a *Gold tried in the fire*, and that which is a *Siluer tried seuen times*, I meane the *Word of God* sincerely preached, without the drosse of their owne superstitions. And would they gaue them not Iron for their Gold, as Iron Age for a golden, imposing a heauie yoke of seruitude, which hath consumed worlds of people in this New World, and made the name of *Christ* and *Christian* to stincke amongst them: yea, they abhorre the Sea it selfe, for bringing forth such monsters, as they thinke the Spaniards: whom for their execrable wickednesse, they esteemed, not to come of humane generation, but of the froth of the Sea, and therefore call them *Viracochie*, or Sea-froth. That which one saith of Religion, I may apply to this American World, *Peperit diuitias, & filia deuorauit matrem*. Shee brought forth rich metals, and the Daughter hath consumed the Mother: her gold that should haue bene a price in her hand to buy wisdom: hath to these importunate chapmen sold her freedome. It is a Golden and Siluer Age indeede to the Spaniards, for the condition and state which hereby accreweth to them, not for the conditions and state of life, which they obserue.

In the year 1587. when *Acosta* came to Peru, eleuen millions were transported in the two Fleets of Peru and Mexico, almost one halfe thereof for the King. In the time when *Pollo* was Gouvernour of Charcas in Peru, from the Mines of Potozi alone were drawne and customed every day thirtie thousand *Pezos* of Siluer, euery Pezo amounting to thirteene Rials, and a fourth part: and yet it is thought the one halfe was not customed: or as *Oniedo* reckoneth, one fourth part more then a Spanish ducket. He writeth, that Anno 1535. three or foure shippes came to Siuill, laden with none other commodities but gold and siluer. *Miles Philips* recordeth, That when he returned out of the Indies, 1581. there were seuen and thirtie saile, and in euery of them, one with another, thirtie pipes of Siluer, besides great store of Gold, Cochinile, Sugars, Hides, &c. And at this day saith *Acosta*, the Mines of Potozi yeeld the King a million of Siluer, for his fift yearely, besides the wealth that groweth by Quicke-siluer, and other prerogatiues. In the year 1574. were entered threescore and fixteene millions. That which is wrought in this Countrey is not entred, besides priue conueyances. How much differeth Potozi from the Mine *Bebello* in Spaine, one thousand and fife hundred paces deepe, admired, and that instly, by Antiquitie, for yeelding three hundred pounds weight of Siluer a day to *Hannibal*, but with much more charges, by reason, of the intollerable paines in drawing out the waters, which therein flowed, and in Potozi are wanting? But what will not this vnlovely loue of money doe? hereby man encountreth the vast Ocean, passeth the farthest and most contrarie climates, drowneth *Bootes* and all his teame, burieth himselfe in the bowels of the earth, raisheth new heauens, and seeketh his heauen, where he cannot see heauen, or light, neere the bottomlesse bottomes of hell: remoueth Fountaines, and Mountaines, reduceth a new Chaos, in the confusion of Elements; the *Earths* entralls being towred in the *Ayre*, and sacrificed to his hotter brother in fiery purgations, the *Ayre* filling

n *Acosta*, lib. 4.  
cap. 2.

o *Arist.* Eth. 1. 5.

p *Philo* de Gen.  
Mundi, lib. 5.  
*Euseb.* de Prep.  
Euang. 1. 8. c. 9.

q *Apo.* 3. 18.  
*Psal.* 126.

r *Art.* de las  
Casas Hispan.  
Crudelit.  
*Vrb.* Calueto.  
*Mier.* Bem. lib.  
3. cap. 21.

f *Aurea sunt*  
*vere nunc seculi*  
*&c. Ouid.*  
First was an  
Age of gold:  
then golden  
goodnesse a-  
bounded:  
Last is an Age  
for gold: and  
now gold only  
triumpheth.  
*Abr. France,*  
*Amintas.*  
" *Oniedo*, lib. 6.  
cap. 8.  
" *Acosta*, lib. 4.  
cap. 7.

u *Plin.* lib. 23.  
cap. 6



ling the darke hollowes and hells which it cannot see, the *Waters* forced out of those possessions wherein they challenged succession and inheritance after the decease and removing of the earth: all filled with darkenesse, to bring to light those metals, which possessing the possessours, deprive them of the highest light, and brand them for the lowest darknesse. *Precious perils*, \* where so many bodies are pined, so many soules endangered, so much good lost for goods, and man, for price, setteth himselfe at the worst and basest price of all that he hath. How happie and golden was the ourward state of these Indians, before they accounted gold any part of their happines, and found it the cause of their ruine?

Their gold *γ* is found either in Graines, which they call Pippins, because they are like the Pippins or Seeds of Melons; which is pure, and hath no need of melting: or in powder, which is found in Rivers, mixed with the soile and sands, for which *Tagua*, *Pallolu*, and *Ganges* have beene famous: or else in stone, being a veine that groweth and engendreth, intermixing it selfe with the stones. Those Pippins, or peeces of pure gold, found among the Rockes or Hills, are sometimes very great. *Peter Martyr* *z* tells of one that weighed three thousand three hundred and ten *Pezos*, and was with much people and treasure drowned, in the ship called *Boadilla*, being therewith surcharged, in the returne homewards: A fit Embleme for Christians, which when they will *a* *lade themselves with this thicke clay*, *b* *drowne the soule in perdition and destruction*, *c* *Oniedo* (who a long time held the office of Proueditor for the mines) saith that hee saw two graines of gold, one of which weighed seven pounds, and was in value seven hundred Castilians or *Pezos*; the other five pound, and was worth five hundred, and many other of one, two, or three hundred. Yet are not these graines so welcome to the Miners, as that in powder, because this continueth (and therefore in fine containeth) more then the former. He obserueth, that gold hath a farre brighter lustre in the natural virginie, then when it hath passed the fire and mans industrie: and that coles are often found very fresh, where they finde gold, which place he thinks was sometimes the face of the earth, and by *Time* (which conserueth coles as well as gold vnder the earth without corruption) couered through showers; bringing the earth from the higher places, whereby hee supposeth it came to passe, that in a virgin mine fiseene foot vnder the earth, he once found two rings of the Indian fashion: he addeth, that the gold in stone will tunne as small as a pin or threed, and meeting with a hollow place, fileth it, and so guideth the Miner by thicke and thinne, but alway pliant and flexible like liquid waxe, till the first sight of our aire breathes (as from the couetous hard hearts of men) this naturall hardnesse, which it presenteth to vs. The wilde Indians had the art of gilding their workes with such dexteritie, that they seemed pure gold: which mysterie they performed with certaine herbes, but would neuer teach it any European. The Indians *d* in Hispaniola obserued a kind of Religion in gathering their gold (as the Arabians in their Frankincense) fasted, and for twentie dayes space came not at their wiues, otherwise thinking they should finde none. *Columbus* imitating the like superstition, would suffer none to seeke this golden Idoll, without those gilded ceremonies of Confession, and their Sacrament before receiued. The greatest quantitie is drawne at the Indies in the powder-gold. The gold in stone is drawne out of the mines or pits, with great difficultie. They refine powdred gold in basens, *e* washing it in many waters, vntill the sand fall from it, and the gold, as more heauie, remaineth in the bottome. They haue other meanes of refining it with Quick-siluer and strong Waters. In the Fleet 1585. the declaration of the firme land was twelue Cassons or Chests, which was so many hundreth weights of gold: besides one thousand fiftie and six Mares from New Spaine, which was for the King only, not mentioning that which came for Merchants, and priuate men.

For the Siluer: the second place is giuen to it among mettrals, because next to Gold it is the most durable, and lesse endamaged by the fire, and in the sound and colour, passeth the Gold. The mines thereof are commonly in mountaines and rockes, seldome in plaines, and Champaines. Sometimes they find it *f* stragling, in peeces, not holding any continuing Veine: sometimes it is fixed, and spreadeth it selfe in depth and length like to great branches, *g* and armes of Trees. Strange it is that in

*x* *Pretiosa pericula. sodit. Boet. de Consol.*

*y* *Acosta, Oniedo, Herrera, &c.*

*z* *Pet. Martyr, Dec. 1. lib. 10.*

*a* *Abac. 2. 6.*

*b* *1. Tim. 5. 3.*

*c* *Hist. Gen. Ind. lib. 6. cap. 3.*

*d* *Ouid. li. 5. c. 3.*

*e* See hercof

*f* *Oniedo ubi sup.*

*g* *Pliny saith*

(but not true-ly) that siluer

is neuer found

pure.

*g* I haue scene

some in all

proportion re-

sembling

Plants, with

leaves spread,

and diuided,

and a stalk

descending,

as if it promi-

sed flower,

much like the

Ribwort,

The like re-

porteth *Mun-*

*ster, Cosmog. lib.*

*1. cap. 9.*

some places the fire, kindled with blowing of bellows, will not serue to refine the Siluer, but they vse furnaces called *Guayras*, set in such places, where the winde continually bloweth. Thus in Peru, the mines of Porco stoupe to artificiall fires, which those of Potozi scorne and contemne. Potozi is a drie, cold, barren, and vnpleasant soile, if the rich mines did not more then supplie all those defects, and make it a plentifull both habitation and Mart; not fearing the Heauens disasters, the cold Aire, the frowning Earth, the fell showers, so long as the siluer hooke can be sufficient attractive for foraine store. Hence it is, that they feele no want of store, and yet haue no store but of want; the Mines excepted, which (I know not how) are both store and want, according as mens mindes in a second refining can digest and dispose them. They which worke in the Mines see no Sunne nor light, by absence whereof they finde both extreame cold, and dreadfull darknes, and an aire so vnholesome, as makes them no lesse sicke, then men tossed at sea. They breake the mettall with hammers, and split it by force, and then carry it vp on their shoulders, by ladders made of Neates Leather twisted like peeces of wood, which are crossed with stauces of wood: at the end of one Ladder beginnes another with seates of wood betweene, to rest them. They mount three and three. He that goes before carries a candle tied to his thumbe: they haue their mettall tied in a cloath like a Scrip, each man bearing about fiftie pound weight, and that commonly about an hundred and fiftie stades in height. The most visuall manner of refining in these times is by Quick-siluer. and therefore there are not now about two thousand Guayras in Potozi, which haue bene in times past fix thousand: a pleasant sight to such, whose darkned conceits make their Heauen vpon Earth, to see such a resemblance of the Starrie heauen, in the night, dispersing such a manifold light. The Siluer swimmes on the toppe, the other mettalls vnder, and the drosse in the bottome.

c See of these labours, *Plin. lib. 33. cap. 6.* and more in *Acofta lib. 4.*

d A stade is the height of a man.

e *Acofta lib. 4. cap. 10.*

f *Plin. vbi sup.*

g *Lemnius de occultis naturae miraculis, lib. 3. cap. vlt.*

h *Acofta* saith, that if it meet with no solid bodie, where it may congele, it ascends till the aire by cooling the fume, causeth it to fall in Quick-siluer.

i *Rom. 3. 13.*

k *Psalm. 140. 3.*

Some thinke that Quick-siluer cannot quite be killed

l *De salua hominis mirabili effectu vide Lemnium de occult. Nat. lib. 2. cap. 44.*

The Quick-siluer e is admired for his naturall properties, that being a metall it is Liquid (not by Art as other metals, or by expence, in which respect the other may no lesse bee called *Quick-siluer*, but) by it owne Nature: and being a Liquor, is more heauie then those which haue a Naturall subsistence; this subsisting and sinking to the bottome, when the other swimme about it. Gold onely challengeth preheminece, if *Plinie* f be beleued. Nothing in this admirable liquor is more to be admired, then the naturall loue, and sympathie which it hath to Gold: as appeareth in such, as for French disease vse oyntments of this composition: if they weare a Gold-ring in their mouth, it attracteth this quicke and willing metall to it, from the Veines and inward parts, into which it had secretly and dangerously conueyed it selfe: the Ring plucked out of the mouth is of a Siluer complexion, which mutuall copulation nothing but fire can diuorce, or restore the same to the former colour. In their gildings of curious workes, it hath bene obserued that the worke-men which vse Quick-siluer to that purpose, to preuent the secret and venomous exhalations thereof, haue swallowed a double ducker of Gold rolled vp, which drawes that fume of this Liquor which enters in at the eares, eyes, nose, and mouth, vnto it in the stomacke. h And for this fume, *Lemnius* telleth, that the Gold-smithes hanging a cloath ouer the place where they Gilde, which receiue the fume of the Quick-siluer, finde that smoake in the cloath; recovering againe his former nature in drops of that liquid metall. *Venenum rerum omnium est*, saith *Pliny*; it is a venome to all things, and yet a greater venome is in the mouth of man. I meane not that i *poyson of Aspes vnder the lippes of many*, as the Prophet speaketh in a spirituall sense, but even in naturall operation, the Spettle of man enuenometh, with a stronger poyson, this poyson of Quick-siluer, and either killeth it, or at least depriueth it of the motion and quicknesse, and maketh it pliant to Medicines and oyntments. Yea, some l report that this Spettle of man, arising of secret vapours out of the bodie, as infectious exhalations out of vnholesome Lakes, especially when a man is fasting, killeth Scorpions, and other venomous beasts, or at least doth much hurt them. Quick-siluer disdaineth other mettalls, onely it is thus rauished with Gold, and not a little affected to siluer, for the refining of which, it is principally in vse: it corrupteth, forceth, consumeth, and fleeth the rest, as much as may bee, and therefore they vse to keepe it in Earthen Vessells, Bladders, Skinnes, Quilles, and such vn-

ctuous

stuous receptacles. It hath pierced and eaten through the bodies of men, and hath bin found in their graues. Quicke-siluer is found in a kinde of stone, which doth likewise yeeld Vermillion. At *Amador de Cabrera* is such a stone or rocke, fourescore yards long, fortie broad, interlaced with Quicke-siluer, with many pits in it, threescore stades deepe, and is able to receiue three hundred workemen: it is valued worth a million of golde. From the mines of *Guanaculea*, they draw yearly eight thousand quintals of Quicke-siluer. As for the manner of refining siluer, by Quicke-siluer, their Engines and Mills, with the triall of their mettall, I referre the Reader to *m Acoſta*.

*Atabaliba* marvelled why the Europeans hauing such Crystalline and pure Glasses, would expose themselves to those dangers by sea and land, for those mettals which he thought not comparable to the same. Well indeede might he haue wondred, if that Art had remained, which \* (I know not how truly) *Plinie*, *Petronius*, *Isidorus*, and others report, to haue been in *Tiberius* his time; to whom one presented a faire Glasſe, which being cast on the ground, was bowed but not broken: and being taken vp by the same Artificer, was with his hammer brought to the former forme and beaurtie. His reward, besides the wonder and astonishment of the beholders, was that which precious things often procure their owners. For the Emperour asking whether any other knew this myſterie, this being denied, he caused his head (the onely worke-house of this secret) to be smote off, lest golde and siluer should giue place to Art. The Emeralds grow in stones like cryſtall, and there are many of them in the Indies. But of these and other gemmes it would be too tedious to write. Let vs come to the Men, Beasts, Fowles, and Plants of this new world.

*m Acoſt. l. 4.  
c. 12. 13.*

*\* Vid. tan. Douſ.  
p. 12. ad arbit.  
l. 2. c. 9.  
Plin. l. 6. c. 26.  
Isid. l. 1. c. 19.  
Polierot. l. 1. c. 5.  
ſides ſit penes  
authores.*

## CHAP. II.

*Of the first knowledge, habitation, and discoveries of the New World,  
and the rare Creatures therein found, Beasts, Birds,  
Trees, Hearbs, and Seeds.*

**A**fter these generall Discourses of the Americans, some other of like nature I holde not vnmeet to be handled, before we come to the particular Regions: and first of the men, whether the Ancients had any knowledge of them: how men first came into these partes, and of the first discoveries in the former Age. Concerning the first knowledge of these partes, it may iustly be a question whether the Auncients euer heard thereof. For to say nothing of that opinion, that the torrid Zone was not habitable in the opinion of the most, as wee haue shewed in the former Chapter: the allegations \* are not such as can force vs to beleue that, whereto by great Authours they are alledged. *Senecas* Propheſie is little to the purpose: New-worlds (saith he) shall be in the last Ages discovered, and \* *Thule* shall not be any longer the furthest of Nations. But all that *Cicero* seemes to a diligent Reader to intend nothing else, then to describe the vsuall affects, and effects of shipping and Navigation; agreeing to that *Argo* Argument of the Tragedie, wherein *Iason* in that famous *Argo* sayling to *Colcos*, had obtained *Medea*'s loue, which he vnkindly requited. And had the Poet intended these westerne Discoveries, he would neuer haue said

*Nec ſit terris Vltima Thule: but  
Nec ſit tellus Vltima Gades,*

as *Boterus* \* obserueth for the American Discoveries haue not beene by the way of Iſeland, and Northward, but Southward: and this appeareth by the Verſes before,

*Nunc iam ceſſis Pontus & omnes,  
Patitur leges—  
Quaſibet altum cymba pererrat:  
Nil qua fuerat, ſede, reliquit*

*a Humf. Gilbert  
Diſcon.  
Ortel. Theat. in  
charta. N. Orbis  
Hak. in Epiſt.  
Ded. to. 1. & to. 3.  
Sen. Medea Act.  
1.*

*\* Thule is by  
Mercator and  
others interpreted  
Iſland:  
by Ortelius  
Tilemarke in  
Norway.  
c Botero part. 1.  
lib. 4.*

*Pertinus*



*Perennis orbis, Indus gelidum  
Potat Araxem, Albin Persa  
Rhenusq; bibunt; venient annis  
Secula seris, quibus Oceanus  
Vincula rerum laxet.*

d Platos discourse hereof in his *Timæus*, is englished by R. Eden in the Preamble of the Decads. vid. Ram. pref. ad vol. 3.  
e Terent. de Pallio & in Apologet.  
f Acoft. l. 1. c. 22.  
g Plut. de facie in orbe Luna h Onied. Gen. biff. l. 2. c. 3.  
i Ortel. in Charta 6.  
k Antonium Patrum.  
l Amalphus in Lucania in the kingdom of Naples.  
m F. Gom. biff. gen. c. 9.  
n Alf. 27. 20.  
Virg. *Æneid*. 1.  
Seneca ubi supra  
o Of the supposed former Discoveries of the new world, read Ortel. Theat. Charta 6.  
p D. Powell historie of Cambria, pag. 217. A.D. 1170.  
q Dan. Ingram. Hak. edit. 1. 10. 3.  
Mereditib ap Rife & Gutyn Owen make mention of this Owens Navigation. See Hak. 10. 3. p. 1.  
r A S. Andrews Crosse in Cumana.  
A Crosse ten foote long, to which they prayed in Acufamil for raine. Gomar. biff. of Cortes. part. 1. & gen. biff. 1571. 2. c. 82.

As for Plato's *d Atlantis*, and Tertullian's *e Æon* borrowed of him, *Acofta* alledgeth diuers Platonikes, *Proclus*, *Porphyrie* and *Origen*, which interpret *Plato* after a myfticall fenfe; and proueth by the wordes of *Plato* himfelfe, that they can be no true Hiftorie. The like allegations hath *Marsilius Ficinus* in his Commentaries vpon *Timæus* & *Critias*, howfoeuer he alledgeth *Crantor*, and some others which esteeme it a bare Hiftorie: to which yet his thousands of yeares before the flood, denie truth and credite, although we interpret them of the yeares of the Moone. *Ficinus* sheweth both their Allegoricall, and his Anagogicall interpretation. But the Discourse of *Plato* cannot agree, if it were a Hiftorie, to *America*, both because it placeth *Atlantis* at the mouth or entrie of the straits by *Hercules* pillars, whence this is by a huge sea feperated: and that is not faid still to continue land, but by an earth-quake to haue funke and become Sea. That which is cited out of *Aristotle* his *Admiranda auditiones*, if any reade the place, may appeare to be some neerer Island, and neither Island nor continent of *America*. Neither can I credite that which *h Oniedo* fuppofeth of the *Hesperides* Islands, cited out of *Plinie*, *Mela*, *Solinus*, daubed ouer with Morter, borrowed of fabulous *Berosus*, and the Poets, as if in thofe first ages of the world they had bene Spanifh inheritance, and none other then *Hifpaniola*, or fome other of the Islands or maine land of this new world, the hiftories whereof might perhaps moue *Columbus* to thefe discoveries.

Out of *Plutarch* and other Hiftories of the Carthaginian, Phœnician, and Tyrrhenian Navigations they haue coniectures, but very vncertaine, and obfcure: and thofe things, which *Diodorus* reports of that Iland, agree nothing to the New-World which had not attained to that ciuitie he there mentioneth, before the Spaniards arrival. And by his Discourse it feemes rather to be fome of the Islands of *Africa*; then *America*, if the Hiftories be true. Neither could *i* fuch long voyages fo farre off from any land, be performed without the helpe of the Compaffe, which was firft found thirteene hundred yeares after Chrift, by *Iohn Goia* of Melfi, according to that Verfe of *Panormitan*, *k Prima dedit nautis vsum Magnetis* *l Amalphus*. *Gomara* *m* citeth *Blondus*, and *Maffens*, *Girardus*, witnesses of this Melfian inuention, faue that hee calles him not *Iohn*, as *Ortelius* doth, but *Flauins di Malphi*. And in the tempefts, which happened among the Auncients, *n* it feemes that for want of this skill, they wandered very vncertaine, but as the Sunne or Starres, by returne of their defired light, after the tempefts ended, directed them.

Yet I will not fay, but that in thofe times of olde, fome fhips might come fometime by cafualtie into thofe parts, *o* but rather forced by weather, then directed by skill; and thus it is likely that fome parts of *America* haue bene peopled. This I much doubt; whether their Science in Navigation was fuch, as that they would voluntarily aduventure, and could happily effect this voyage to and from the Weft Indies. The moft probable Hiftorie in this kinde is (in my minde) that of *r Madoc ap Owen Gwyneth*, who by reafon of ciuill contentions, left his countrey of Wales, seeking aduentures by Sea, and leauing the coaft of Ireland North, came to a land vnknowne, where he faw many ftrange things.

This by *D. Powell*, and *Mr. Humfrey Lbnyd*, is thought to bee the Continent of the new world, confirmed herein by the fpeech of *Mutezuma*, profefling his Progenitors to be ftrangers; and fo were all the Mexicanes to thofe partes, as the Hiftorie in the eight Chapter following will shew: and by the vfe of certaine Welch wordes, which *q David Ingram* obferued in his trauell through thofe parts. The Hiftorie addeth that he left certaine of his people there, and comming home for more people, returned thither with tenne faile. Howfoeuer; it is certaine that the prints of this Britifh Expedition are in manner worne out, and no figne thereof was found by the Spaniards: Onely *r* they vfed a Crosse in Cumana: in the Ifland of Acuzamil, the fame was worfhipped:

shipped: but without any memorie of Christ, or any thing saouring that way: and might as well be there without any Christians erecting, as those Crosses which in the first booke we haue shewed, were in the Temple of *Serapis*, at Alexandria. As for *Mussumma* being a stranger, it might be so, and yet his Progenitors of some other parts of America. And the wordes of Welsh are very few, which, as it happens in any other language, might by some chance come to passe. But if any be desirous to belecue, that this *Madoc* peopled the Continent or Islands of America, rather then the Terceras, or some of the African Ilands, I will not hinder: nor will I runne too much out of compass, in pleading for the Compass, as which onely can direct in such spacious Seas. Yet of this opinion is that learned and iudicious Author, *Iosephus Acosta*, who diligently discussing this question, How men passed first to the Indies; largely, and learnedly contendeth, that they came not thither purposely, if they came by Sea, but by distresse of weather; and yet findes no lesse difficultie (that way) in the transporting beasts; especially wilde, and vnprofitable beasts, which is not like any would take into Ship with them, much lesse conuey them ouer so huge an Ocean. At last hee concludeth, that although some might arriue there by ship-wracke, and tempest of weather, yet is it most likely that the first Inhabitants (descended of *Adam* and *Noah*, of which one bloud God hath made all mankind, to dwell on all the face of the Earth, and hath assigned the bounds of their habitation) passed thither by some place where the Continent of our world ioyneth with America: or where the Ilands thereof are found fit mediators for this passage, being not farre distant from the land. And this on the North parts of the World, (where they place that fabulous strait of *Anian*, nor yet certainly discovered) may be so: besides that, on the South, men might passe from the coasts of *Malacca* to *Iaua*, and so to the South Continent, and from thence by the *Magellane* straits into America. *Gronland* is thought also, by some, to be the same Continent with *Estotiland* on the North. Some *Negro's* by force of tempest, it is probable, haue passed hither, because in *Careca* some haue beene found, betweene *S. Martha* and *Cartagena*. Of whom *Don di Castellanos* writeth.

*Don todos ellos Negros como cuernos, &c.* They are all (saith he) as blacke as Ravens. And of this minde is *Botero*,\* and those French Worthies, *Du Bartus*, and *Philip Morier*. It is not likely that the beasts could otherwise passe, but by the Continent, or by Ilands not farre off from the Continent, or from one another. Mr. *Brerewood*, a man learned and iudicious, in his Posthume worke of Languages and Religions, affirmeth that America receiued her first inhabitants from those parts of Asia where the Tartars first inhabited. For those parts of America being most replenished which respect Asia; and there being no token of the Arts or industrie of China, India, or Cataia; in many things also they seeming to resemble those olde Tartars: and their countrey being eyther not at all, or least of all other, seuered from the North parts of America: he concludeth as aforesaid. A man may with like probable coniecture bring them from the *Saimoyeds* bordering Northwards from *Russia*, and the *Laplanders*, which by Northerne Ilands (whereof there are some daily discovered) might by passing from one to another, seat themselves in *Greenland*, *Gronland*, *Estotiland* and other parts, neere to, or vpon America. For the Inhabitants of the one are much like to the other. And thus by many wayes Gods prouidence might dispose inhabitants to these parts; that we speak not of the South vnknowne Continent, which is supposed to extend it selfe to the line, and from the Ilands of Asia might easily receiue and conuey Inhabitants hither. As for *Genebrards* deriuation of the Americans from the tenne Tribes, proued by the dreames of *Esdras*, elsewhere alledged with like truth for the Tartars, and some inscriptions out of *Thucydides*, they which will may beleue.

Here also ariseth another question, how these beasts could passe from the partes of the knowne world, where none such are knowne: to which it may be answered, That God hath appointed to euery Creature his peculiar nature, and a naturall instinct, to live in places most agreeing to his nature: as euen in our world, *Non omnis fert omnia tellus*: Euerie Countrey hath not all creatures: the Elephant, Rhinoceros, Riuer horse, Crocodile, Camell, Camelopardalis, and others, are not ordinarily, and naturally in Europe:

f Three or  
four words.

f *Act. 17. 28.*  
*Ortelius* in his  
map of *Mare*  
*Pacificum*, af-  
firmeth that  
the people of  
America in  
likelihood  
were peopled  
from Europe  
by *Gronland*,  
Iland, *Fri-*  
land, &c.  
u *Io. di Castel-*  
*lanos.*  
x *Du Bartas*  
*Colonies.*  
*Morney.*  
*de veris.*  
*Christ. Relig.*  
*Botero ubi sup.*  
y C. 13.

*Genebr. Chron.*  
l. 1. & *Cl. Ducret.*

rope: nor the Zebra in Asia or Europe: and the like may bee said of many other creatures.

Now, as the Arke it selfe, (the Cradle of man, and stall of beasts,) we must not only Obserue Nature and Art, for the making and managing thereof, but a higher and more powerfull hand: euen so in dispensing the creatures which came from thence, they chose places by their owne naturall instinct, and man disposed by his industry, according as he had vse of them; but most of all, the secret and mightie prouidence of God co-working in those works of Nature and Industrie, and (in likelyhood) infusing sommore speciall and extraordinarie instinct in that replenishing and refurnishing of the world, *Assigning their seasons and bounds of habitation*, hath thus diuersified his workes, according to the diuersities of places, and sorted out to each countrey their peculiar creatures. As for the comming by ship, it is for the beasts improbable, for the men (by any great numbers, or of any set purpose) vnlikely (except as before is said) seeing in all America they had no shipping, but their Canoes. The beasts also haue not bin found in the Ilands, which are in the Continent. And if any hereunto will adde a supposition, that there might be some Ilands or Parts of the continent in times past, which is now swallowed by the mercilesse Ocean, so that then there might be a way, which now is buried in the waues: (as some<sup>e</sup> suppose) of *Plato's Atlantis*, placed at the mouth of the streits, or *Heracles* pillars, which yet they would haue to be America, and some of the Sea betwixt Douer and Callais, once one firme Land (as they doe imagine) I list not to contradict them.

As for the Indians owne report of their beginnings, which some ascribe to a fountaine, others to a lake, others to a caue, or what other opinion they conceiue thereof, we shall more sily obserue in their proper places, discoursing of their Religions and Opinions. Now for the first certaine Discouerie of this New World, the World generally ascribeth it to *Columbus*, and worthily: but *Columbus* himselfe is said to haue received his instructions from another.

This Historie is thus related by *Gomara*, and *Ioannes Mariana*: A certaine Carauel, sayling in the Ocean, by a strong East winde long continuing, was carried to a Land vnknewne, which was not expressed in the Maps and Cardes. It was much longer in returning, then in going; and arriuing, had none left aliue but the Pilot, and three or foure Marriners, the rest being dead of famine and other extremities; of which also the remnant perished in few dayes, leauing to *Columbus* (then the Pilots host) their Papers, and some grounds of this Discouerie. The time, place, countrey, and name of the man is vncertaine: some esteeme this Pilot an Andaluzian, and that he traded at Madera, when this befell him: some a Biscaine, and that his trafficke was in England and France; and some a Portugall, that traded at the Mina: some say he arriued in Portugall; others at Madera, or at one of the Azores: all agree that hee died in the house of *Christopher Columbus*. It is most likely at Madera. This relation (as it hath no witnesses to proue it, the whole companie being dead; nor any good circumstances, so) *Benzo* and *Ramusius*<sup>d</sup> plainly affirme it to be a fable, and a Spanishe trick, enuying a forreiner and Italian that glorie to be the first finder of the Indies. And the most sincere and iudicious of the Spaniards themselues esteeme it but a tale, as appears by the testimonie of *Gonzalo Fernando de Oviedo* in his *Summarie*, & more fully in his *general Historie of the Indies*. They shew, and so doth he which then liued in the Court of Spaine, *Peter Martyr*, another cause that moued *Columbus* to this Discouery, and not that Pilots papers or reports. For, he being a Marriner, vsed to the Sea from his youth, and sayling from Cales to Portugall, obserued, that at certaine seasons of the yeare, the windes vsed to blowe from the West, which continued in that manner a long time together. And deeming that they came from some coast beyond the Sea, he busied his mind so much heerewith, that he resolu'd to make some triall and prooue thereof. When he was now fortie yeares olde, he propounded his purpose to the Senate of Genua, vnder-taking, if they would lend him Ships, hee would finde a way by the West vnto the Ilands of Spices. But they reiected it as a dreame.

*Columbus* frustrate of his hopes at Genua, yet leaues not his resolution, but goeth

y *All. 7.26.*

z *Sir Humphrey*

*Gilberts Discouerie*

uerie of the

North west.

*Platos owne*

*Discourse* tells

that it was

swallowed by

an Earth-

quake.

a *R. Versteeghs*

*Antiquities:*

b *F. G. hist.*

*gener. part. 2.*

ca. 13. *J. Mar.*

*l. 26. c. 3.*

c *Columbus* was

borne at Cu-

gureco, or (as

some say) at

Nerui in the

Territorie of

Genua: he was

a marriner

from a childe,

& traded into

Syria, and o-

ther parts of

the East. After

this he became

a master in

making Sea-

cardes; he wēt

to Portugal, to

learn their na-

uigations on

the coast of A-

frica, and there

married. *Gom.*

ca. 14. *R. Eden.*

d *Hier. Benz.*

*lib. 1. cap. 5.*

*Ram. pref. 3. vol.*

\* *L. 2. c. 2.*

e *Gaspar Ens*

*lib. 1. c. 2.*

coniectureth,

that *Columbus*

(moued with;

his owne con-

iectures to this

discouery) was

confirmed fur-

ther therein

by this Pilot,

which is said

to die in his

house.



to Portugall, and communicates this matter with *Alphonſus* King of Portugall: but finding no entertainment to his ſuites, ſendeth his brother *Bartholomew Columbus* to King *Henry* the ſeuenth of England, to ſolicite him in the matter, whiles himſelfe paſſed into Spaine, to implore the ayde of the Caſtilians herein.

*Bartholomew* unhappily lighted on Pirats by the way, which robbing him and his companie, forced him to ſuſtain himſelfe with making of Sea-Cardes. And hauing gotten ſomewhat about him, preſents a Mappe of the World to King *Henry*, with his brothers offer of Diſcouerie: which the King gladly accepted, and ſent to call him into England. But he had ſped of his ſuite before in Spain, and by the King & Queene was employed according to his requeſt. For comming from Leſbone to *Palos di Moguer*, and there conferring with *Martin Aloſo Pinzon*, an expert Pilot, and Frier *Io. Perre* a good Coſmographer, he was counſelled to acquaint with theſe his proiects, the Dukes of Medina Sidonia, and of Medina Cæli: which yeelding him no credite, the Frier counſelled him to goe to the Court, and wrote in his behalfe to Frier *Fernand di Talanera* the Queenes Confeſſor.

*Chriſtopher Columbus* came to the Court of Caſtile, Ann. 1486 and found cold welcome to his ſuite, at the handes of the King and Queene then buſied with hore warres in Granada, whence they expelled the Moores. And thus remained he in contempt, as a man meanely clothed, without other Patron then a poore Frier, ſaue that *Aloſo di Saintaniglia* gaue him his diet, who alſo at laſt procured him audience with the Archbiſhop of Toledo, by whose mediation he was brought before the King and Queene, who gaue him fauourable countenance, and promiſed to diſpatch him, when they had ended the warres of Granada, which alſo they performed. Thus *Columbus* is ſet forth with three Caruels at the Kings charges, who becauſe his treaſure was then ſpent in the warres, borrowed ſixteene thouſand duckats of *Lewes de Sanct Angelo*: and on friday the third day of Auguſt. in the yeare of our Lord 1492. in a veſſell called the *Gallega*, accompanied with the *Pinta* and *Ninna*, in which the Pinzons, brethren, went as Pilots, with the number of a hundred and twentie perſons, or thereabouts, ſet ſaile for *Gomera*, one of the Canarie Ilands, and hauing there reſreſhed himſelfe, followed his Diſcouerie. After many dayes he incountred with that Hearbie Sea (whereof before we haue<sup>h</sup> ſpoken) which not a little amared and amazed the Spaniards, and had cauſed their<sup>i</sup> returne, had not the ſight of ſome birds promiſed him land not farre off. He alſo firſt taught the Spaniards to obſerue the Sunne and Pole in their Navigations, which till this voyage they had not vſed, nor knowne.

But the Spaniards, after three and thirtie dayes ſayling, deſperate of ſucceſſe, mutied and threatned to caſt *Columbus* into the Sea: <sup>k</sup> diſdayning much, that a ſtranger, <sup>l</sup> Genuois had ſo abuſed them. But he pacifying their enraged courages with milde ſpeeches, and gentle promiſes, on the eleuenth day of October<sup>l</sup> one *Roderigo di Triſp* eſpied and cried, Land, Land; the beſt muſicke that might be, eſpecially to *Columbus*, who to ſatiſſie the Spaniards importunitie, had promiſed the day before, that if no land appeared in three dayes, he would returne. <sup>m</sup> One, the night before, had deſcried Fire, which kindled in him ſome hope of great reward at the Kings hand, when he returned into Spaine, but being herein fruſtrate, hee burnt into ſuch a flame, as that it conſumed both Humanitie and Chriſtianitie in him, and in the agonie of Indignation made him leaue his countrey and faith, and reuolt to the Moores. But thee, *Columbus*, how can I but remember? but loue? but admire? Sweetely may thoſe bones reſt, ſometimes the Pillars of that Temple, where ſo diuine a Spirit<sup>n</sup> reſided; which neyther want of former example, nor publique diſcouragements of domeſticall and forreigne ſtates, nor priuate inſultations of proud Spaniards, nor length of time (which vſually deuoureth the beſt reſolutions) nor the vnequall Plaines of huge vnkowne Seas, nor graſſie fields in *Neptunes* lap, nor importunate whiſperings, murmurings, threatnings of enraged companions, could daunt: O name<sup>n</sup> *Colon*, worthy to bee named vnto the Worlds end, which to the worlds end haſt conducted Colonies; or may I call thee *Colombo* for thy *Doue-like ſimplicite* and patience? the true *Colonna* or Pillar, whereon our knowledge of this new world is founded, the true *Chriſtopher*, which with more then Giant-like force and fortitude haſt carried Chriſt his Name and Religion,

f *Fernand Columbus* in vita patris *Chriſtopheri* cap. 13. *Hak. ſom. 3. & Nauig. C. Col. m. No. Orb. Onid. l. 2. c. 4. & Gomara c. 15*

h *Lib. 7. c. xlii.*  
i *Pet. Mart. dec. 1. lib. 1.*

k *A. Benito lib. 1. cap. 6.*  
l *Gaspar. Ens lib. 1. c. 2.*

m *Columbi-Navigaciones l. 2. c. 4. Oniedo l. 2. c. 5.*

n Of his death ſee *Oniedo l. 3. c. 9.*

n His true name was *Colon*, which corruptly is called *Columbus*.

gion, through vnknowne Seas, to vnknowne lands : which we hope and pray, that it may be more refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Auncients no longer mention *Neptune*, or *Minos*, or *Erythra*, or *Danau*, to all which, diuers Authors diuersly ascribe the inuention of Nauigation; Myfians, Troyans, Tyrians vaile your bonnets, strike your top- sailes to this *Indian-Admirall*, that deserueth the *top-saile* indeede, by aspiring to the toppe that sayling could ayne at, in discovering another *World*. Let Spaniards, French, English, and Dutch, re-  
 p *Proverb. 30.4* found thy name, or his name rather, *whose name, who can tell?* that would acquaint thee, and the world by thee, with newes of a New-world.

But lest we drowne our selues in this Sea of Extasie and Admiration, let vs goe on shore with *Columbus* in his new discovered Island. And first me thinkes I see the Spaniards, yesterday in mutinie, now as farre distracted in contrary passions; some gazing with greedie eyes on the desired Land; some with teares of ioy, not able to see that, which the ioy of seeing made them not to see: others embracing, and almost adoring *Columbus*, who brought them to that sight: some also with secret repinings enuying that glorie to a stranger; but biting in their biting enuie, and making shew of glee and gladnesse: all new awaked out of a long traunce, into which that step-mother Ocean, with dangers, doubts, dreads, despaires had deiected them, reuiued now by the sight of their mother-earth, from whom in vnknowne armes they had beene so long weaned and detained. On shore they goe, and felling a tree, make a Crosse thereof, which they erected on the shore, and take possession of that new world in the name of the Catho- like Kings. This was done on the eleuenth of October, one thousand foure hundred fourescore and twelue, in the Island Guanahani, one of the Lucai, which *Columbo* named *San Saluatore*: from whence he sayled to Baracoa, a haue on the North side of the Ile Cuba, where he went on land, and asked of the Inhabitants for Cipango (so doth *Paulus* call Iapan). They vnderstanding him of Cibao (where are the richest mines of Hispaniola) signed him, that it was in Haiti, (so was the Island then called) and some of them went with him thither.

q Som thinke  
*Columbus* did  
 rrit on ground  
 of purpose,  
 that he might  
 leaue some be-  
 hinde.

What worldly ioy is not mixed with some disastre? their Admirall heere splitteth on a Rocke, but the men are saued by the helpe of the other shippes. This fell out in the North part of Hispaniola (so named by them) where they had sight of Inhabitants, which seeing these strangers, ranne all away into the Mountaines. One woman the Spaniards got, whom they vsed kindly, and gaue her meate, drinke and clothes, and so let her goe. She declaring to her people the liberalitie of this new people, easily per- swaded them to come in troupest to the Ships, thinking the Spaniards to be some di- uine Nation, sent thither from heauen. They had before taken them for the Canibes, which are certain Canibals, which vsed inhumane huntings for humane game, to take men for to eate them: Children likewise, which they gelded to haue them more fat, and then to deuoure them: the women they ate not, but vsed them for procreation, and if they were olde, for other seruices. The llanders had no other defence against them but the wooddie hills, and swiftest heeles: to which they betooke them at the Spaniards arriual, thinking them (as is said) to be Caniballs. And such haue they since pro- ued in effect, not leauing of three millions of people which here they found, two hun- dred, and that long since.

r *Bart. de las*  
*casas, Hispan.*  
*crudelit.*  
 f Historie of  
 China pag. 312  
 H, *Benxol. l. 1. c. 8*

The Diuell had forewarned them of this by Oracle, that a bearded Nation should spoyle their Images, and spill the bloud of their children, as wee shall see in the particular Tractate of Hispaniola. Nothing more pleased the Spaniards then the Golde, which the naked Inhabitants exchanged with them for Bells, Glasses, Points, and other trifles.

t The Fort of  
 the Natiuity  
 in Hispaniola.

*Columbus* obtained leaue of *Guacanarillus*, the Cacike or King, to build a Fort, in which he left eight and thirtie Spaniards, and taking with him fixe Indians, returned to Spaine, where he was highly welcomed of the King and Queene. Some controuersie fell out betweene *Columbus*, and one of the Pinzons, Master of one of the Carauels, about leauing these men behinde; but *Columbus* sent a Letter to reduce him vnto peace by the Indians, who held the Letter in almost religious regard, thinking it had some Spirit or Deitie, by which they could vnderstand one another being absent.

The

The Pope <sup>a</sup> (then a Spaniard, *Alexander* the sixt hearing of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards : bearing date the fourth of May thousand foure hundred foure score and thirteene drawing a line a hundred leagues beyond the Ilands of Afores and Cape Verde, this *Alexander* giuing (more then *Great Alexander* could conquer) the East to the one and West to the other. The Bull is become an Vnicorne, and his two hornes are now growne into one: in the vnitng of those two states. *Columbus*, graced with the title of Admirall, and enriched with the tenths of the Spanishe gaires in the Indies, is sent a second <sup>b</sup> time, with his brother *Bartholomew*, who was made *Adelantado* or Deputie of Hispaniola. They had allowed them for this expedition, small and great, seuentene sayle, and fiftene hundred men. The first Iland hee espied in his second Navigation, hee called *Desseador Desired*, because he had longed to see land. Arriuing in Hispaniola, hee found the Spaniards which hee had left there, that they were now not left, nor any where to be found. The Indians had murthered them, and laid the blame on the Spanishe insolencies.

Hee now built and peopled the Towne of Isabella, which was their chiefe place of residence and gouernment, which in the yeare a thousand foure hundred nintie eight were remoued to the Citie of San Domenico. They built also the fort of Saint *Thomas*: but both in the one and the other the Spaniards died of famine through the Indians wilfulnesse, who vnwilling to haue such neighbours, would not plant their *Maize* and *Iuca*, and so starued both themselves and their guests. As for the Pocks, the Spaniards in this Voyage gotte them of the Indian women and brought them into Spaine, as *Oniedo* of his owne knowledge <sup>c</sup> reporteth of his owne Countymen: and they after paid the Indians <sup>d</sup> (in recompense) with a disease as deadly and infectious to them, which consumed thousands, and was neuer before knowne amongst them: I meane the small Pockes. The other were improperly named of the French, or of Naples, seeing that in those warres of Naples which the Spaniards maintained against the French, some carried this disease with them thither out of Spaine, and communicated the same both to the French and Neapolitans, hauing bene vsuall, and easily curable, in the Indies. Another disease also assaulted them of a little kinde of Fleas called *Niguas*, which would eat into, and breed in the flesh, and haue made many loose their Toes.

*Columbus* at this time discovered Cuba and Iamaica with the neighbour-Iles. Returning to Hispaniola, he found his brother and the Spaniards in dissention and separation, and punishing the Authours of sedition, returned home. In the yeare of our Lord, one thousand foure hundred foure score and seuentene, hee made his third Voyage, and then touched on the Continent; discovered *Cubagua*, *Paria*, and *Cumana*.

But *Roldanus Ximenius* raysing a rebellion, and accusing the *Columbi* to the King effected that *Bonadilla* was sent Gouvernour into Hispaniola, who sent the two brethren bound as prisoners to Spaine: vnworthie recompence of the worthie attempts of these Worthies. The King freeth them, and employeth *Christopher* in a fourth Voyage, a thousand fise hundred and two: in which *Onandus* the Gouvernour forbade *Columbus* the first finder to land on Hispaniola. <sup>e</sup> He then discovered *Guanaxa*, *Higueira*, *Fondura*, *Veragua*, *Vraba*, and learned newes (as some say) of the South Sea. Hee staid at Iamaica to repaire his fleete, where some of his men were sicke, and they which were sound in bodie, were more then sicke, froward and tumultuous in behaviour and many left him. Vpon this occasion the Ilanders also forsooke him, and brought in no victuall. Here with *Columbus*, neither able to abide nor depart, was driven to his shifts, no lesse admirable for subtiltie then resolution. <sup>f</sup> He told the Ilanders, that if they did not bring him in prouision, the Diuine Anger would consume them, a signe whereof they should see in the darkened face of the Moone within two dayes. At that time he knew the Moone would bee eclipsed, which the simple Ilanders seeing, with feare and griefe humbled themselves to him, and offered themselves readie to all kinde and dutifull Offices.

At last, returning into Spaine, he there died, Anno a thousand fise hundred and sixe. His bodie was buried at Siuill in the Temple of the Carthusians. This was the end (if euer there can be end) of *Columbus Pinzonius* & one of *Columbus* his companions, by

Rrr

his

<sup>a</sup> *Alexander* a wicked Pope. *Guicciard. l. 1* & he of whose daughter *Lucretia Pontanus* writeth that shee was *Alexandri Filia*, *Sponsa*, *Nurus* abused by the incestuous lusts of the father and his two sonnes, was Author of the Bull, whereby the Spaniards challenge the new World for theirs.

<sup>b</sup> *Sept. 25. 1493*

<sup>c</sup> *Oniedo l. 2.*

<sup>d</sup> *c. 13.*

<sup>e</sup> *Ramus. in praefat. ad vol. 3.*

<sup>f</sup> *On. l. 3. c. 6.*

<sup>g</sup> *Gasp. Ens lib. 1. cap. 5.*

<sup>h</sup> *Vide l. 5. c. 16. pag. 452.*

<sup>i</sup> *Navigationes Vinc. Pinzoni Nau. Alb. Vesp. Seb. Cabota, vide Hak. sam. 3.*



his example invited, made new Discoverie, and *Vespucium*, and *Cabota* and many other, every day making new searches and plantations, till the World at last is come to the knowledge of this New World almost wholly. The particulars will more fully appear in our particular relations of each Countrey.

After this discourse of the men in those parts, let vs take some generall view of the other Creatures, especially such as are more generally disperst through the Indies. I haue before noted, that America had very few of such Creatures as Europe yeeldeth, vntill they were transported thither: and therefore they haue no Indian names for them,<sup>b</sup> but those which the Spaniards that brought them, giue vnto them: as Horse, Kine, and such like. They haue Lyons, but not like in greatnesse, fiercenesse, nor colour to those of Africa. They haue Beares in great abundance, except on the North parts. They haue store of Deere, Bores, Foxes, and Tygres, which (as in Congo) are more cruell to the Naturals then to the Spaniards. Their beasts were not found in the Ilands, but in the Continent; and yet now in those Ilands, Kine are multiplied and growne wilde, without other owner then such as first can kill them: the Dogges likewise march by troupes, and endamage the cattell worse then Wolues. Their Swine did multiply exceedingly, but (as an enemie to their Sugars, a great commoditie in Hispaniola, where Anno a thousand five hundred thirtie five. *Ouedo* reckons almost thirty Ingenious, the number daily increasing) they were forced to root out this rooting kinde of beasts. This Iland hath stored the other about it, with store of Horse and Mares, which are sold very cheape. For Kine the Bishoppe of Venezuela had fixteene thousand heard of that kind of beasts, and more: others possessed thousands also, and some killed them only for their hides, of which were shipped from hence for Spaine Anno 1587. 35444. and from New Spaine 64350. as *Acosta* relateth.

The Lyons are grey, and vse to clime Trees: the Indians hunt and kill them. The Beares and Tygres are like those in other parts: but not so many. Apes and Monkeys they haue of many kindes, and those admirably pleasing in their Apish trickes and imitations seeming to proceed from Reason. A Souldier leuelling at one of them to shoot him, the sly beast died not vnreuedged, but hurling a stone as the other aimed at him, deprived the Souldier of his eye, and lost his owne life. They haue Monkeys with long beards. *Acosta* tells of one Monkie that would goe to the Tauerne at his Masters sending, and carrying the pot in one hand, and monie in the other, would not by any meanes depart with his monie, till hee had his pot filled with wine: and returning home, would pelt the Boyes with stones, and yet haue care to carrie his Wine home safe to his Master, neither touching it himselfe till some were giuen him, nor suffering other. They\* haue a monstrous deformed beast whose fore part resembleth a Fox, the hinder part an Ape, excepting the feet which are like a mans; beneath her belly she hath a receptacle like a purse wherein shee bestowes her young vntill they can shift for themselves, neuer coming out of this naturall nest, but to sucke.

Sheep haue much increased, and by good husbandrie, in that plentie of pasture, would bee a great commoditie: but in the Ilands the wilde Dogges destroy them: and therefore they that kill these Dogges, are rewarded for it, as they which kill Wolues in Spaine. The Dogges which the Indians had before, were snouted like Foxes; they fatted them to eat, and kept them also for pleasure: but they could not bark. Such Dogs (we haue shewed) are in Congo. Their stags and Deere in the South parts of America, haue no hornes. They haue store of Conies. The Armadilla is an admirable Creature, of which there be diuers kinds: they resemble a barded Horse, seeming to be armed all ouer, and that as if it were rather by artificiall plates, opening and shutting, then naturall scales it digges vp the earth as Conies and Moules.

The Hogges of the Indies haue their nauill vpon their ridge of the backs. They goe in Heardes together and assaile men, hauing sharp talons, like rasors, and hunt their hunters vp the tops of trees whence they easily kill these enraged *Sainos* (so they cal them) biting the tree for anger. The *Dantes* resemble small kine and are defended by the hardnes of their hides. The *Vicugna* somewhat resembleth a Goat, but is greater: they sheare them, and of their fleeces make rugs and couerings, and stufes. In the stomacke and belly of this beast is found the Bezaar-stone sometimes one alone, sometimes two, three,

b A rule to know what beasts were here naturall (for to such they haue names in their own language) and what transported: for these the Indians call by their Span. c *Acosta* l. 1. c. 21 & l. 4. c. 34. names.

d Lib. 4. c. 39. See *Cav. Clas. de exot. & Oued. gen. hist. & summer. Gesn. de Quadr.*

\* *Vinc. Pinzon.*

e P. Mart. de Insulis. f *Oued. summer. 32.* g *Cataph. rasilus equus.*

three, or foure: the colour of which is blacke, or grey, or greene, or otherwise: it is accounted soueraigne against poysons and venomous diseases. It is found in diuers sorts of beasts: but all chew the cud, and commonly feede vpon the snow and rockes. The Indian sheep they call *Lama*, it is a beast of great profit, not only for foode and rayment, but also for carriage of burthens: they are bigger then sheepe, and lesse then calves: they will beare a hundred and fiftie pound weight. In some places they call them *Amidas*, and vse them to greater burthens. *Hulderike Schmidel* affirms, that he liuing in the parts about the Riuer of Plate, being hurt on his leg, rod fortie leagues vpon one of them. They will grow restie, and will lie downe with their burthen, no stripes nor death able to assuage their moode: only good wordes, and faire dealing, with gentle intreatie, sometimes diuers houres together, can preuaile.

Of foules they haue many kindes which wee haue, as Partridges, Turtles, Pigeons, flock-doues, Quails, Falcons, Herons, Eagles: and a World of Parrots, which in some places flee by flocks, as Pigeons. There are also Estriges. Hens they had before the Spaniards arriued. They haue other kinds peculiar: The *Tomineias*<sup>h</sup> is the least in quantitie, the greatest for admiration and wounder. I haue often times doubted (sayth *Asaph*) seeing them flie, whether they were Bees or Butter-flies; but in truth they are birds. *Theuet*<sup>i</sup> and *Lerius* call it *Gonambuch*, or *Gonanbuch*. They affirme that it yeelds nothing in sweetnesse of Note to the Nightingale, and yet is not bigger then a Beetle or Drone-bee: One would say, *Vox ei, praterea nihil*: but so could not any truly say, for euen otherwise is it almost miraculous: Nature making this little shoppe her great fire-house of wonder and astonishment, and shewing<sup>k</sup> her greatest greatnesse in the least Instruments. The Prouinciall of the Iesuites in Brasil, affirmeth as *Clusius* testifies, that the Brasilians called it *Ouissia* which signifieth the Sun-beame, and that it was pcreated of a flie; and that hee had seene one, partly a bird, and partly a flie: first coloured blacke, then ash-coloured, then rose-coloured, then red: and lastly, the head set against the Sunne, to resemble all colours, in most admired varietie. It flieth so swift (sayth<sup>m</sup> *Oniedo*) that the wings cannot bee seene. It hath a nest proportionable. I haue seene (sayth he) one of those birds, together with her nest, put into the scales, wherein they vse to weigh gold, and both weighed but two tomins, that is, foure and twentie graines. Haply it is therefore called *Tomineias*, as weighing one *Tomine*. The females are beautified with yellow, greene, and other colours: the mouth like the eye of a needle. It liueth on<sup>n</sup> dew, and the iuyce of hearbes; but sitteth not on the Rose. The feathers, specially of the necke and breasts, are in great request for those feather-pictures, or portraitures, which the Indians make cunningly and artificially with these naturall feathers, placing the same in place and proportion, beyond al admiration: The Indian Bats should not flee your light, and are for their raritie worthie consideration, but that wee haue before spoken somewhat of them.

They haue<sup>a</sup> birds called *Condors*, of exceeding greatnesse and force, that will oppress sheepe, and a whole Calfe, and eate the same. They haue abundance of birds, a beautie of their feathers, farre surpassing all in Europe, wherewith the skilfull Indians will perfectly represent in feathers, whatsoever they see drawne with the Pen-cill. A figure of Saint *Francis*, made of feathers was presented to Pope *Sixtus Quintus*, whose eye could not discern them to bee naturall colours but thought them pencil-work, till he made triall with his fingers. The Indians vsed them for the ornaments of their Kings and Temples. Some birds there are of rich commoditie, onely by their dung. In some Ilands ioyning to Peru, the Mountaines are all white, like snow, which is nothing but heapes of dung, of certaine Sea-foules which frequent those places. It is rich in manyelles, yea many lances in height, and is fetched thence in boates, to hearten the earth, which hereby is exceeding fertile.

To adde some what of the Indian Plants, and Trees. *P Mangle* is the name of a Tree, which multiplieth it selfe into a wood (as before we haue obserued of it) the branches descending and taking Root in the Earth. The Plane tree of India hath leaues sufficient to couer a man from the foote to the head: but these, the *Coco*, and other Indian Trees, are in the East-indies also and there wee haue mentioned them. *Cacao* is a fruit little lesse then Almonds, which the Indians vse for monie, and make thereof

<sup>g</sup> *Hul. Schmidel* c. 44.  
*An. Do.* 1548.

<sup>h</sup> *Aug. Carate*,  
*hist. Peru.* l. 1.

<sup>i</sup> *And. Theuet.*  
*cap.* 41.  
*Lerius* nau. c. 11.

<sup>k</sup> *Natura in*  
*magnis magna,*  
*in minimis maxima.*  
*l. Car. Clus. Exot.*  
*lib.* 5.

<sup>m</sup> *Oniedo sum-*  
*mar.* cap. 48.

<sup>n</sup> *Lopes de Co-*  
*mara hist. Ma-*  
*xicana, or Con-*  
*quer of the*  
*West Indies.*

<sup>o</sup> *Acopi.* l. 4. c. 17

<sup>p</sup> See *Monardus & Clusius*,  
*D. Libel. Gerard*  
and other  
Herbarists, &  
Chiefly of  
these & other  
the Indian  
plants & trees,  
see *Oniedo. gen.*  
*hist. Ind.* l. 7. 8. 9.  
10. 11. and of  
the beasts,  
foules, fishes, in  
the 12. 13. 14.  
15. bookes and  
also his *summa-*  
*rie.*

q Tb. Turner.

r Acofta l. 4. c. 24

a drinke, holden amongst them in high regard. They haue a kinde of Apples called *Ananas*, exceeding pleasant in colour and taste, and verie wholesome, which yet haue force to eate yron, like *aqua fortis*. The *Mamayas*, *Guayanos*, and *Paltos* bee the Indian Peaches, Apples, and Peares. But it would bee a wearie wildernesse to the Reader, to bring him into such an Indian Orchard where hee might reade of such varietie of Fruites, but (like *Tantalus*) can taste none: or to present you with a garden of their Trees, which beare flowers without other Fruit, as the *Floripondio*, which all the yeare long beareth flowers sweete, like a Lilly, but greater: the *Polusanchil*, which beareth a flower like to the forme of the heart, and others, which I omit. The flower of the Sun is now no longer, the Marigold of Peru, but groweth in manie places with vs in England. The flower of the *Granadilla* they say (if they say truly) hath the markes of the Passion, Nailes, Pillar, Whippes, Thornes, Wounds, exceeding stigmaticall *Francis*.

For their Seedes and Graines, *Mays* is principall, of which they make their bread, which our English ground brings forth, but hardly will ripen: it growes, as it were on a Reed, and multiplieth beyond comparison; they gather three hundred measures for one. It yeeldeth more bloud, but more grosse, then our Wheate. They make drinke thereof also, wherewith they will bee exceedingly drunke: They first steepe, and after boile it to that end. In some places they first cause it to bee champed with Maids, in some places with olde women, and then make a Leauen thereof, which they boyle, and make this inebriating drinke. The Canes and leaues serue for their Mules to eate. They boyle and drinke it also for paine in the backe. The buds of *Mays* serue in steed of Butter and Oyle.

In some parts they make bread of a great roote called *Tuca*, which they name *Cacani*. They first cut and straine it in a Presse, for the iuyce is deadly \* poyson: the Cakes dried are steeped in water before they can eate them. Another kind there is of this *Tuca* or *Luca*, the iuyce whereof is not poyson. It will keepe long, like Biscuit. They vse this bread most in Hispaniola, Cuba, and Iamaica where Wheate and *Mays* will not grow, but so vnequally, that at one instant, some is in the grasse, other in the graine. They vse in some places another roote called *Papas*, like to ground Nut, for bread, which they call *Chuno*. Of other their rootes and fruites I am loath to write, least I wearie the Reader with tedious officiousnesse. Spices grow not there naturally: Ginger thrieth well, brought and planted by the Spaniards. They haue a good kinde of Balme, though not the same which grew in Palestina. Of their Amber, Oyles, Gummes, and Drugges I list not to relate further. Out of Spaine they haue carried great varietie of Plants, herein America exceeding Spaine, that it receiueth and fructifieth in all Spanish Plants that are brought thither, whereas the Indian thriue not in Spaine: as Vines, Oliues, Mulberies, Figges, Almonds, Limons, Quinces, and such like. And, to end this Chapter with a comparison of our World with this of America; Our aduantages and preferments are many. \* Our Heauen hath more Starres, and greater, as *Acofta* by his owne sight hath obserued, challenging those Authors, which haue written otherwise, of fabling. Our Heauen hath the North starre within three degrees, and a third of the Pole: their Crozier or foure starres set a-crosse, which they obserue for the Antartike, is thirtie degrees off. The Sunne communicareth his partiall presence longer to our Tropike then that of Capricorne; remaining in the Southerne signes 178. dayes: 21. houres and 12. minutes: in the Northerne 186. dayes, 8. houres and 12. minutes. *B. Keckerman, Syftem. Astron. L. 1. Tycho, Brab. L. 1.* reckoneth these a hundred foure score and sixe dayes, houres 18.  $\frac{1}{2}$ : dyes 8.  $\frac{1}{2}$  *fero plus quam in Australi, &c.*

This want of the Sunne and Starres is one cause of greater cold in those parts then in these. Our Earth exceeds theirs for the situation, extending it selfe more between East and West (fittest for humane life) whereas theirs trends most towards the two Poles. Our Sea is more fauourable, in more Gulfes and Bayes, especially such \* as goe farre within Land, besides the Midland Sea, equally communicating her selfe to Asia, Africa, and Europa. This conuenience of Traffique America wanteth. Our Beasts wild and tame, are farre the more noble as the former Discourse sheweth.

\* In the Islands, but not in all places of the firme Land.

f Spanish fruits thriue well in one place or other of the Indies.

t Botero Rel. part. prima. l. 4.

u The Baltike, Persian, Arabian, Caspian Seas, &c.



For what haue they to oppose to our Elephants, Rhinocerotes, Camels, Horses, Kine, &c. Neither were the naturall fruites of America comparable to those of our World. Whence are their Spices, and best Fruit, but from hence by transportation, or transplantation? As for Artes, States, Literature, Diuine and Humane, multitudes of Cities, Lawes, and other Excellencies, our World enioyeth still the priuiledge of the *First-borne*. America is as a younger brother or sister and hath in these thinges almost no inheritance at all, till it bought somewhat hereof of the Spaniards, with the price of her Freedome. On the other side, for temperature of Ayre, generally America is farre before Africa, in the same height. For greatnesse of Riuers, Canada, Plata, and Maragnon, exceed our World. Whether Africa or America exceed in Golde, it is a question: In Siluer, Potozi seemes to haue surmounted any one Mine of the World, besides those of new-Spaine, and other parts, howsoeuer *Boterus* doubts. Yet *Exitus alla probat*. And now America excels, because, besides her owne store, shee is so plentifully furnished with all sorts of liuing and growing Creatures from hence, as euen now was shewed.

## CHAP. III.

Of the discoveries of the North parts of the New World, and toward the Pole, and of Greenland, Groenland, Estotiland, Meta Incognita, and other Places vnto New France.



Merica is commonly diuided by that *Isthmus*, or necke and narrow passage of Land at Darien, into two parts; the one called Northerne America, or Mexicana; the other Southerne, or Peruana. This trendeth betwixt the Darien and Magellan Straights: that from thence Northwards where the Confines are yet vnkowne. For it is not yet fully discovered, whether it ioyneth somewhere to the Continent of Asia, whether Groenland, and some other parts, accounted Ilands, ioyned with it. These were discovered before the dayes of *Columbus*, and yet remaine almost covered in obscuritie, and were therefore iustly termed \* *Meta Incognita*, by *Great Elizabeth* the best knowne and most renowned Ladie of the World. The first knowledge that hath come to vs of those parts, was by *Nicholas* and *Antonio Zeno*, two brethren, Venetians. Happie Italie, that first, in this last Age of the World, hath discovered the great Discoverers of the World, to whom we owe our *M. Paulus*, *Odericus*, *Verto-*  
*mannus*, for the East; *Columbus*, *Vespucius*, *Cabot*, for the West; these noble *Zeni* for the North: and the first encompassing the Worlds wide compasse, vnto *Pagafetta's* Discourse, companion of *Magellan* in his iournie: that I speake not of the paines of *Raselli*, *Ramusius*, *Boterus*, and a World of Italian Authours that (I thinke more then any other Language) haue by their historicall labours discovered the World to it selfe. Vnhappie Italy, that still hast beaten the bush, for other to catch the Bird, and hast inherited nothing in these Easterne and Westerne Worlds, excepting thy Catholike dayme, whereby the Catholike and Spanish Sword makes way for the Catholike-Roman Crowne and Keyes: Neither the Sword of *Paul*, nor the Keyes of *Peter*; for both these were <sup>b</sup> *spirituall*. But to returne to our Venetians. <sup>c</sup> In the yeare a thousand three hundred and foure score Master *Nicolo Zeno* being wealthie, and of a haughtie spirit, desiring to see the fashions of the World, built and furnished a Ship at his owne charges, and passing the Straights of Gibraltar, helde on his course Northwards, with intent to see England and Flaunders. But a violent Tempest assaying him at Sea, he was carried hee knew not whither, till at last his Ship was carried away vpon the Ile of Frisland; where the men and most part of the goods were saued. In vaine seemes that deliuerie that deliueys vp presently to another Executioner. The Ilanders like *Nep-*  
*tunes* hungrie groomes, or his base and blacke gard, set vpon the men whom the Seas had spared: but here also they found a second escape, by meanes of a Prince named

\* Many haue written discourses of the possibilitie of a passage by the N. or N.W. as *Thorne*, *S. H. Gilbert*, *Cir. of the Earth*, alleging some examples of a Friar which passed it, the Portugall cards, &c. a Discourse of *Frobishers* voyages by *George Best*. voyage 3.

b 1. Cor. 4  
c The discoveries of *M. Nic. & Ant. Zeno* gathered out of their letters by *Francisco Martellus*. They are related by *M. Hakluyt* in his 3. vol. part. 1. 11.

*Zichmui*, Prince of that and many Ilands thereabouts : who being neere hand with his Armie, came at the out-cry, and chasing away the people, tooke them into protection.

This *Zichmui* had the yeare before given the ouerthrow to the King of Norway, and was a great adventurer in feates of Armes. Hee spake to them in Latine, and placed them in his Nauie, wherewith hee wonne diuerse Ilands. *Nicols* behaued himselfe so well, both in sauing the Fleete by his Sea-skill, and in conquest of the Ilands by his valour that *Zichmui* made him Knight and Captaine of his Nauie.

After diuerse notable Exploits, *Nicols* armed three Barks, with which hee arrived in Engroneland : where hee found a Monasterie of Friers of the Preachers Order, and a Church dedicated to Saint *Thomas* hard by a Hill, that casteth out fire like *Vesunius* and *Aetna*. There is a Fountaine of hote water, with which they heat the Church of the Monasterie, and the Friers chambers. It cometh also into the Kitchen so boyling hote, that they vse no other fire to dresse their meate; and putting their Bread into Brasse Pots without any water, it doth bake as it were in an hote Ouen. They haue also small Gardens, which are couered ouer in the Winter time, and being watered with this water, are defended from the violence of the Frost and Cold, and bring forth Flowers in their due seasons. The common people astonished with these strange effects, conceiue highly of those Friers, and bring them presents of Flesh and other things.

They with this Water, in the extremitie of the Colde, heate their Chambers, which also (as the other buildings of the Monasterie) are framed of those burning stones, which the mouth of the Hill casts forth. They cast Water on some of them, whereby they are dissolued, and become excellent white Lime, and so tough, that being contriued in building, it lasteth for euer. The rest, after the fire is out, serue in stead of stones to make Walles and Vaults, and will not dissolue, or breake, except with some yron tooke.

Their Winter lasteth nine moneths: and yet there is a faire Hauen, where this water falleth into the Sea, not frozen: by meanes whereof there is great resort of wild fowle, and fish, which they take in infinite multitudes. The Fishers Boats are made like to a Weauers Shuttle, of the skins of fishes, fashioned with the bones of the same fishes, and being sowed together with many doubles, they are so strong, that in foule weather they will shur themselues within the same, not fearing the force eyther of Sea, or Winde. Neither can the hard-hearted Rockes breake these yeelding Vessels. They haue also (as it were) a Slecue in the bottome thereof, by which with a subtile deuise, they conuey the water forth, that soaketh into them. The most of these Friers spake the Latine Tongue.

A little after this *Nicols* returned, and dyed in Frisland, whither his brother *Antonius* had before resorted to him, and now succeeded both in his goods and honour; whom *Zichmui* employed in the Expedition for Estotiland: which happened vpon this occasion. Sixe and twentie yeares before, foure Fisher-Boats were apprehended at Sea by a mightie and tedious storme; wherewith after manie dayes, they were brought to Estotiland, aboue a thousand myles West from Frisland: vpon which, one of the Boates was cast away, and sixe men that were in it, were taken and brought to a populous Citie; where, one that spake Latine, and had beene cast by chance vpon that Iland, in the name of the King asked them what Countermen they were; and vnderstanding their case, hee acquainted the King therewith. They dwelt there five yeares, and found it to bee an Iland verie rich, being little lesse then *Iseland*, but farre more fruitfull. One of them said hee saw Latine Bookes in the Kings Librarie, which they at this present doe not vnderstand. They haue a peculiar Language, and Letters, or Characters to themselues. They haue Mines of Gold, and other Mettals, and haue Trade with Engroneland. They sow Corne, and make Beere and Ale. They build Barks (but know not the vse of the Compasse) and haue manie Cities and Castles. The King sent these Fishermen with twelue Barks Southwardes, to a Countrie which they call *Drogio*: in which Voyage escaping dreadfull Tempests at Sea

Sea, they encountered with Cannibals at Land, which deuoured many of them. These Fishers shewing them the maner of taking Fish with Nets, escaped: and for the presents which they made of their Fish to the chiefe men of the Countrey, were beloued and honoured. One of these (more expert, it seemeth then the rest) was holden in such account, that a great Lord made warre with their Lord to obtaine him: and so preuailed, that he and his company were sent vnto him. And in this order was he sent to fīue and twentie Lords, which had warred one with another to get him, in thirteene yeeres space: whereby he came to know almost all those parts; which, he said, was a great Countrey, and (as it were) a New World. The people are all rude, and void of goodnesse: they goe naked, neither haue they wit to couer their bodies with the Beastes skinner, which they take in Hunting, from the vehement cold. They are fierce, and eate their enemies, hauing diuerse Lawes and Gouvernours. Their liuing is by Hunting.

Further to the South-west, they are more ciuill, and haue a more temperate Ayre: They haue Cities and Temples dedicated to Idols, where they sacrifice men, and after eat them; and haue also some vse of Gold and Siluer.

Hee fledde away secretly, and conueying himselfe from one Lord to another, came at length to Drogio, where hee dwelt three yeeres. After this time finding there certaine Boates of Estotiland, hee went thither with them: and growing there very rich, furnished a Barke of his owne, and returned into Frisland: where hee made report vnto his Lord of that wealthy Countrey. *Zichumi* prepared to send thither: but three daies before they set forth, this Fisher-man died. Yet taking some of the Mariners which came with him, in his stead, they prosecuted the Voyage, and encountred, after many dayes, an Iland; where tenne men, of diuerse Languages, were brought vnto them, of which they could vnderstand none, but one of Iseland. Hee tolde them, That the Iland was called *Icaria*, and the Knights thereof called *Icari*, descended of the ancient pedigree of *Dedalus*, King of Scots, who conquering that Iland, left his sonne there for King, and left them those Lawes, which to that present they retained. And, that they might keepe their Lawes inuiolate, they would receiue no stranger. Onely they were contented to receiue one of our men, in regard of the Language, as they had done those ten Interpreters,

*Zichumi* sayling hence, in foure dayes descried Land, where they found abundance of Fowle, and Birds egges, for their refreshing. The Hauen they called *Cap Trin*. There was a Hill, which burning, cast out smoake: where was a Spring, from which issued a certaine water like Pitch, which ranne into the Sea: The people of small stature, wilde, and fearefull, hid themselves in Caves, *Zichumi* built there a City, and determining to inhabite, sent *Antonio* backe againe, with the most of his people, to Frisland.

This History I haue thus inserted at large, which perhaps, not without cause in some things, may seeme fabulous; not in the *Zemi*, which thus writ, but in the relations which they receiued from others. Howsoever; the best Geographers<sup>a</sup> are beholden to these brethren, for that little knowledge they haue of these parts; of which none before had written: nor since haue there beene any great in-land Discoveries. \* *Dishmar Bleskens* in his *Treatise of Island* relateth, that in the yeare 900. the Nobility of East Frisia and Breame found that Iland, and 200. leagues from thence discovered Gronland, which he saith was named *per antiphrasin*, of the Contrarie, for want of greene and pleasant Pictures: and that by Whirle-pooles and misty darknesse, all their Nauie, but one ship perished.

Somewhat since there hath beene discovered by *Gaspar Cortereale*, a Portugall; *Stephen Gomes*, a Spaniard, and *Sebastin Cabot*: and more by later Pilots, of our Nation, but little of the disposition of the In-land people. Yes, it is thought to be all broken Ilands, and not inhabited, but at certaine seasons frequented by some Sauages, which come thither to fish. Such as we can, in due order we here bestow.

*Sebastin* \* *Cabot* reported to *Ramusio*, that in the yeare 1497, at the charge of King *Henry* the seventh, he discovered to the sixty; seuen degree and a halfe of Northerly latitude, minding to haue proceeded for the search of Cathay, but by the mutiny of the Mariners was forced to returne. The Map of *Sebastin Cabot*, cut by \* *Clement Adams*, relateth, That *John Cabot*, a Venetian, and his sonne *Sebastin*, set out from Bristol, discovering

<sup>a</sup> *Abrab. Ortel.*  
*Chart. 6.*  
*Hak. vol. 3.*  
*Batara.*  
*Magnus.*  
*Dishmar.*  
*Bleskens.*

\* *Ramusio præ-*  
*fat. in 3. Vol.*  
\* *Clem. Adams.*  
*Hak. to. 3. p. 1. 6.*



couering the Land, called it *Prima Vista*, and the Island before it, *S. Iohns*. The inhabitants weare Beasts skinnes. There were white Beares and Stagges farre greater then ours. There were plenty of Seales, and Soles about a yard long. Hee named (saith *Peter Martyr*) certaine Ilands & *Baccalaos*, of the store of those fish, which the inhabitants called by that name, which with their multitudes sometimes staid his Ships. The Beares caught these Fish with their claws, and drew them to land, and eat them. In the time of *Henry the seventh* (*William Purchas* being then Mayor of London) were brought vnto the King three men, taken in the New-found Island: these were clothed in Beasts skinnes, and did eat raw flesh. But *Cabot* discovered all along the Coast to that which since is called *Florida*; and returning, found great preparations for wars in Scotland, by reason whereof, no more consideration was had to this Voyage. Whereupon he went into Spaine; and being entertained by the King and Queene, was sent to discover the Coasts of Brasil, and sayled vp into the River of Plate more then six-score Leagues. He was made Pilot Major of Spaine: and after that, Anno 1549, was constituted Ground Pilot of England by King *Edward the sixth*, with the yearly Pension of an hundred threescore and sixe pounds, thirteene shillings, foure pence: Where, in the year 1553, hee was chiefe dealer and procurer of the Discouery of *Russia*, and the North-east Voyages, made by Sir *Hugh Willoughby*, R. Chancelour, *Stephen Burrough*, and prosecuted by *Pet. Jackman*, and others, towards *Nova Zemla*, *Persia*, *Tartaria*, as in *Master Hakluyts* first Tome appeareth. Perhaps this voyage of *Cabot* was the same which is mentioned by *Mr. Robert Thorne* in a treatise of his written 1527. that his father and *Hugh Eliot* a Merchant of *Bristow*, were the discoverers of the New-foundlands: and if they had followed their Pilots minde, the lands of the West Indies had beene ours.

Anno 1500 *Gaspar Corteregalis*, a Portugall, minding new Discoueries, set forth a Ship at his owne charge from *Lisbone*; and sayling farre North, at last came to a Land, which for the pleasantesse thereof, he called *Greene*. The men, as hee reported, were barbarous, browne-coloured, very swift, good Archers, clothed in Beasts skinnes, They liue in Caues, or base Cottages, without any Religion, but obserue Soothsayings. They vsed mariages, and were very icalous. *Petrus Pasqualis* in a letter concerning this voyage, saith they brought from thence a peece of a gilded sword, which seemed to be of Italian workmanship: a child also amongst them ware two siluer eare-rings, which by the workmanship appeared to be brought from these parts: perhaps belonging to some of *Cabots* company. Returning into Portugal, he sayled thitherward again, Anno 1501. But what became of him, none can tell. His brother *Michael Corteregalis* the next year set forth two Ships to make search for his brother, but he also was lost. The King *Emanuel* grieved heerewith, sent to enquire of them, but all in vaine. Their brother *Vasco* would haue put himselfe on this aduenture, but the King would not suffer him. The name *Greene* vpon this occasion was withered, and the Land was called *Terra Corteregalis*. Thus farre *Oforius*. It reacheth, according to *Boternus* reckoning, to the 60. degree. Let vs come to our owne: For of *Stephen<sup>m</sup> Gomes* little is left vs but a least.

This *Gomes* hauing beene with *Magellan* a few years before, in his Discouery of the South Sea, enlarged with hopes of new Straits, in the year 1525 set forth to search this Northerly passage. But finding nothing to his expectation, he laded his Ship with slaues, and returned. At his returne, one that knew his intent, was for the Moluccas by that way, enquiring what he had brought home, was told *Esclauos*, that is, slaues. He, therefore, stilled with his owne imagination of Cloues, had thought it was said *Clauos*, and so posted to the Court to carry first newes of this Spicie Discouery, locking for a great reward: but the truth being knowne, caused heereat great laughter. *William Steers* translated a booke, Anno 1608. before translated out of the North language 1560. for the vse of *Henry Hudson*, in which is mention of diuers townes of *Gronland*, as *Skagenford* an Eastern dorp or village, and from thence more Easterly, *Bearesford*, where was great fishing for Whales by the Bishops licence the benefit redounding to the Cathedral Church: *Allaborg Sound*, where Fowle and Oxen were plentifull: *Fendbrother Hauen*, where in *S. Olafss* time some were drowned and their ship cast away, Crosses being yet seene on their graue-stones: *Corschought*, where by authority from the Bishop they hunted

<sup>f</sup> P. Mart. Dec.  
3. l. 6.  
<sup>g</sup> Cod. J. B.  
<sup>h</sup> Rob. Fabian.  
ap. Hak. ubi sup.

<sup>i</sup> St. Hugh Willoughby.  
R. Chancelor.  
Stephen Burrough.  
Pet. and Iacm.  
written by  
Hugh Smith, &  
all in Hak. to. 1.  
<sup>k</sup> Oforius de reb.  
Eman. l. 2. tit.  
Pet. Pasquali.  
3. in N. orbe.

<sup>l</sup> Corteregalis, or  
Laborador, ex-  
tendeth from  
60. degrees to  
the River of  
S. Lawrence.  
G. Bot. Sen.  
<sup>m</sup> Steph. Gomes.  
<sup>n</sup> Gaspar Ens,  
l. 2. c. 25. Hist.  
Ind.

Written by  
Juer Boty a  
principal man  
in the Bishops  
Court.

hunted for white Beares : from hence Eastward nothing but Ice and Snow. Westward flood Kodesford, a dorp, well built with a great Church, Wartdale, Peterwicke, Saint Olesses Monastery, and another of S. Benets Nunnes : here were many warme waters, in the Winter intolerably hot, and medicinable. There was also a Church of S. Nicholas and many other Parishes and Villages, Deserts ; Beares with red patches on their heads, Hawkes, Marble of all colours, great streams, Nuts, and Acornes in the hilles, Wheat, Sables, Loshes, &c. Hee affirmeth that it is not so cold there as in Island and Norway. But let vs obserue the discoueries of our owne Country-men.

Sir Martin Frobisher \* deserueth the first place, as being the first that in the dayes of Queene Elizabeth sought the North-west passage in three seuerall Voyages. The first whereof was written by Christopher P Hall ; the second, by Dionise Settle ; the 3. by Thomas Ellis ; and all in one Discourse by M. George Best : all which, at large, the Reader may finde in M. Hackluyts laborious Discouery of Discoueries. To speake briefly what may best besit vs in our Pilgrimage : Sir Martin Frobisher sayled from Blacke-wall, Iune the fifteenth ; and the tenth of Iuly \* had sight of Frisland, but could not get on shore for the abundance of Ice, which was also accompanied with an extreame Fogge, as double gard to that Iland (vncertaine weather to fortifie it, or to imprison them.) The twentieth of Iuly he had sight of an high Land, which he named *Queene Elizabeths Fore-land*. Here was he much troubled with Ice : but sayling more Northerly, descried another Foreland, with a great Gut, Bay, or Passage, which he entred, calling it *Frobishers Straits*, supposing it to be the diuision of Asia and America. Hauing entred threescore Leagues, he went on shore, and was encountered with mighty Deere which ran at him, with danger of his life. Heere had hee sight of the Sauages, which rowed to his Ship in Boates of Seales skinnes, with a Keele of wood within them, like a Spanish Shallop, saue onely they be flat in the bottome, and sharpe at both ends. They eat raw Fiesh and Fish, or rather deuoured the same : they had long blacke haire, broad faces, flat noses, tawnie of colour, or like an Oliue (which neither Sun or Winde, but Nature it selfe, imprinted on them, as appeared by their infants, and seemeth to be the generall Liuey of America.) Their apparrell was Seales skinnes : their women were painted or marked downe the cheekes and about the eies with blew streakes. These Sauages intercepted fise of our men, and the Boat : Ours also tooke one of theirs, which they brought into England, where they arriued the second of October, 1576. He had taken possession of the Countrey in right of the Queene, and commanded his company to bring every one somewhat, in witnesse of the same. One brought a peece of blacke Stone, like Sea-coale which was found to hold Gold in good quantity. Whereupon a second Voyage was made the next yeare 1577, to bring Ore. And comming to those Straits in Iuly, found them in manner shut vp with a long Mure of Ice, which sometime indangered their Shippes, especially on the nineteenth of that Moneth. They found a great dead Fish, round like a Porpys, twelue foote long, hauing *a Horne* of two yardes, lacking two ynches, growing out of the Shout, wreathed and straight, like a Wax Taper, and might be thought to be a Sea-Vnicorne. It was broken in the top, wherein some of the Sayers said they put Spiders, which presently died. It was referued as a Iewell by the Queenes commandement, in her Wardrobe of Robes. They went on shore, and had some encounter with the inhabitants, which were of so fierce and terrible resolution, that finding themselves wounded, they leapt off the Rockes into the Sea, rather then they would fall into the hands of the English. The rest fled. One woman, with her child, they tooke and brought away. They had taken another of the Sauages before. This Sauage had before, in the Ship, scene the Picture of his Country-man, taken the yeere before, thought him to be aliue, and began to be offended, that he would not answer him ; with wonder thinking, that our men could make men liue and die at their pleasure. But strange were the gestures and behaiour of this man and the woman, when they were brought together ; which were put into the same Cabbin, and yet gaue such apparant signes of shamefastnesse and chastity, as might be a shame to Christians to come so far short of them.

Where they could haue any Trade with the Sauages, their manner of Traffique was, to lay downe somewhat of theirs, and goe their way, expecting, that our men should lay downe

o *Sr. Mart. Frab*  
P *Christ. Hall.*  
Dionise Settle.  
Tho. Ellis.  
George Best.

\* 1576.  
9 Queenes  
Fore-land, and  
opposit thereto  
to *Hals Isle*, in  
62. degrees,  
50. min.  
Gaspard, Em.  
L. Hiss. Ind.  
Occid. c. 26.  
affirmeth that  
one *Iohn Scolue*  
a Polonian,  
this yeere 1576  
sayled beyond  
Frisland and  
Groneland,  
and thence to  
Eftotland and  
Labrador.  
Such a horne  
was brought  
home two  
yeeres since,  
found on shore  
in *Greeneland*,  
by the Car-  
penter of *Ionas*  
*Pooles* ship, 7.  
foot and a half  
long, and sold  
since at Con-  
stantinople,  
proued good  
against poi-  
sons : and such  
a one was ta-  
ken vp A. 1588  
in the coast of  
Norfolke, and  
sould by an ig-  
norant woman  
for 18. pence,  
which proued  
effectuall a-  
gainst poisons  
as I was told  
by Mr. Rob.  
Salmon of  
Leech, who  
had a peece  
of it.

downe somewhat in lieu thereof; and if they like of their Mart, they come againe, and take it: otherwise, they take away their owne, and depart. They made signes, that their *Catchoe*, or *King*, was a man of higher stature then any of ours, and that he was carried vpon mens shoulders.

e Friesland is in length 25. leagues: the Southern part of it is in the latitude of 57. degrees, & one second. *Thomas Wiat*,

They could not learne what became of the five men they lost the yeare before: onely they found some of their apparell; which made them thinke they were eaten. They laded themselues with Ore, and so returned. And with fifteene sayle the next yeere 1578 a third Voyage for discouery was made by the said Capitaine and Generall. He went on shore the twentieth of Iune on Friesland, which was named by them West England, where they espied certaine Tents and People like those of *Meta Incognita*. The people fled, and they found in their Tents a box of small nayles, red Herrings, and Boords of Firre-tree well cut, with other things artificially wrought: whereby it appeareth, that they are workemen themselues, or haue trade with others. Some of them were of opinion, That this was firme land with *Meta Incognita*, or with Gronland; whereunto the multitude of Ilands of Ice, betweene that and *Meta Incognita* induced them. In departing from hence, the *Salamander* (one of their Ships) being vnder both her Courses and Bonets, happened to strike on a great Whale with her full stemme, with such a blow, that the Ship stood still, and neither stirred forward nor backwards. The Whale thereat made a great and hideous noyse, and casting vp his body and tayle, presently sanke vnder water. Within two dayes they found a Whale dead, which they supposed was this which the *Salamander* had striken.

The second of Iuly they entred in with the Straits, the entrance whereof was barred with Mountaines of Ice, wherewith the Barke *Dennis*, was sunke, to the hinderance of their proiects. For in it was drowned part of a house, which they had intended to erect there for habitation. The men were saued. The other Ships were in very great danger, the Seas mustering Armies of ycie souldiours to oppresse them, vsing other naturall stratagemes of Fogges and Snowes to further these cruell designes.

u It seemeth they are of fresh waters, because the ice is fresh, and the Sun melting the tops, causeth rills of fresh water to run downe, which meeting together make a prettie streame.

These Icie Ilands seeme to haue beene congealed in the Winter further North, in some Bayes, or Riuers, and with the Summers Sunne being loosed, and broken out of their naturall prisons, offer themselues to all outrages, whereto the swift Currents and cold Windes will conduct them. Strange it is to see their greatnesse, some not lesse then halfe a mile about, and fourescore fathomes aboue water, besides the vnkowne depth beneath: strange the multitude; strange the deformed shapes: if this be not more strange, that they sometimes saue with killing, and suffer men to moore their Anchors on them, and to get vpon them to worke against them, for the safegard of their Ships: That bloody enemies should entertaine them with disports, to walke, leape, shout, fortie miles from any Land, without any Vessell vnder them (according to *M. Bess's* Riddle) and a hundred and ten miles from Land should present them with running streames of fresh Waters, able to driue a Mill. The Floud was there nine houres, the Ebbe but three. A strong Current ranne Westwards. The people resemble much the Tatars, or rather the Samoeds, in apparrell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northerly toward the North-east, which (it seemeth) comes to passe by the Windes, East, and North-east, which from the Ice bring so intollerable a cold. The people are excellent Archers; a thing generall throughout America. Besides Seales skinnies, they vse the skinnies of Deere, Beares, Foxes, and Hares, for Apparrel, and the cases also of Fowles sowed together. They weare in Summer the hairy side outward; in Winter, inward; or else goe naked. They shoot at the Fish with their darts. They kindle fire with rubbing one sticke against another. They vse great blacke Dogges, like Wolues, to draw their Sleds, and a lesse kind to eat. They haue very thin beards. In the best of Summer they haue Haile and Snow (sometimes a foot deepe, which freezeth as it fallies) and the ground frozen three fathome deepe. They haue great store of Fowle, whereof our men killed in one day fifteene hundred. They haue thicker skins, and are thicker of Downe and Feathers then with vs, and therefore must be stayed. The Sunne was not absent about three houres and a halfe; all which space it was very light, of that they might see to write and read.

Hence is it, that those parts neere (and perhaps vnder) the Pole are habitable: the continuance



continuance of the Sunnes presence in their Summer, heating and warming with lively cherishment all Creatures: and in the Winter, by his oblique motion, leauing so long a twy-light; and the increased light \* of the Moone, the Sunnes great and diligent Lieutenant, the brightnesse of the Stars and whitenesse of the snow, not suffering them to be quite forlorne in darknesse. The beasts, fowles, and fishes, which these men kill, are their houses, bedding, meat, drinke, hose, thread, shooes, apparell, and sailes, and boats, and almost all their riches. Besides their eating all things raw, they will eat grasse and shrubs like our kine: and morsels of Ice, to satisfie thirst. They haue no hurtfull creeping things but Spiders; and a kinde of Gnat is there very troublesome. Timber they haue none growing, but as the vndermining water doth supplant and bring them from other places. They are great Inchanters. When their headsake, they tie a great stone with a string into a sticke, and with certaine words effect, that the stone with all a mans force will not be lifted vp, and sometimes seemes as light as a feather, hoping thereby to haue helpe. They made signes, lying groueling with their faces vpon the ground, making a noyse downward, that they worship the Diuell vnder them. There is no flesh or fish which they finde dead (smell it neuer so filthily) but they will eate it, without any other dressing. Their Deere haue skinnies like Asses, and feet lerge, like Oxen, which were measured seuen or eight inches in breadth, There are no Riuers or running Springs, but such as the Sunne causeth to come of snow. Sometimes they will perboile their meat a litle, in kettles made of beasts skins, with the bloud and water which they drinke; and lick the bloody knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue trafficke with other Nations: from whom they haue a smal quantity of Iron. Their fire they make of Heath and Mosse. In their leather boates they row with one oare faster, then we can in our boates with all our oares.

Master *John Davis* in the yeere 1585. made his first voyage for this North-west Discovery, and in sixty foure degrees, and fiftene minutes, they came on shore on an Island, where they had sight of the Sauages, which seemed to worship the Sunne. For pointing vp to the Sun with their hands, they would strike their breasts hard with their hands: which being answered with like action of the English, was taken for a confirmed league and they became very familiar. They first leaped and danced with a kind of Timbrel, which they stricke with a sticke. Their apparell was of beasts and birds skins, buskins, hose, gloues, &c. Some leather they had which was dressed like the Glouers leather. The sixt of August they discouered land in 66. 40. They killed white Beares, one of whose fore-feet were foureteene inches broad, so fat that they were forced to cast it away. It seemed they fed on the grasse, by their dung, which was like to Horse-dung. they heard Dogges howle on the shore, which were tame: They killed one with a collar about his necke: he had a bone in his pisse; these it seemed were vsed to the sled, for they found two sleds.

The next yeere he made his second voyage, wherein he found the Sauage people tractable. They are great Idolsters, and Witches. They haue many Images which they weare about them, and in their Boates. They found a graue, wherein were many buried couered with Seales skinnies, and a Crosse laid ouer them. One of them made a fire of Turfs, kindled with the motion of a sticke in a peece of a boord, which had a hole half thorow, into which he put many things, with diuers words and strange gestures: our men supposed it to be a sacrifice. They would haue had one of the English to stand in the smoke, which themselves were bidden to doe, and would not by any meanes; whereupon one of them was thrust in, and the fire put out by our men. They are very therruist, They eat raw Fish, grasse and Ice: and drinke salt-water. Heere they saw a whistle-winde take vp the water in great quantity, furiously mounting it vp into the aire, three houres together with little intermission. They found in 63. deg. 8. min. a strange quantitie of Ice in one entire masse, so bigge, that they knew not the limits thereof, very high, in forme of land, with Bayes and Capes like high-cliffe-land; they sent their Pinnesse to discouer it, which returned with information, that it was onely Ice. This was the seuteenth of Iuly, 1586. and they coasted it till the thirtieth of Iuly. In 66. deg. 33. min. they found it very hot, and were much troubled with a stinging Flie, called *Muskito*. All the Lands they saw seemed to be broken, and llands; which they coasted

x The Moone setteth not, nor the Sunne in the Polar regions; being in Cancer.

y The voyage of Master Davis, written by John James. *Hac. 10. 3. p. 100*

Henry Mor-  
gan.

coasted Southwards, till they were in foure and fiftie and a halfe, and there found hope of a passage. In the same voyage he had sent the Sun-shine from him in 60. degr. which went to Island, and on the seventh of Iuly had sight of Gronland, and were hindered from harbour by the ice. They coasted it till the last of Iuly. Their houses neere the Sea-side were made with peeces of wood, crossed ouer with poles, and couered with earth. Our men plaied at foot-ball with them of the Iland.

John Davis in  
his Hydrogra-  
phical descrip-  
tion.

The third voyage was performed the next yeere, 1587. wherein Master *Davis* disco- uered to the 73. degree, finding the Sea all open, and forty leagues betweene land and land, hauing Groenland ( which hath an Iland neere it on the West, for the lothsome view of the shore couered with snow, without wood, earth, or grasse to be scene, and the irksome noise of the Ice called *Defolation* ) in 59. on the East, and America on the West. The Spanish Fleete, and the vntimely death of Master Secretary *Walsingham*, (the Epitome and summrie of Humane worthinesse) hindered the prosecution of these tended Discoueries.

M. Hak. hath  
many written  
by Cor. Jorius  
Poole, Cherry  
Iland in 74.  
Some say 74½.

I might here adde diuers Voyages to Cherry Iland, where they haue thousands of Morfes, the Teeth and Oyle whereof yeelde them no small commodity. There also are many Beares. They killed one whose skin was 13. foote long. I might here recreate your wearied eyes with a hunting spectacle of the greatest chase which Nature yeeldeth, I meane the killing of the Whale. When they espy him on the top of the water, ( which some say he is forced to for to take breath ) they row toward him in a Shallop, in which the Harponier stands ready, with both his hands to dart his Harping-iron, to which is fastened a line of such length, that the Whale ( which suddenly, feeling himselfe hurt, sinketh to the bottom ) may carrie it downe with him, being before fitted, that the Shallop be not therewith indangered; comming vp againe they againe strike him, holding him in such persuit, till after streames of water, and next that of blood, cast vp into the Aire and water (as angry with both Elements, which haue brought thither such weak hands to his destruction) hee at last yeeldeth his slaine carkasse as meed to the conquerours. They row him to the Ship with two or three Shallops made fast to one another: and then floating at the sterne of the Ship, they cut the blubber or fat from the flesh, in peeces three or foure foote long, which after at shore are cut smaller, and boyled in coppers: which done they take them out and put them into wicker baskets, which are set in Shallops halfe ful of water, into which the Oile runneth, and is thence put into buttes. This Whale-fishing is yeerely now vsed by our men in Greene-land, with great profit. The ordinary length of a Whale is sixtie foote, and not so huge as *Olau* hath written, who maketh the Mors also as bigge as an Elephant. But let vs now returne to our Discoueries.

G. Weymouth.

In the yeere 1602. Captaine *George Weymouth* made a voyage of Discouery to the North-west, with two Flie-boats, set forth by the Muscouie Company; saw the South part of Gronland, and had water in 120. fadome, blacke, as thicke as puddle, and in a little space cleere, with many such enterchanges. The breach of the Ice made a noise as a thunder clap, & ouerturning had sunke both their Vessels, if they had not with great diligence preuented it. They had store of Foggies, some freezing as they fell. In 68. 53. they encountred an Inlet 40. leagues broad, and sailed West and by South in the same 100. leagues.

James Hall his  
4. voyage to  
Groenland.

This Gron-  
land is West-  
ward from  
Greenland 150  
leagues. In  
Greenland are  
no people nor  
wood.

*James Hall* An. 1605. sailed to Groenland from Denmarke, and had like encounters of Ice, yeelding in the breach no lesse noise then if fiue Canons had beene discharged: with people also like those, which in *Frobishers* voyage are mentioned; they make sailes of guttes sowed together, for their fishing Boates, and deceiue the Seales with Sealeskinne garments. Groenland is high, mountainous, full of broken Ilands alongst the Coasts, Riuers nauigable, and good Bayes, full of fish. Betweene the Mountaines are pleasant plaines and vallies, such as a man would scarce beleue. He saw store of Fowles; no beasts but blacke Foxes, and Deere. The people seemed a kinde of *Samoydes*, wandering in Summer by companies for Hunting and Fishing, and remouing from place to place with their Tents and Baggage: they are of reasonable stature, browne, active, warlike, eate raw meate, or a little perboiled with bloud, Oile, or a little water which they drinke: their apparel, beasts or fowles skinned; the hairy or feathered side outward

in Summer, in Winter inward : their arrowes and darts with two feathers, and a bone-head : they haue no wood but drift : they worship the Sun.

Anno 1606. He made a second voyage thither : found their Winter houses built with Whales bones, couered with Earth : and Vaults two yards deepe, vnder the Earth, square. They call Greenland in their language *Secanunga*. Vp within the Land they haue a King carried on mens shoulders. The next yeere he sailed thither the third time : \* and in a fourth voyage \* 1612. was slaine there by a Saunge, in reueng as was thought for some of the people before shipped from thence. They haue Hares white as snow, with long furre : Dogges which liue on fish, whose pisse, as also of their Foxes, are bone. Their Summer worke is to dry their Fish on the Rockes. Euery one both man and woman, haue each of them a Boate, made with long peeces of Firre couered with Seales skinnies, sowed with sinewes or guts, about 30. foote long, and two  $\frac{1}{2}$  broad, like a shuttle; so light, that one may carry many of them at once; so swift, that no Ship is able with any winde to hold way with them, and yet yse but one oare which they hold by the middle, in the middest of their Boat, broad at both ends, wherewith they row forwards and backwards at pleasure. Generally they worship the Sunne, to which they pointed at our approach (saith *Baffin*) striking on their breasts, and crying *Ilyout*, not comming neere till you doe the same. They bury in out-lands on the tops of hills in heapes of stones to preserue from the Foxes, making another graue hard by, wherein they place his Bow and Arrowes, Darts, and other his vtensils. They bury them in their apparrell, and the cold keepes them from putrefaction.

In the Greenland voyage 1611. from Cherry land toward Greenland, they met with a banke of Ice 40. leagues long : and ran alongst another 120. leagues. One place they named Smiths Tower in 77. lat. and 34. long. Crosse rode in 79. 23. Sailing further they met with Ice, snow, windes and a high sea. They lost the Ships *Elizabeth* and *Mary Margaret*. At their first comming, all was couered with snow, at their departure the tops of the hills and plaines had receiued a new liuery of greene mossie, and a little grasse. The Aire was mistie like night. They found many fat Deere, many white Beares, with white, gray, and dunne Foxes. There was a bird called an Allen, which beats the other birds till they vomit their pray for him to deuoure : and then dismissh them with little meate in their bellies or feathers on their backs. They find Morfes, Sea-vnicornes hornes, white Partriches, Wilde-geesse, but not a bush or tree.

Anno 1606 Mr. *John Knights* made a North-west voyage, lost his Ship, sunke with her, and was with three more of his company surprisid by the Sauages : of whose language he wrot a pritty Dictionary, which I haue seene with Mr. *Hakluyt*.

*Henry Hudson*, 1607. discouered further North toward the Pole, then perhaps any before him. He found himselfe in 80. deg. 23. where they felt it hot, and dranke water to coole their thirst. They saw land to 82. and further : on the shore they had snow, Morfes teeth, Deeres hornes, Whale-bones, and footing of other beasts, with a streame of fresh water. The next yeere 1608. he set forth on a Discouery to the North-east, at which time they met, as both himselfe and *Inet* haue testified, a Marmaid in the Sea, seen by *Thomas Hills* and *Robert Rainer*. Another voyage he made 1609, and coasted Newfoundland, and thence along to Cap Cod. His last and fatall voyage was 1610. which I mentioned in my former edition, relating the same as *Hesselius Gerardus* had guided me, by his card & reports, who affirmeth that he followed the way which Captain *Winwood* had before searched by *Lumleys inlet*, in 61. deg. so passing thorow the strait to 50. &c. But hauing since met with better instructions, both by the help of my painful friend Mr. *Hakluyt*, \* (to whose labours these of mine are so much indetted) and specially from him, who was a speciall setter forth of the voyage; that, learned and industrious Gentleman, Sir *Dudley Digges* (how willingly could I here loose my selfe in a parenthesis of his due praises? to whom these studies haue seemed to descend by inheritance in diuerse descents, improved by proper industrie, employed to publike good both at home and in Discoueries and Plantations abroad, & for my particular, but why should I vse words, vnequall pay to him, vnequall stay to thee?) from him I lay, so great a furtherer of the North-west Discouerie, and of your Discouerer the poore *Pilgrim* and his *Pilgrimage*, hauing receiued full relations, I haue bene bold with the Reader to insert this Voyage more largely.

§§§

In

\* This voyage was written by *Iosias Hubert*.  
\* Written by *Wil. Baffin*. *Allen Sallows* of Redriffe told me *Hall* was slaine in 76. deg.

\* *Daniel* mentions the same voy. 2.

10. Knights.  
\* I was told by *Allen Sallows*, that *Tho. Duke* of *Hull* had bene in 83. *Hakluyt* head-land in Greenland (so named by *Hudson*) is in 80. deg.

\* He communicated to me *Hudsons* abstract, *Th. Widhams*, *Abacuk Prickett*, of this voyage.



Sir Tho. Smith.

\* East Indies,  
Virginia, Sum-  
mer Ilands,  
North and  
North-west  
Discoveries,  
Mulcouia &c.  
at his house  
are kept the  
arts, con-  
stitutions &c.  
I also have  
beene behol-  
den to him in  
this worke.  
\* A. 10. Crymo-  
gaea.

In the yeere 1610. Sir *Thomas Smith* (let it not grieue thee, if heere also I acknow-  
ledge a debt, such are poore Pilgrims payments; and is not this he at whose forge and  
anvill haue beene hammered so many irons for Neptune, not with *Xerxes* his arrogance,  
who sometimes cast fetters into the Hellespout, but with true effects of conquest? Mee  
thinkes I see here the sterne that with little locall stirring guideth so many Ships to many  
of those\* Ports, which our Pilgrimage hath visited,) this Sir *Thomas Smith*, Sir *Dudley*  
*Digges*, and M. *Iohn Wostenholme*, with other their friends, furnished out the said *Hen-*  
*ry Hudson*, to trie if through any of those Inlets, which *Danis* saw, but durst not enter,  
on the Western side of *Fretum Danis*, any passage might be found to the other Ocean  
called the South-Sea. There Barke was named the Discoverie. They passed by Island, and  
saw Mount *Hella* cast out fire (a noted signe of foule weather towards; others conceiue  
themselues and deceiue others with I know not what Purgatory fables hereof confuted  
by *Arngrin Ionas* \* an Islander, who reproveth this and many other dreames related by  
Authors, saying, that from the yeere 1558. to 1592. it neuer cast forth any flames) they  
left the name to one harbour in Island, *Lousy bay*: they had there a Bath hot enough to  
scald a foule. They reised Gronland the forth of Iune, and Desolations after that, whence  
they plied North-west among Ilands of Ice, whereon they might run and play, and filled  
sweete water out of Ponds therein: some of them aground in fixe or seuen score fadome  
water, and on diuerse of them Beares, and Patriches. They gaue names to certaine I-  
lands of Gods mercy, *Prince Henries forland*, *K. James his Cape*, *Q. Annes Cape*. One  
morning in a Fogge they were carried by a set of the Tide from the N.E. into one of the  
Inlets aboue mentioned, the depth whereof and plying forward of the Ice, made *Hud-*  
*son* hope it would prouoe a through-fare. After he had sailed herein by his computati-  
on 300. leagues West, he came to a small strait of two leagues ouer and very deepe wa-  
ter, through which he passed betweene two Headlands, which he called, that on the  
South, *Cape Wostenholme*, the other to the N. W. *Digges Island* in deg. ( ) into a spa-  
cious Sea, wherein he sayled about 100. leagues South, confidently proud that he had  
won the passage.

*Hudsons win-  
tering.*

A strange tree.

But finding at length by shole water that he was embayed, he was much distracted  
therewith, and committed many errors, especially in resolving to winter in that deso-  
late place, in such want of necessary prouision. The third of November he moored his  
Barke in a small Cope, where they had all vndoubtedly perished, but that it pleased God  
to send them seuerall kinds of Fowle; they killed of white Patriches about 120. downie;  
these left them at the Spring, and other succeeded in their place, Swan, Goose, Teale,  
Ducke, all easie to take; besides the blessing of a Tree, which in December blossomed,  
with leaues greene and yellow, of an aromaticall saour, and being boyled, yielded  
Oylie substance, which proued an excellent salve, and the decoction being drunke pro-  
ued as wholesome a potion, whereby they were cured of the Scorbutie, Sciaticas,  
crampes, conuulsions, and other diseases which the cold-esse of the climate bred in  
them. At the opening of the yeare also, there came to his Ships side such abundance of  
Fish of all sorts, that they might therewith haue fraught themselues for their returne, if  
*Hudson* had not too desperately pursued the voyage, neglecting this opportunity of sto-  
ring themselues with fish, which he committed to the care of certaine careless dissolute  
villaines, which in his absence conspired against him; in few dayes the fish all forsooke  
them. Once a Sausage visited them, who for a knife, glasse, and beads given him, retu-  
ned with Beuers skinnes, Deeres skins and a Sledde. At *Hudsons* returne, they set saile for  
England. But in few daies their victuals being almost spent, and he out of his despaire,  
letting fall some words of setting some on shore, the former conspirators (the chiefe  
wherof was *Hen. Greens*, none of their allowed company, but taken in by *Hudson* him-  
selfe, and one *Wilson*) entered his Cabin in the night, and forced him the Mast together  
with his sonne *Iohn Hudson*, *Tho. Widowes*, *Arn. Ludlo*, *Sidrach Faner*, *Ad. Moore*, *Hen.*  
*King*, *Mic. Bute*; to take the Shallop and seeke their fortune. But see what sincerity can  
doe in the most desperat trials: One *Philop Staffe*, an Ipswich man, who according to his  
name, had been a principall staffe and stay to the weaker and more enfeebled courages of  
his companions in the whole action lightning and enlightning their drooping darkened  
spirits with sparkes from his owne resolution; their best Puruey our with his peece on  
shore,

\* These were  
the worst or  
weakest of the  
Company.

shore, and both a skilfull Carpenter and lusty Mariner on bord; when he could by no persuasions, seasoned with teares, diuert them from their diuellish designs, notwithstanding they intreated him to stay with them, yet chose rather to commit himselfe to Gods mercy in the forlorne Shallop, then with such villaines to accept of likelier hopes.

A few daies after, their victuals being spent, the Ship came aground at *Digges Island*, and so continued diuers howers, till a great flood (which they by this accident tooke first notice of) came from the *Westward*, and set them on flore. Vpon the Cliffes of this Island they found abundance of fowles tame, whereof they tooke two or three hundred, and seeing a great long boate with fourty or fifty Sauages vpon the shore, they sent on land, and for some of their toies had Deeres skinner well dressed, Morfe teeth, and some few furs. One of our men went on land to their Tents, one of theirs remayning for hostage, in which Tents they liued by hoords, men, women and children; they are bigge boned, broad-faced, flat-nosed, and small footed, like the Tartars: their apparell of skinner, but wrought all very handfomely, cuan gloues and shooes. The next morning *Greene* would needes goe on shore with some of his chiefe companions, and that vnarmed, notwithstanding some aduised and intreated him the contrary. The Sauages entertained him with a cunning ambush, and at the first onset shot this mutinous Ringleader into the heart where first those monsters of trechery and bloody cruelty, now paired with the like, had bene conceiued) and *Wilson* his brother in enill, had the like bloody inheritance, dying swearing, and cursing: *Perse*, *Thomas*, and *Moter*, died a few daies after of their wounds. Euery where can diuine iustice finde executioners.

The Boate by Gods blessing with some hurt men escaped in this manner. One *Abacucke Pricket*, (a seruant of *Sir Dudley Digges*, him whom the Mutiners had saued, in hope to procure his Mr. to worke their pardon) was left to keepe the Shallop, where he lay in a gowne, sicke and lame, at the stern: vpon whom, at the instant of the ambush, the leader of all the Sauages leapt from a Rocke, and with a strange kinde of weapon, \*indented, broad and sharpe, of bright Steele, riueted into a handle of *Morse* tooth, gaue him diuerse cruell wounds, before he could from vnder his gowne draw a small Scottish-dagger, wherewith at one thrust into his side, he killed this Sauage, and brought him off with the boate and some of the hurt company that got to him by swimming. Being got a bord with a small weake and wounded company, they made from this Island into the Northern Continent, where they saw a large opening of the sea North-westward, and had a great flood, with such a large billow, as they say is no where but in the Ocean. From hence they made all possible hast home wards, passing the whole straites, and so home without euer striking faile or any other let, which might easily haue made it impossible. For their best sustenance left them, was Sea-weedes fried with Candies ends, and the skins of the fowles they had eaten. Some of their men were starued, the rest all so weake, that onely one could lie along vpon the Helm and sterre. By Gods great goodnesse the sixt of Septe, 1611. they met with a Fisher-man of Foy, by whose means they came safe into England.

This Newes so encouraged the Aduenturers, that by the gracious assistance of that Starre of the North, (illustrious Sonne of Britaines brightest Sunne, and in his presence shining with beauteous beames in this, and euen to that further Hemispheir, but with speedier setting, raised aboue the Sun, and Spheres, and Stars, to discover the Straights and passage to a better World, there to shine with light vspeakable, in the fruition of that light inaccessible with the *Father of Lights* and *Sunne of Righteousnesse*: For how could a wordly kingdome, though the *Kingdome of the World*, deserue so good, so great a spirit to rule it? but these my words are to short an Epitaph, his owne name, euen after death, speakes more, and proclaimeth in a few letters all humane Greatnesse, Great Britaines great hope, *Prince Henry*) the Aduenturers I say (whom my weaker eyes, dazzled with this greater light, could scarce recover) by this Princely assistance, pursued the action in more royall fashion, with greater Shipping, vnder the command of a worthy Sea-man, seruant to *Prince Henry*, Captaine *Thomas Button*, whose Discouery of a great Continent, called by him *New-Wales*, and other accidents of his Voyage, I haue not ferne: but I heare that he passed *Hudsons Straits*, and leauing *Hudsons Bay* to the South, sailed about 200. leagues South-westward, ouer a Sea about 80. fadom deepe,

A flood from the West to a very probable arg. of an open passage to the South Sea, And so are their weapons, and arts, being far beyond other Sauages.

\* Such they vse in Iapon.

without sight of land, which at length he found to be another great Bay. And after much misery of sicknesse in his Wintering, notwithstanding hee was forced to quit the great Shippe, he beat and searched the whole Bay, with very great industry, euen backe again almost to *Digges Island*: neere which hee found the comming in of the great and strong tide from the North-west, which feedes both those huge Bayes, and leaues great assurance of nothing now left, but a little sayling to the North-west, for the finding of that passage; or reason to looke no further for it.

c As Borderers are most vnru-ly and lawlesse so in these out-bor-derers of the world, the power of Na-tures greatest officers, the Sunne &c. is least seene.

For which the first Aduenturers to their great charge, are now setting out the third Voyage (which God prosper) this instant moneth of March 1614. in the good and luckie Ship called the *Discovery*; and some other, which are now employed in hope of perfecting that, to the glory of our Nation, which vndaunted spirits amongst vs with such cost and danger haue attempted, Resolute, gallant, glorious attempts, which thus seeke to tame Nature, where shee is most vnbridled, in those Northeasterly, Northwesterly, and Northerly borders (where she shewes her selfe a borderer indeed) and to subdue her to that Government and Subiection, which God our all blessed for ever, hath imposed on all sensible Creatures to the Nature of *Man*; resembling in one Image and a bridgement, both God and the World, consisting of a spirittuall and bodily, visible and inuisible subsistence. How shall I admire your valour and courage, yee Martine Worthies beyond all names of worthinesse, that neither dread to long, either presence or absence of the Sunne, nor those foggie mists, tempestuous windes, cold blasts, inowes and haile in the aire: nor the vnequall Seas, which might amaze the hearer, and amare the beholder, where the *Tritons* and *Neptunes* selfe would quake with chilling feare, to behold such monstrous Icie Islands, renting themselves with terrour of their owne massines, and disdayning otherwise, both the Seas souerainety, and the Sunnes hottest violence, suffering themselves in those watery plaines, where they hold a continuall ciuill war, and rushing one vpon another, make windes and waues giue backe, seeming to rent the eares of others, while they rent themselves with crashing and splitting their congealed armours: nor the rigid ragged face of the broken lands, sometimes trowing themselves in a lofty height, to see if they can finde refuge from those snowes and colds that continually beat them, sometimes hiding themselves vnder some hollow hills or cliffes, sometimes sinking and shrinking into valleyes, looking pale with snowes, and falling in frozen and dead swounes: sometimes breaking their neckes into the Sea, rather embracing the waters, then the aires, cruelty; and otherwhile with horrible Earth-quakes, in heat of Indignation shaking asunder, to shake off this cold and heauy yoke, Great God, to whom all names of greatness are little, and lesse then nothing, let me in silence admire and worship thy greatnesse, that in this little heart of man (not able to serue a Kite for a break-fast) hast placed such greatnesse of spirit, as the world is too little to fill; only thy selfe the Porototype and Samplar of this modell, canst of thine owne selfe, becomming all in all vnto vs, fill and more then satisfie. Thee I beseech, to prosper in this and like attempts, this Nation of ours, that as in greater light then to others, thou hast giuen vs thy Sonne, so with him thou wilt giue all things; euen this among other blessings, that thy *Virgin Truth*, by Virginian Plantation, or Northerly Discovery, may triumph in her conquests of Indian Infidelity, maugre the braggies of that *Adulteresse*, that vanteth her selfe to be the only Darling of God and Nature.

d These things agree with the relations of those parts, which tell of Earth-quakes, breaking of Cliffes, &c. Boterus a zealous and slanderous Catho-like, vseth these disgracefull speeches of this Discovery *Ma pare, che la Natura si sia opposta à gli heretici, è à dissegni loro. par. 1. lib. 5.*

a The Northerne seas may be called frozen, in respect of the Icy Islands, which by their freshnesse manifest themselves; to

### CHAP. IIII.

Of Newfound-Land, Noua Francia, Arambec, and other Countries of America, extending to Virginia.



Leauing those vknowne and frozen Lands and Seas, (although there is yet knowne no frozen Sea, otherwise then as you haue heard) let vs draw somewhat nearer the Sunne, gently marching, as the situation of Regions shall direct vs, lest if wee should suddenly leape from one extremity to another, wee should rather exchange then auoide danger. And heere wee haue by Land Saguenay, and many Countries of Canada, which the French haue stiled by a



new name of New France : and by Sea the Ilands many in number, and much frequented for their plenty of fish, commonly called New-found-Land, which name some ascribe to an Isle, others to diuers Ilands, and broken Lands which the French call *Bacallan*, vpon the gulfie and entrance of the great Riuer called Saint *Laurence*, in Canada. This Riuer some<sup>b</sup> call the Strait of the three brethren, some<sup>c</sup> Saint *Laurence*, and others<sup>d</sup> Canada. It far exceedeth any Riuer of the elder World. It beginneth, saith *Iaquis Cartier*, beyond the Island of Assumption, ouer-against the high Mountaines of Honbuedo, and of the seven Ilands. The distance from one side to another, is about fife and thirtie, or forty leagues. In the middest it is about<sup>e</sup> two hundred fathome deepe. There are great flocks of Whales and Sea-horses. From the entrance vp to Hochelaga is three hundred leagues. Many Ilands are before it, offering of their good nature to be mediators betweene this haughty streame and the angry Ocean : many others all alongst his passage he holdeth in his louing vnlovely lap, washing and hugging them with his ruder embracings. The former are vsually frequented, and were first discovered by the English, the other by the French. Of *Sebastian Cabot* his proceeding this way is spoken already. *Robert Thorne*,<sup>f</sup> in a Treatise of his before mentioned, affirmeth that his father, and one Master *Eliot* were the Discoverers of the New-found-Lands : and exhorted King *Henry* to vndertake the search of the Indies by the Pole, which he held to be Navigable. Vpon this motion, 1527. the King sent two ships (as *Hal* and *Grafton* mention in their Chronicles) one of which ships was cast away about the North parts of New-found-Land, the other shaping her course towards Cap Briton, and the coasts of Arambec (or as some call it *Norumbega*) returned home. *John Rut* wrot a discourse hereof to the Honorable Kings Grace of England (that I may borrow his owne words) wherein he declareth their coasting and the height of some places, as Cap Bas, in 52. and 25. leagues thence Cap Ras, &c. They found there eleuen saile of Normans, one Briton, and two Portugall Barkes, fisting. *Albertus de Prato*, another of them, wrote another Iournal to Cardinall *Wolsey*. More tragicall was the successe<sup>h</sup> of Master *Hores* company, which set out nine yeares after in this Discouery, but by famine were brought to such extremities, that many of the company were murdered and eaten by their fellowes. And those which returned were so altered, that Sir *William Butts*, a Norfolk Knight, and his Lady, knew not their sonne *M. Thomas Butts* one of this starued number, but by a secret marke, namely a wart, which Nature had sealed on one of his knees. The commodities and qualities of New-found-land, are related<sup>i</sup> by *M. Parkhurst*, *M. Haies*, *St. Geo. Peckham*, *Stephen Parmenius*, *Richard Clarke*, *M. Christopher Carle*, all whose Discourses and experiments hereof, *Mr. Hackluyts* hath collected and bestowed on the World. The North-part is inhabited, the South is desert, although fitter for habitation. Besids the abundance of Cod, heere are Herrings, Salmones, Thornbacke, Oysters and Muskles, with Pearles, Smelts and Squids, which two sorts come on shore in great abundance, fleeing from the deuouring cod, out of the frying-pan into the fire. It is thought that there are Buffes, and certain, that there are Beares and Foxes, which before your face wil rob you of your Fish or Flesh. Before they come at New-found-Land by 50. leagues, they passe the Banke : so they cal certain high grounds, as a vaine of mountains, raising themselves vnder the water, about ten leagues in breadth, extending to the South infinitely on which is thirty fathome water, before and after two hundred. Sir *Hum. Gilbert* tooke possession therof, by vertue of her Maiesties Commission. Anno 1582. It is with-in-land a goodly Countrey, naturally beautified with Roses sown with Pease, planted with stately trees, and otherwise diuersified both for pleasure and profit. And now our English Nation doe there plant and fixe a settled habitation : a chiefe aſtour and Authour of which businesse is Master *John Gwy* of Bristow : who in the yeere 1608. Sayled from Bristow in three and twenty daies to Conception Bay<sup>\*</sup> in New-found-Land. Of this Plantation and their Winterings, and continuance there I haue seene diuers Relations with Master *Hackluyt*, written by Master *Gwy*, *William Colston*, &c.

In the yeere 1611. In October and Nouember, they had scarcely fixe dayes frost or snow, which presently thawed, the rest of those Moneths being warmer and drier then in England : December was also faire, with some Frost, Snow, and Raine. The Winde in these three Moneths variable, from all parts.

proceed of  
fresh waters:  
noe experience  
yet shewing,  
nor reason  
conuincing,  
that the Ocean  
(alway salt &  
mouing) is any  
where frozen:  
as my learned  
friend *M. Briggs*  
(a great Ma-  
thematician)  
also affirmeth,  
and *Merula* Coſ.  
l. 3. c. 5.

b *Edw. Haies*.  
*Hak. to. 3. 9. 152*  
c *Gi. But. Ben.*  
d *Iaq. Car. lib. 2.*  
cap. 11.

e Other say  
two hundred.  
f *Rob. Thorne* in  
*M. Hackluyts*  
*Voyages*, to. 1.  
pag. 21. 9.

g *M. Hall*, *M.*  
*Grafton*.

h *M. Hore*,  
1530. *Hak. tom.*  
3. pag. 129.

i *A Parkhurst*.  
*Edw. Haies*,  
*S. G. Peckham*.  
*Step. Parmenius*  
*Richard Clarke*.  
*Christop. Carle*.

\* Concep. Bay  
in 48.  
*M. Gwy* his let-  
ter to *M. Slany*.

<sup>a</sup> W. Colston.

part Frost to mid-March : the Winde most commonly Westerly, and sometimes from the North. The Sunne often visited them with warme and comfortable rayes, chasing away the Snow, and not suffering the Brookes to be frozen ouer three nights with Ice able to beare a Dogge. The Snow was neuer (except in drifts) aboue eightene inches deepe. They had there, \* Filberds, Fish, Makerels, Foxes; in the Winter: Patriches, white in the Winter, in Summes somewhat like oures, but greater; they are much afraide of Rauens: They killed a Wolfe with a Mastiue and a Greyhound. Eastons piracies were some trouble to them.

Anno 1612. They found houses of Sauages, which were nothing but pooles set round and meeting in the top, ten foote broad, the fire in the midst, covered with Deeres skinner. They are of reasonable stature, beardless, and in conditions like to those which Sir *Martin Frobisher* discovered: broad faced, full eyed, coloured on their faces and apparell with red Oaker: Their Boats of barker, as in Canada, twentie foote long, foure and a halfe broad, not weighing a hundered weight, made in forme of a new Moone, which carrie foure men, & are by them caried to all places of their remouings. Their Patent was granted 1610. for Plantation between fourty fixe and fifty too to be gouerned by a Councell of twelue and a Treasurer. There Wintered 1612. fifty foure men, sixe women, and two children. They killed there, Beares, Otters, Sables: sowed Wheat, Ric, Turneps, Cole-worts. Their Winter till Aprill 1613. was dry, and cleere with some frost and snow. Diuerse had the Scuruy, whereto their Turneps, there sowne were an excellent remedie, no lesse then Cartiers tree hereafter mentioned. April was worse then the midst of Winter, by reason of East windes which came from the Ilands of Ice which the current bringeth at that time from the North.

<sup>k</sup> *Ybom. James.*  
The Morfes are said to sleepe in great troupes, and to haue one Centinell or Watch-man to awake the rest vpon occasion: the like is said of the Seales; some call the Morfe a Sea horse.

<sup>m</sup> *Charles Leigh.*  
<sup>l</sup> *Jac. Cart. 1.*  
In an houre they might haue filled thirty Boats of Margaulx or Penguins: and might haue laden all their Ships with them, without any misse.

<sup>n</sup> *Siluest. Wyet.*

<sup>o</sup> *Botero part. 1. lib. 5.*

Neere to New-found-land in 47. deg. is great killing of the Morfe or Sea-oxe. <sup>k</sup> In the Ile of Ramea, one small French Ship in a small time killed 1500. of them. They are great as Oxen, the hide dressed, is twice as thicke as a Bulles hide: It hath two teeth like Elephants, but shorter, about a foote long growing downe wards, and therefore lesse dangerous, dearer sold then Iuory, and by some reputed an Antidote, not inferiour to the Vnicornes horne. The yong ones are as good meat as Vcale. And with the bellies of fiue of the said fishes (if so we may call these Amphibia, which liue both on land and water) they make an Hogshead of traine Oile. Some of our English ships haue attempted this enterprise for the killing of the Morfe, but not al with like successe, nor with so good as reported of Cherry Iland. At Brions Iland is such abundance of Cods, that *M. Leigh* company with 4. hooks in little more then an houre, caught 200. & 50. of them. Neere to the same in the gulfes of *S. Laurence*, are 3. teamed Ilands of Birds: the soile is sandy red, but by reason of many birds on them they looke white. The birds fit as thicke, as stones lie in a Paved street; or to vse *laques Cartier's* comparison, as any field or Meadow is of grasse. Two of these Ilands are steepe and vpriight as any wall, that it is not possible to climbe them. On the other which is in 49. de. 40. min. and about a league in circuit, they killed, and filled two boates <sup>m</sup> in lesse then halfe an houre. Besides them which they did eat fresh, euery ship did powder 5. or 6. barreles of them. There are an hundred fold as many houering about, as within the Iland. Some are as big as Iayes, blacke and white with beakes like vnto crows: their wings are no bigger then halfe ones hand, and therefore they cannot flie high; yet are they as swift neere the water, as other birds. They are very fat: these they called Aponatz, a lesser kinde which there aboundeth, they named Godetz: A bigger, and white, which bite like dogs, they termed Margaulx. Although it be fourteene leagues from the maine, yet Beares swim thither to feast with these birds. One they saw as great as a Cow, saith *Cartier*, and as white as a Swan, which they did kill and eat, and the flesh was as good as of a two-yere-old Calf. About the Port of Brest, they found so many Islets, as they were impossible to number, continuing a great space.

The Iland of Assumption, <sup>a</sup> by the Sauages called *Natscotec*, standeth in 49. deg. The Sauages dwell in houses made of Fir-trees, bound together in the top, and set round like a Doue-house. This, as before is said, is at the entry of the Riuer into the gulfes of *S. Laurence*. The bankes of this Riuer are inhabited of people that worship the Diuel and sometimes sacrifice to him their owne blood. <sup>o</sup> *Francis* the first, King of France, sent thither *James Berton*; and *Henry* his sonne, *Nicolas Villagnon*: but the greater riches they found, were

were the Diamonds of Canada, and those of small value for their britlenesse. Thus *Boterus, Jaques & Cartier* made three voyages into these parts. First in the yeare 1534. p *Jaq. Car. 1.* Then was hee gladly welcomed of the Sauages, singing, dancing, and expressing other signes of ioy, as rubbing his armes with their hands, and then lifting him vp to heaven, giuing all to their naked skinne (though all were worse then nothing) for the trifles hee gaue them. They went naked, sauing their priuities which were couered with a skinne, and certaine old skinnes they cast vpon them. Some they saw, whose heads were altogether shauen, except one bush of haire which they suffer to grow vpon the top of their crowne, as long as a horse taile, and tyed vp with leather-strings in a knot. They haue no dwelling but their boats, which they turne vpside downe, and vnder them lay themselues along on the bare ground. They eat their flesh and fish almost raw, only a little heated on the coales. The next yeare Capitaine *Cartier* returned, and carried back two Sauages, which hee before had carried into France to learne the language. Hee then passed vp to Hochelaga <sup>r</sup>. They found Rats which liued in the water, as bigge as Conies, and were very good meat. Hochelaga is a Citie round, compassed about with Timber, with three course of Rampiers one within another, framed sharpe, about two rods high. It hath but one gate, which is shut with piles and barres. There are in it about fiftie great houses, and in the midst of euery one a Court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behinde, because of certaine falls, and heard that there were three more higher vp the streame, towards Sanguenay, which in his <sup>t</sup> third Voyage were discovered. q *Jaq. Car. 2.*  
r He wintered  
this time in the  
Countie.  
f *Jaq. Car. 3.*

Concerning the Religion in these parts of Canada, euen amongst the Sauages wee finde some Tracts and foot-prints thereof, which neither the dreadfull Winters haue quite frozen to death, nor these great and deepe waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of men, howsoeuer wilde and sauage, like to them which giue her entertainment. This people beleeueth, saith *Jaques Cartier*, in one which they call *Cudrnaigni*, who, say they, often speakes to them, and tells them what weather will follow, whether good or bad. Moreouer, when he is angrie with them, hee casts dust into their eyes. They beleue that when they die, they goe into the Starres, and thence by little and little descend downe into the Horizon, euen as the Starres doe, after which they goe into certaine greene fields, full of goodly, faire, and precious trees, flowers, and fruits. The Frenchmen told them *Cudrnaigni* was a Diuell, and acquainted them with some mysteries of the Christian Religion, wherupon they condescended and desired baptisme; the French excused, and promised after to bring Priests for that purpose. They liue in common together, and of such commodities as their country yeeldeth they are well stored. They wed two or three wiues a man, which, their husbands being dead, neuer marrie againe, but for their widdowes liuery weare a black weed all the daies of their life, besmearing their faces with cole-dust and grease mingled together, as thick as the back of a knife. They haue a filthy and detestable vse in marrying their Maidens, first putting them (being once of lawfull age to marrie) in a common place, as Harlots, free for euery man that will haue to doe with them, vntill such time as they finde a match. I haue seen houses as full of such prostitutes, as the schooles in France are full of children. They there vse much mis-rule, riot, & wantonnes. t *Jaq. Car. 2.*  
sep. 10.

They dig their ground with certaine peeces of wood, as big as halfe a sword, where they sow their Maiz. The men also doe much vse Tobacco. The women labour more then the men in fishing and husbandrie. They are more hardie then the beasts, & would come to our ships starke naked, going vpon Snow and Ice, in which season they take great store of beasts, Stags, Beares, Martens, Hares, and Foxes, whose flesh they eat raw, hauing first dried it in the Sunne or smoke, and so they doe their fish. They haue also Otters, Weasils, Beauers, Badgers, Conies: fowle and fish great varietie: and one fish, called *Adborhuir*, whose body and head is like to a Grey-hound, white as snow. Their greatest iewell is chaines of Esurgnie, which are shell-fishes, exceeding white, which they take on this manner. When a captiue or other man is condemned to death, they kill him, and then cut slashes in his most fleshie parts, and hurle him into the River Cornibots,



y M. Francis  
Roberual.

Cornibots, whence after twelue houres they draw him, finding in those cuts these Esurgnie, whereof they make beades and chaines. They are excellent for stanching of blood. Thus much out of *Cartier*. In the yeare 1542. y *Monsieur Roberual* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certaine dwelling place, but goe from place to place, as they may finde best food, carrying all their goods with them.

z Iohn Alphonse  
of Xanctioigne.  
Hakluit. tom. 3.

It is more cold in that, then in other places of like height, as *Iohn Alphonse of Xanctioigne* affirmeth, because of the greatnesse of the Riuer which is fresh water, and because the land is vttilled and full of woods. Wee may adde the cold vapours which the Sunne exhaleth in that long passage ouer the Ocean, the abundance of Ice that commeth out of the North-seas, and the windes which blow from them, and from the cold snowie hills in the way.

Mauns. Cham-  
plain.

*Samuel Champlain* made a voiage to Canada 1603, and encountred with a banke of Ice eight leagues long in 45.  $\frac{1}{2}$ . deg. with infinite smaller. The straits mouth from Cape Ray to the Cape of S. *Laurence*, within the gulfes of Canada, is eightene leagues. He obserued a feast made by *Anadabijon* the great *Sagamo*, in his Cabin: in which eight or ten Kettles of meat were set on seuerall fires, sixe paces asunder. The men sate on both sides of the roome, each hauing a dish made of the barke of a tree: one appointed to diuide to euery man his portion. Before the meat was boiled, one tooke his dogge, and danced about the Kettles from one to another, and when he came before the *Sagamo*, cast downe his dogge: and then succeeded another in the like exercise. After their feast, they danced with the heads of their enemies in their hands, some singing. Their Canoas are of the barke of birch, strengthened within with little circles of wood, eight or nine paces long, fit for actiue and passiue carriage. Their Cabins are low, like tents, couered with the said barke, the roofe open, a foot space vncovered to let in light, with many fires in the middest; ten households, sometimes together: they lie vpon skinneres one by another, and their dogs with them.

\* The Irocois,  
with whom  
these *Esche-  
muis*, *Algo-  
me-  
quins*, and *Mon-  
tainers*, haue  
warres

After a certaine feast, the *Algo-mequins* (one of these three Nations in league) went out apart, and caused all their women and maides to sit in ranks, themselues standing behinde singing: suddenly all the women and maides cast off their mantles of skinneres and stripped themselues naked, not ashamed of their shame, keeping on still their *Matichia* (which are *b Pater nosters* and chaines, enterlaced made of the haire of the Porke-picke died of diuers colours). Their songs ended, they cried with one voice, *Ho, ho, ho*, and then couered themselues with their mantles which lay at their feet, and after a while renewed their former songs, and nakednesse. Their *Sagamo* sate before the Virgins and women, betweene two staues, whereon were hanged those enemies heads; and he exhorted the *Montainers* and *Eschemains* to the like significations of ioy: which then cried altogether, *ho, ho, ho*. When he was returned to his place, the great *Sagamo* and all his companie cast off their mantles, their priuities only remaining couered with a little skinne: and tooke each what they thought good, as *Matichias*, Hatchets, Swords, Kettles, Flesh, &c. which they presented to the *Algo-mequins*. After this two of each Nation contended in running, and the best runners were rewarded with presents.

b Beads.

Their customs

They are well set, of tawnie or oliue colour by reason of their paintings: they are liars, giuen to reuenge, without law. When a maide is fourteene or fifteene yeares old, shee hath many lovers, and vseth carnall filthinesse with whom shee pleaseth, so continuing siue or sixe yeares: and then takes whom shee likes for her husband, liuing with him chastly all her life after, except for barrennesse he forsake her. The husband is iea-lous, and giues presents to her parents. When one dies, they make a pit, and therein put all his goods with the corpe, couering the same with earth, and setting ouer it many peeces of wood, with one stake painted red and set vp on end. They beleue the im-mortalitie of the soule, and that the dead goe into farre Countries to make merrie with their friends.

c M. Champlain.

*Monsieur Champlain* discoursed with certaine Sauages yet liuing, of whom hee learned touching their Religion, that they beleue in one God, who hath created all

all things: that after God had made all things, he tooke a number of Arrowes, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied euer since. Touching the Trinitie, being asked, a *Sagamos* or Gouvernour answered, <sup>b</sup> *There was one only God, one Sonne, one Mother, and the Sunne, which were foure* Notwithstanding, <sup>c</sup> that God was ouer and aboue all: the Sonne was good, and the Sunne also: but the Mother was naught and did eat them, and that the Father was not very good. Being asked, if they or their auncestors had heard that God was come into the World: Hee said that hee had not seene him; but that anciently there were fve men, who traueilling toward the setting of the Sunne, met with God, who demanded of them, whither goe yee? They answered wee goe to seeke for our liuing. God said, You shall finde it heere: But they not regarding, passed further: and then God with a stone touched two of them, who were turned into stones. And hee said againe to the three other, whither goe yee? they answered, and he replied as at first: they yet passing further he tooke two staues, and touched therewith the two formost, and transformed them into staues. Asking the third man whither hee went, hee said to seeke his liuing: whereupon he bad him tarrie, and hee did so, and God gaue him meate, and he did eat: and after he had made good cheare, he returned among the other Sauages, and tolde them all this tale. This *Sagamos* also tolde, that at another time there was a man which had store of Tabacco, and God came and asked him for his pipe, which the man gaue him, and he dranke much of it, and then brake the pipe. The man was offended hereat, because he had no more pipes, but God gaue him one, and bad him carrie it to his *Sagamos*, with warning to keepe it well, and then he should want nothing, nor any of his. Since, the said *Sagamos* lost the pipe, and found famine and other distresse: this seemeth to be the cause, why they say God is not very good. Being demanded what Ceremonie they vsed in praying to their God, hee said that they vsed no Ceremonie, but euery one did pray in his heart, as he would. They haue among them some Sauages, whom they call *Pilotona*, who speake visibly to the Diuell, and hee tels them what they must doe, as well for warre, as for other things. And if he should command them to put any enterprife in execution, or to kill a man, that they would doe it immediately. They beleue also that all their dreames are true. So farre *Champlein*.

In the yeare 1604. *Monsieur de Monts* (according to a Patent granted him the yeare before, for the inhabiting of Cadia, Canada, and other parts of New France, from the fortieth degree to the sixe and fortieth) rigged two ships, and bare with those parts that trend Westward from Cape Breton, giuing names to places at pleasure, or vpon occasion. One Port was named *Saualet* of a French Capitaine, who was there a fishing, and had made this his two and fortieth voiage hither: an other was named of *Rossignol*, whose ship was confiscated for trading there with the Sauages (a poore prelerment, to leaue name to a Port by his miserie) another was named Port Moutton, and within a great Bay, they named another Port-Royall, where after they fortified. The Inhabitants of these parts were termed *Souriquous*. From them Westward are the people called *Etechemins*, where the next Port, after you are passed the Riuer of *S. Iohn*, is *Saint Croix*, where they erected a Fort, and wintered. Threescore leagues West from thence is the Riuer *Kinibeki*: and from thence the Land trendeth North and South to *Malaharre*. Authors place in that former extension of Land betwixt East and West, a great Towne and faire Riuer, called *Norombega*, by the Sauages called *Agguncia*. These French Discoverers vterly denie this Historie, affirming that there are but Cabans here and there made with perkes, and couered with barkes of trees, or with skins: and both the Riuer and inhabited place is called *Pemtegoet*, and not *Agguncia*. And there can be no great Riuer (as they affirme) because the great Riuer Canada hath (like an insatiable Merchant) engrossed all these water-commodities, so that other streames are in manner but meere pedlers.

The *Armonchiquois* are a traiterous and theutish people, next vnnighbourly neighbours to the *Etechemins*: they are light-footed and lime fingered, as swift in running away with their stolen prey, as the Grey-hound in pursuing it. *Champlein* testifieth that the *Armonchiquois* are deformed, with little heads, short bodies, armes small like a bone, as are their thighs also; their legges great and long and disproportioned with

b The answer of a *Sagamos* in cases of Religion.

c This somewhat agreeth with the Manichean and Pythagorean error.

likenesse

with likenesse of proportion: when they sit on their heeles, their knees are halfe a foote higher then their heads. They are valiant and planted in the best Countre.

a Marke L'f  
earbut.

*Monsieur du Point* arriued in those parts in the yeare a thousand sixe hundred and fine and *du Monts* remoued the French Habitation to the *Port Royall*. *Monsieur du Pourtrincourt* sayled thither in the yeare a thousand sixe hundred and six, and with him the Authour of the Booke called *Noua Francia*<sup>a</sup>, who hath written of the Rites and Customes of these Countries. He sayth, that the *Armonchiquis* are a great people, but haue no adoration. They are vicious and bloudie. Both they and the *Soniquois* haue the industrie of painting and caruing, and doe make pictures of Birds, Beasts, and Men, both in stone and wood, as well as the workmen in these parts. They, as is said, ascribe not diuine worship to any thing: but yet acknowledge some spirituall and inuisible power. I know not by what Diuine Iustice, and Iniustice of the Deuill, it comes to passe, that God hath giuen some men vp so farre vnto the Deuils tyrannie, that he hath banished out of their hearts the knowledge and worship of the true God: and yet the nature of man cannot bee without apprehension of some greater, and more excellent Nature, and rather then want all Religion, they will haue a Religious-irreligious commerce with the Deuill. Yea, the more all knowledge of God is banished, the baser seruice doe men, in doing and suffering, yeeld to the Deuill: as (to leaue other parts to their owne places) it falleth out in these Regions. The Prince and greatest Commander of men among them, seemes by this meanes to bee the Deuils Vicegerent, and by wisely and deuillish practises to vp-hold his owne greatnesse. So it was with *Sagamos Memberton*: if any bodie were sicke hee was sent for, hee made inuocations on the Deuill, hee bloweth vpon the partie grieved, maketh incision sucketh the blood from it: (a practise vsed in very many Countries of the Continent and Ilands of America) if it bee a wound hee healeth it after the same manner, applying a round slice of Beauers stones. Some present is therefore made to him, of Venison or skionnes.

If it be a question to haue newes of things absent, hauing first questioned with his spirit, hee rendreth his Oracle, commonly doubtfull, very often false, and sometimes true. He rendred a true Oracle of the coming of *Pontrincourt* to *du Pont*, saying, his Deuill had tolde him so.

When the Sauages are hungrie, they consult with *Membertons* Oracle, and hee telleth them the place whither they shall goe: and if there bee no game found, the excuse is, that the Beast hath wandered and changed place: but very often they finde. And this makes them beleue that the Deuill is a God, and know none other, although they yeeld him no adoration. When these *Aoutmoins* (so they call these Wisards) consult with the Deuill, they fixe a staffe in a pit, to which they tye a Cord, and putting their head into the pit, make inuocations or coniuurations, in a language vnkowne to the others that are about, and this with beatings and howlings vntill they sweat with paine. When this Deuill is come, the Master *Aoutmain* makes them beleue that hee holds him tied by his cord, and holdeth fast against him, forcing him to giue him an answer, before hee let him goe. That done, hee beginneth to sing something in the prayes (as it seemeth) of the Deuill, that hath discouered some game vnto them, and the other Sauages that are there make answer with some concordance of musike among them. Then they daunce with songs in another, not vulgar, language: after which, they make a fire and leape ouer it, and put halfe a pole out of the top of the Cabin, where they are with some thing tyed thereto, which the Deuill carrieth away.

*Memberton* carried at his necke the marke of his profession, which was a purse, triangle wise couered with their imbrodered worke, within which there was somewhat as big as a Nut, which he said was his Deuill, called *Aoutem*. This function is successeful, and by tradition they teach their eldest sonnes the mysterie of this iniquitie. Euerie <sup>b</sup>*Sagamos* eyther is, or hath his *Aoutmain*.

b *Sagamos* signifies a King, or Ruler.

The men and women weare their blacke haire long, hanging loose over the shoulder, wherein the men sticke a feather, the women a bodkin. They are much troubled with a stinging flye, for preuention whereof they rub themselues with certaine kind of



of grease and oyles. They paint their faces with blew or redde, but not their bodies.

For their marriages, they are contracted with the consent of Parents, who will not give their Daughters in marriage to any except he bee a good hunter. The women are said to be chaste, and the contrarie. seldome found; and though the husband hath manie wives, yet is there no ieaousie among them. The widowes here, if their husbands be killed, will not marrie againe, nor eate flesh, till their death be reuenged. Otherwise they make no great difficultie (which *Cartier* reporteth of Canada) to marrie againe if they finde a fit match. Sometimes the Sauages hauing many wiues will giue one to their friend, if he likes her so to disburthen themselves. The women eat not with the men in their meetings, but a-part. When they make feasts they end them with dances all in a round, to which one singeth; at the end of euery song all make a loud and long exclamation: and to bee the more nimble, they strip themselves starke naked. If they haue any of their enemies heads or armes, they will carrie them (as a iewell) about their necks whiles they dance, sometimes byting the same.

After their feasts they wil dyet themselves, liuing sometimes eight dayes more or lesse with the smoke of Tabacco. They are in nothing laborious but in hunting. They sow but so much as will serue them for six moneths and that very hardly during the Winter they retire, three or foure moneths space, into the woods, and there liue on Acornes, Fish, and Venison. They wash not themselves at meales, except they be monstrous foule, and then wipe on their owne or their Dogges haire. Their entertainment is with smal complement: the guest sits downe by his Host, if it be the King, takes Tabacco, and then giues the pipe to him that he thinkes the worthiest person in the companie. They are dutifull to their Parents, obey their commandements, and nourish their persons in age. They vse humanitie to the wiues and children of their conquered enemies but the men of defence they kill. Their chiefe hunting is in Winter; they carrie alwayes tinder-boxes with them, to strike fire when hunting, is done, or night takes them. For they follow the game sometimes three dayes together.

Their Dogges are like Foxes, which spend not, neuer giue ouer, and haue rackets tyed vnder their feet, the better to runne on the snow. They seeth the flesh in a Tubbe of wood, by putting stones heated red hot therein. The womens durie is to slay the Beast and bring it home. The Ellan, Deare, Stagge, and Beare, are their game. They take also with their hands Beuers, which are of a chest-nut colour, short legged, his forefeet haue open claws, the hinder, finnes like a Goose, the tayle skaled almost of the forme of a Sole-fish: it is the delicatest part of the beast. The head is short and round, with two rankes of iawes at the sides; and before foure great teeth (two aboue and two beneath) with which he cuts downe small trees. Hee builds on the brinkes of a Lake, cuts his wood, therewith rayseth a Vault; and because the waters sometimes rise he hath an vpper storie to betake himself to in such case: he builds it Pyramide-wise, sometimes eight foot high, and daubes it with mud. He keeps his tayle still in the water. They take him with their hands in a frost, one fraying him on the Ice; whiles another seizeth on his neck. When one dies, they mourne for him long, euery cabin his day by course: after that, they burne all his goods, and burie the bodie in a graue: where when they haue placed him, euery one maketh a present of the best thing hee hath: as skins to couer him, bowes, kniues, or the like.

Quebec is a strait of Canada, where is a goodly Countrie furnished with Okes, Cypresses, wilde Vines, Peares, Nuts, Cherries, Goose-berries, Diamonds, in the Rockes of Slate and other profitable pleasures. They saw in fortie fiue degrees a Lake fiftene Leagues long, and eight wide, with a Salt or full Net aboue three fadome, but very furious. The Sauages related to them of passages to a salt lake, whereof they knew no end, reaching so farre southerly, that the Sunne set to the North thereof in Summer: it was foure hundred leagues from the place where the French then were. In the *Additions to Nona Francia* mention is made of a lake about three score leagues long, with faire Ilands in it. The Iroquois haue no Townes; their dwellings and Forts are three or foure stories high, as in New Mexico. Another Lake is said to continue a hundred leagues in length, and some conceiue hope of passage to the South Sea thereby.

a S. Champlain.

Additions  
to N.F.

The

Ol. Mag. l. 16.  
cap. 51.

The Scuruie or Scorbuch much consumed the French in these partes, a disease that usually attendeth euill Dyer, and much Salt meates; which, and want of exercise conuenient, are the Harbengers of this sicknesse, in long sieges and Navigations. *Cartiers* companie were in a litle time wonderfully cured hereof by a Tree like to *Sassafras*,

CHAP. V.  
Of VIRGINIA.



Leauing New-France, let vs draw nearer the Sunne to New Britaine, whose Virgin soile not yet polluted with Spaniards lust, by our late *Virgin-Mother*, was iustly called *Virginia*. Whether shall I here beginne with Elogies or Elegies? Whether shall I warble sweete Carols in prayse of thy louely Face, thou fairest of *Virgins*, which from our other Britaine-World, hath wonne thee Wooers and Suters, not such as *Leander*, whose loues the Poets haue blazed for swimming ouer the Straits betwixt *Sestos* and *Abydos*, to his louely *Hero*; but, which for thy sake, haue forsaken their Mother-earth, encountered the most tempestuous forces of the Ayre, and so often ploughed vp *Neptunes* Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Virgin, not a wanton Minion; but, an honest and Christian Wife? Or shall I change my accent, and plaine mee (for I know not of whom, to whom, to complaine) of those disaduentures, which these thy louely Louers haue sustained in seeking thy loue What enuie, I know not, whether of Nature, willing to reserue this Nymph for the treasure of her owne loue testified by the many and continual presents of a temperate Clymate, fruitfull Soile, fresh and faire streames, sweet and holosome Ayre, except neare the shore (as if her iealous policie had prohibited forraigne Suters:) or of the sauage Inhabitants, vnworthie to embrace with their rustlike armes so sweet a bosome & to appropriate with greatest disparagment so faire a Virgin to Sauage Louers: haply some conceiued indignitie, that some Parents should thither send their most viruly Sonnes, and that our *Britannia* should make her Virginian lap to bee the voider, for her lewder and more disordered Inhabitants, whose ill parts haue made distastfull those kinder offices of other our Britaine Worthies which else had bene long since with greatest gladnesse, and the recompense of her selfe entertained: Or whether it be Virginian modestie, and after the vse of *Virgins*, shee would say nay at first, holding that loue surest in continuance, which is hardest in obtaining: Whether any, or all of these, or what else hath hindered; hindered wee haue bene, and haue not yet obtained the full fruition of her Loue, and possession of her gainefull Dowrie, which yet now (more then euer before) she seemeth to promise, and doubtlesse wil quickly performe, if niggardise at home doe not hinder. And should men be niggardly in this aduenture, where *Nabal* must needs verifie his name, where keeping loofeth, aduenturing promysyth so faire a purchase? Miserie of our times, that miserable men should here want what they already haue, and refuse to haue there, at no rate, abundant supply to their too miserable feares of want. Lift vp your eyes and see that brightnesse of *Virginia's* beautie: which the Mountaines lift vp themselues alwayes with wilde smiles to behold, sending downe siluer streames to salute her which powre themselues greedily into her louely lap, and after many winding embracements, loth to depart, are at last swallowed of a more mightie corriuall, the Ocean: He also sends Armies of Fishes to her Coasts, to winne her Loue, euen of his best store, and that in store and abundance: the Mountaines out-bid the Ocean, in offering the secret store-houses of vndoubted Mines: hee againe offereth pearles: and thus while they seeke to out-face each other with their puffed and bigge swollen cheekes, who shall get the Bride, the one laies hold on the Continent and detaines the same, maugre the Oceans furie, and he againe hath gotten the Ilands all along the Coast, which hee guardeth and keepeth with his

his waterie Garrisons. Virginia, betwixt those two sower-faced Suters, is almost distracted, and easily would giue entertainment to English loue, and accept a *New Britain* appellation, if her husband be but furnished out at first in sorts and sutes, befitting her marriage solemnitie: all which her rich dowrie would maintain for euer after with advantage.

And well may England court her, rather than any other European louers, in regard of his long continued amitie, and first Discouerie of her lands and seas: this by *Sebastian Cabot* with his English Mariners, a hundred and fifteene years since, and the other by *Sir Walter Raleighs* charge and direction, *Ann Dom.* one thousand five hundred eightie foure.

Then, first of all Christians, did Master *Philip Amadas*, and Master *Arthur Barlow*, take possession in *Queene Elizabeths* name. The next yeare, that mirror of Resolution, *Sir Richard Greenville*, conuayed thither an English Colonie, which he there left for plantation, vnder the gouernement of Master *Ralpho Lane*, which there continued vntill the eighteenth of Iune in the yeare following, and then (vpon some virgint occasions) returned with *Sir Francis Drake* into England. Yet, had they stayed but a little longer, a ship of *Sir Walter Raleighs* had supplied their necessities: and soone after *Sir Richard* againe repaired thither with three ships, and then also left fiftene men more to keepe possession. In the yeare 1587. a second Colonie were sent vnder the gouernement of Master *John White*. To their succour *Sir Walter Raleigh* hath sent five severall times, the last by *Samuel Mace* of Weymouth, in March, one thousand six hundred and two; but he and the former performed nothing, but returned with fruitles allegations. The same yeare, Captaine *Bartholomew Gosnold*, and Captaine *Gilbert*, discouered the North parts of Virginia, of which voyage *John Brereton* hath writen a Treatise.

In the yeare 1603, the *Brissow* men (by leaue of *Sir Walter Raleigh*) set forth a voyage thither in deg. 43. In this Expedition was *Robert Salterne*, which had bene the yeare before with Captaine *Gosnold*. They discouered *Whitson-bay* (so they termed it) in one and fortie deg. twentie five min. The people vsed Snakes skinner (of which some were six foot long) for girdles: they were exceedingly rauished with the musick of a Gitterne-boy, dauncing in a ring about him: they more feared two English *Maniues* then twentie men. They had such Boats as before are mentioned, seuateene foot long, foure broad, of Birch-barke sowed with Osyers, the seames couered with linden, almost as sweete as Frankincense, carrying nine men standing vpright, and yet not weighing aboue threescore pound. They brought one of them to *Brissoll*. This yeare Captaine *Gilbert* set forth again for Virginia: at *Meuis* they laded twentie tunnes of *Lignum vita*: hee and foure more were slaine by the Sauages. And in the yeare 1605. Captaine *George Weymouth* made thither a prosperous voyage, and discouered threescore miles vp a most excellent Riuer. His voyage was set forth in print by *James Rosier*.

After this followed the plantation by the present Adventurers, for the foundation of a *New Britain* Common-wealth: and the East and West parts of England ioyned in one purpose of a two-fold plantation, in the North and South parts of Virginia. Of the North parts our Method requires first mention. *Mawoothen* was many yeares together visited by our men, extending betwene deg. 43. and 45. fortie leagues in breadth, and fiftie in length. They found therein nine riuers, *Quibique*, *son*, *Pemaquid*, *Ramassoc*, *Apanawapeske*, *Apaumensek*, *Aponeg*, *Sagadahoc*, *Ashamahaga*, *Shawokotoc*. *Sagadahoc* is in 43. it is a mile and halfe at the mouth, holding the same bredth a dayes journey, and then makes a sound three dayes journey broad, in which are six lands: it hath two branches, the one from the Northeast twentie foure dayes journey, the other *N.W.* thirtie daies journey. At the heads are two Lakes, the Westermost eight dayes journey long and foure wide, the Eastermost halfe so large. This is *Roanokes* his dominion. The *Tarentines* countrey is in 44. where the Sauages sell of a *Rocke* of *Allum*, neere the riuer of *Sasnowa*. Captaine *Thomas Hanham* sayled to the Riuer of *Sagadahoc* 1606. He relateth of their beasts, dogs like wolues, of colours black, white, red, grissled: redde Deare, and a beast bigger, called the *Mus*, &c. of their fowles, fishes, trees:

a Hak. voyage  
1000.3. pag. 246.  
d. d. Gaspar.  
Ensign. Ind. oc.  
13.5.23.  
Theod. de Bry.

b Briefe Note  
of a baile, &c.  
printed 1602.

c. John Brereton  
Gabriel  
Archer wrote  
Notes thereof,  
and M. Gosnold  
himselfe in a  
Letter to his  
father: they  
resided in 41.  
20.

d Written by  
Martin Pringe.

Written by  
Tho. Canner.

e James Rosier

\* Their Patents  
prescribe that  
they plant not  
within 100.  
miles of each  
other.

f The Sauages  
reckon thus by  
daies journey.

g Christopher  
Forte. cue.

h Tho. Hanham.  
M. Challenge

made a voyage  
hitherward the  
same year, but  
was taken by  
the Spaniards,



trees: of some Oare proued to be siluer. *Balsabes* hath many vnder-Captaines, called *Sagamos*: their houses built with Withes, and covered ouer with Mattes, six or seuen paces long. He expresseth also the names of their twelue Moones or moneths: as Ianuarie Muskekefnos, Februarie Gignokiskefnos, &c.

*Ann. 1607.* was settled a Plantation in the Riuer Sagadahoc, the ships called the *Giff*, *i James Davies* and the *Mary and Iohn*, being sent thither by that famous English Iusticer Sir *Iohn Popham* and others. They found this coast of Virginia full of Ilands, but safe. They chose the place of their plantation at the mouth of Sagadahoc, in a Westerly Peninsula: there heard a Sermon, read their Patent and Lawes, and built a Fort. They sailed vnto discouer the Riuer and country, and encountred with an Iland where was a great fall of water, ouer which they haled their Boate with a rope, and came to another fall, shallow, swift, and vnpassable. They found the Countrey stored with Grapes white & red, good Hops, Onions, Garlike, Okes, Walnuts, the soyle good. The head of the Riuer is in foure fife and oddeminuts Cape Sinicamis in 43. 30. a good place to fortifie. Their Fort bare name of *S<sup>t</sup>. George*. Fortie fife remained there, *k* Captaine *George Popham* being President, *Raleigh Gilbert* Admirall. The people seemed affected with our mens deuotions, and would say King *Iames* is a good King, his God a good God, and *Tanto* naught. So they call an euill spirik which haunts them euery Moone, and makes them worship him for feare. He commanded them not to dwell neere, or come among the English, threatning to kill some and inflieck sickenesse on others, beginning with two of their *Sagamos* children, saying he had power, and would doe the like to the English the next Moone, to wit, in December.

The people <sup>1</sup> tolde our men of Caniballs, <sup>m</sup> neere Sagadahoc, with teeth three inches long, but they saw them not. In the Riuer of Tamescot they found Oysters nine inches in length: and were tolde that on the other side there were twice as great. On the 18. of Ianuarie they had in seuen houres space, thunder, lightning, raine, frost, snow, all in abundance, the last continuing. On Feb. 5. the President died. The Sauages remoue their dwellings in winter neerest the Deare. They haue a kind of shoos a yard long, 14. inches broad, made like a Racket, with strong twine or sinews of a Deare; in the midst is a hole wherein they put their foot, buckling it fast. When a *Sagamos* dieth, they blacke themselves, & at the same time yearely, renue their mourning with great howling: as they then did for *Kashurakeny*, who died the yeare before. They report that the Caniballs haue a Sea behinde them. They found a Bath two miles about, so hot that they could not drinke it. Mr. *Patteson* was slaine by the Satages of Nanhoc, a Riuer of the

Tarentines. Their short comons <sup>n</sup> caused feare of mutinie. One of the Sauages, called *Aminguin*, for a straw hat and knife giuen him, stript himselfe of his clothing of Beuers skins, worth in England 50 sh. or 3 l. to present them to the President, leauing onely a flap to couer his priuities. He would also haue come with them for England. In winter they are poore <sup>o</sup> and weake, and do not then company with their wiues, but in summer when they are fat & lusty. But your eyes wearied with this Northerne view, which in that winter communicated with vs in extremity of cold, looke now for greater hopes in the Southerne Plantation, as the right arme of this Virginian body, with greater costs and numbers furnished from hence. Captaine *Bartholomew Gosnold*, hauing long sollicitated many of his friends, at last preuailed with som Gentlemen, as Mr. *Edward Maria Wingfield*, Captain *Iohn Smith*, & diuers others, with the help of som Noblemen & Merchants, his M<sup>tie</sup> granting Comission for establishing Councils to direct here, & to gouern & execute there; so that Decemb. 19. 1606. they set saile, & after long contending with contrary winds, & the windy inconstancy of some of the copanie that would haue returned for England before they had saluted their desired Port, they were by a storme forced into the same vnexpected; where after some harme by assault of the Sauages, on the thirteenth of May, M. *Wingfield* was chosen President, their fort contriued, & the *fals* soone after discovered. Six weeks being thus spent, Cap. *Newport* returned with the ships, & Cap. *Smith* (before held in much ialousie) was by the paines of Mr. *Hunt* the Preacher reconciled, & admitted of the Council, 100. being left there for the plantatio.

Within ten daies after the departure of this moueable Tauern, as they called it, a more sauage enemy then the Sauages had assailed them, & scarcely ten left vntrouched with

sickenesse,

*k* Jo. Eliot.  
G. Pop. Lct. to  
S. I. Gilbert and  
E. S.

*l* Ral. Gilbert.  
*m* These seem  
to be the de-  
formed Ar-  
mouchiquois,  
made in the  
telling more  
dreadfull.

*n* Edward Har-  
ley.

*o* Other notes  
ap. Hak.

*p* Richard Potts.  
The Studley,  
etc.

sicknes, through want of convenient lodging & diet, of which from May to Septemb. fiftie died. *Wingfield* was depofed & *Ratcliffe* eftablifht in his place, and by the induftry of *Smith*, *James Town* was builded, the fauages fupplying their neceffities: they failing, Captaine *Smith* fought trade abroad, others at home, intending a returne in the Pinace for England, by his vnexpected returning were forced to ftay or finke, which action coft the life of Captaine *Kendall*. Soone after the like plot of the Prefident & Captaine *Archer* was difcouered, and by him againe fuppreffed. The Winter approaching, the Rivers affoorded them plentie of Cranes, Swans, Geefe, Ducks, with which, and Peafe, wilde Beasts and other land-commodities they daily feafted. But in the difcouerie of Chickahamine River, *George Caffon* was fupprifed, & *Smith* with two others, were befet with 200. fauages his men flain, & himfelfe in a quagmire taken prifoner; but after amoneth he procured himfelfe not onely libertie, but great admiration amongst them, and returning, once more ftayed the Pinace from flight, and the Fort from being abandoned.

The Treafurer and Councell meane while carefull to fupply their wants, fent two fhips with neere 100. men: Captaine *Newport* arrived fafely, Captaine *Nelson* with the other fhip by force of windes was driven to fhift as he could, elfewhere. Now the fauages enchanted by *Smiths* relations of God, Nature, and Art, were in murther at his command, till the ambition of fome (by giuing foure times as much for their commodities as he appointed, feeking to feeme of fo much greater magnificence and authoritie) made them price their commodities dearer. *Newport* (whom *Smith* had called father, and extolled with *Powhatan* the Emperour) went with folemnitie to vifit him, fending *Smith* before, who after his manner of State; gaue him 9 royall entertainement; fitting vpon his bed of Mats, his pillow of leather embrodered with pearle and white beads, attired with a robe of skins large as an Irifh mantle; at his head and feete fate a handfome yong woman, on each fide his houfe twentie others their heads & fhoulders painted red, with a great chaine of white beads about their necks; before thofe fate his cheefeft men in like order in his Arbor-like houfe. *Newport* gaue him a boy, for whom *Powhatan* gaue him *Namontacke* his feruant, which was after brought into England. *Powhatan* wittily cheated our men, & offering fo much corne as they gaue copper, faid he could eate that, not this. Their gettings in this voyage, other commodities, & their towns, were casually confumed by fire: and the fhip ftaying foureene weekes, fpent moft of that prouifion for reliefe of the Colonie: and by the bitterneffe of that great froft 1607. aboue halfe took their deatht. *Wingfield* and *Archer* were fent for England. Being buifed in the Spring to rebuild their towne, *Nelson* arrived with his loft *Phoenix*; (fo they fupposed his fhip) & dealt honeftlier then they report of the former Mariners. The fecond of Iune 1608. *Smith* left the Fort to difcouer the Bay of Chelapeack: in the way, wanting of convenient watering places, they were fo thirftie as to refufe two Baricoes of golde for one of water: and they arrived at *James Towne* in Septemb. where they found fome ficke, many dead, and the Prefident prifoner: which place by election of the Councell and request of the companie was beftowed on *Smith*.

Captaine *Newport* returned with rich prefents of Bafon Ewer, Bed, Clothes, with a Crowne for *Powhatan*, which made him ouer-value himfelfe: fome Polés and Dutch which were tent to make Pitch and Tarre, Glaffe mills and Sope-afhes, prooued after treacherous. *Powhatan* minding murther and villainie, at once fixteene of our men were befet with feuen hundred, which by the policie of *Smith* (fealing on *Opechancaugh* their King) was prevented, and turned to their en iching with their commodities: and amongst other they vfed poyfon, which wrought not. After, *Smith* took the King of Pafpaheigh prifoner, which forced the fauages to peace. Thus haue we a little while beheld *Tragicall*, more then fhewes, on this Virginian Theatre, thofe things which were wel intended, being il peruerted, & their greateft aduantages arifing from cafuall difaduantages: diuerfite of emulationes beclowding that morning ftarre, and difaftrous Comet, fhining rather with ferie gleames of ciuill broyles and bralls in that Hemifphære, then comfortable illumination and influence to the common good.

The Sauages were now in good termes with the Englifh, their Plantation at *James Towne* where they had build a Church and many houfes, in fome reafonable manner flourifhed;

p M. *Wingfield* writes that one *Rend* a *Smith* efaped hanging by accusing *Kendall*, who was fhoot to death: and that *Smith* and he had followed if *Newport* had not come.

q *Wingfield*, *Newport* journey to *Powhatan*: he told him of the S. Seas, and fhips &c.

r *Thomas Savage*: he adopted alfo *Smith* and *Scriuener* (*Newports* fonnes) his grand-children. Difc. of Chelapeack. See *Potts* his collections. &c.

flourished : the countrey was with great paines and perills of the President further discovered ; their Swine, Hens, and other prouision nourished ; and some quantitie of many commodities, as Furrs, Dyes, Mineralls, Sassafrasse, Sturgeon, and other things sent hither, in testimonie of their industry and successe. And Virginia grew now in such request,\* that nine ships were furnished with the better part of five hundred men, to inhabit there, in the yeare one thousand sixe hundred and nine, the gouernement being deuolued to the *L. de la Ware*.

\* New life of Virginia.

Sir *Thomas Gates* was appointed Lieutenant Generall; Sir *George Sommers* Admirall of Virginia, and were sent to reside there as Gouvernours of the Colonie. But the *Sea-Venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fiftie persons, sayled, after long conflict with the two angrie elements, was sent to bee imprisoned in Bermuda, where betweene two Rockes the ship split, the people escaping to Land. In the meane time s three of the other ships<sup>b</sup> had landed their men in Virginia, some of whom<sup>i</sup> were such as had bene the emulous and enuious corruall of the President, which they then beganne to shew : and to second the same, a greater hurt by gunne-powder befell him, which forced him for his recouerie to set saile for England, after he had liued there three yeares, maintayning himselfe and his thartime principally, with such soode as the Countrey yeilded. Hee saith, he left behinde at his returne five hundred men and women, three Ships, seuen Boats, two hundred expert Souldiers, thirtie nine of their *Weroances* or Kings, as Subiects and Contributors to the English, so farre subiect, that at his commaund they haue sent their subiects to *Jamestowne*, to receiue correction at his appointment for wrongs done ; and their Countreies were free to the English for trauell or trade. But Necessitie forced him to leave the Countrie, which it forced the other appointed Gouvernours not to finde, *Hinc illa lacryma*. Hence proceeded the disorder and confusion which after happened amongst them. A great bodie was heere, which acknowledged no head, and therefore grew vnweldie and distempered. Some sought for rule ouer others, which were oueruled by vnruely passions of Ambition, and Faction in themselues : others sought their ease, except sometimes they were ouer-busie in displeasing others, and deuouring that which others had carefully laboured for : Ruine seifeth on the Church, Rapine makes prey and spoyle of the goods, Rauine deuoureth their beasts, Famine consumeth the men, Iniuries make the Indians their enemies ; two of the shippes perish vpon *V-shant*, and one man alone was left to bring home newes of their perishing : the rest returne laden with Letters of discouragement, painting out Famine, Sedition, and other Furies, which had broken loose amongst them, in the blackest colours : which were sealed with report of the losse of their Admirall, to make vp the measure of mischiefe.

<sup>g</sup> Ex lit. multorum.

<sup>h</sup> A Catch perished at Sea in a *Herycano* : the other came thither but in the returne two of them (in one of which Cap. *W. King* was Master) perished on *V-shant*.  
<sup>i</sup> Ratliffe, Martin, Archer.

<sup>k</sup> Lord de la Ware.

<sup>l</sup> Nat. Com. Mytholog. l. 4. c. 6  
*Hygin. fab. 142.*

<sup>m</sup> Relation to the Councell of Virginia by the Lord de la Ware. 1611.

All this did not daunt the Noble Spirit of<sup>k</sup> that Resolute Lord, appointed Lord Gouvernour, who in the beginning of Aprill, one thousand six hundred and tenne, set sayle from the coast of England, and on the ninth of Iune arriued safely at the disfortified Fort in Virginia, where he found the present State like to the Boxe<sup>l</sup> of *Pandora*, who being endowed with manifolde good gifts (each of the Gods bestowing one on her) was sent with a Boxe full of euills to *Promethew*, who refused the offer, but by *Epimethew* was opened, whereby all euills were suffered to flie out, *Hope* onely remaining, which he shut fast in the bottome. And thus was it with this Virginian *Pandora*, enriched with the best offerings of Natures bountie, but by *Epimethean* carelesnes. All euills had now disperfed themselues, and made the Virginian Colonie a stage of Miserie : onely Hope remained. But alas euen that also proued sicke, and was ready to giue vp the Ghost, in the dangerous sicknesse, which befell that Noble<sup>m</sup> Lord, which forced him after eight moneths sicknesse, to returne for England againe. He shipped himselfe indeede for *Meuis*, an Iland in the West Indies, famous for wholsome Bathes, but by Southerly windes was compelled to change his purpose, and at last to make home : hauing left Deputie Gouvernour Captaine *George Pearcie*, a Gentleman of honour and resolution, with vpward of two hundred persons.

Almightie God that had thus farre tried the patience of the English, would not suffer them to bee tempted aboue that they were able : and therefore in his secret providence,



dence, before any knowledge was here had of his Lordships sicknesse, had ordayned Sir *Thomas Dale* should be furnisht out with a good supply of three ships, men, cattell and many prouisions, all which arriued safe at the Colonie the tenth of May, one thousand six hundred and eleuen. He by his Letters, and the Lord Gouvernour by his Relations, did animate the Adventurers; the one protesting himselfe willing and readie to lay all that he was worth vpon the aduerture of the action, rather then so honourable a worke should faile, and to returne with all conuenient expedition, if their friendly indeuours would therein second his resolutions: the other<sup>1</sup> writing that foure of the best Kingdomes in Christendome, put all together, may no way compare with this Countrey, eyther for commodities or goodnesse of soyle. This sparke kindled in their hearts such constancie of zeale and forwardnesse, that they furnished out Sir *Thomas Gates* (who had happily returned with the rest from Bermudas) with six ships, three hundred men, and a hundred Kine, with other Cattell, Munition, and prouision of all sorts.

<sup>1</sup> Sir *Thomas Dale's* Letter to the Comatities

Sir *Thomas Dale*, hauing newes that it was a Fleet of enemies, prepared himselfe and the rest to an encounter, but it ended with a common ioy, in the shaking of hands, and not of Pikes. Lawes are now made (for lawlesnesse had marred so much before) for the honour of God, frequenting the Church, obseruation of the Sabbath, reuerence to Ministers, obedience to Superiours, mutuall loue, honest labours, and against Adulterie, Sacriledge, Wrong and other vices, harbengers of Gods wrath and mans destruction. The Colonie consisted of seuen hundred men of sundrie Arts and professions (few of them sicke) which hauing left the Fort at Cape *Henrie*, fortified and kept by Capraine *Danies*, and the keeping of *James Towne*, to that noble and well-deseruing Gentleman, Master *George Pearce*, is removed vp the Riuer fourescore miles further beyond *James Towne*, to a place of higher ground, strong and defensible by nature, with good ayre, plentie of Springs, much faire and open grounds, freed from woods, and wood enough at hand. Here they burnt bricke, cut downe wood, and euery man falls to somewhat: they haue built, they say, competent houses, the first storie all of bricke, that euery man may haue his lodging and dwelling by himselfe, with a sufficient quantitie of ground allotted thereto. Here also they were building an Hospitall with fourescore lodgings, and beds already sent, for the sicke and lame, as the booke, called the *New life of Virginia*, relateth. Master *Whitaker* in his Letter and book from *Henrico* 1612. testifieth the health and welfare of the Colonie. *Samuel Argall* in the yeare 1613. affirmed likewise that he found the state of Virginia farre better then was reported. In one voyage they had gotten one thousand and one hundred bushells of corne: they found a slow kinde of Cattell, as bigge as<sup>m</sup> Kine, which were good meate; and a medicinable sort of earth. They tooke *Pokobuntis* (*Powhatans* deere's daughter) prisoner, and for her ransome had Corne, and redeliuerie of their Prisoners and Weapons.

<sup>m</sup> *Aluaro Nuñez* speaketh of such Kine in Florida, which come hither from the North.

Thus I haue bin bolde somewhat largely to relate the proceedings of this Plantation, to supplant such slaunders and imputations as some haue conceiued or receiued against it, and to excite the diligence and industrie of all men of abilitie, to put to their helping hand in this action, so honorable in it selfe, glorious to God in the furtherance of his truth, and beneficiall to the common-wealth and to the priuate purses of the Adventurers, if the blooming of our hopes be not blasted with our negligence.

As for the want of successe hitherto, *careat successib<sup>9</sup> opto, quisquis ab euentu facta notanda putet.* Reason should preuaile with men; leaue sense and euent of things, as an argument for beasts. That reason which sheweth Virginia's more then possibilities and probabilities, doth also point out the causes of those ill successes: Discontents at Sea, Ignorance of the Countrey, and of their language, Diuision in the Councell, Commanders (some of them) not skilfull Souldiers, nor forward Adventurers, Care to relate the ships before they could prouide houses or victuals, Ambition, Crueltie, Neglect of the seasons for Fish and land-commodities, brackish slimie water at *James Fort*, Riort, Sloth, false information in England, sending ill people that consumed the rest with idlenes, want of Authoritie to punish them, Iniuries to and from the Sauages, and yet a necessity of their vse and helpe, sicknesse caused by the grosse and vaporous

About twenty causes alledged of ill successe in this Plantation. *Difficilia quæ pulchra.*

n *Quied gen.*  
*bist. l. 13. l. 2.*  
*to so vengono*  
*dall' aere del*  
*paese desolati à*  
*suscitare nuova*  
*& discordie, che*  
*è cosa propria*  
*nelle Indie, &c.*  
 o S.T. Gars  
 & S.T. Dale.

aire and soile about *James Towne*, and drinking water, the thecuissh trucke & exchange which som secretly held with them the treachery of fugitiues, falshood of the sauages, and the many many faults (as they report) of Mariners in priuate truckings & night-marts, both with our men and sauages, their long stay & spending the Colonies releese, besides extraordinary casualties of fire, cold, shipwracke; and (if we beleue *Oniedo*, and obserue the like amongst the Spaniards) the very aire of the Indies seemes to be of inclination & disposition to contentions, which easly ruine & dissolue the greatest and best enterprises, that I speake not of the Diuels malice to Christian hopes. Experience hath now made men wiser, both to preuent & remedie these euils, & to order their proceedings accordingly. And although Fame fills not our eares with so often and many Virginian rumors, as aforesometimes, yet we know that still waters are deepest, and we cannot but hope that those worthy Virginian-Consuls *o, cumstando restitunt rem*, rather with carefull prouidence and watchfull diligence working sure, then with humorous hastines laying foundations to a leisurely repentance; seeking more the common good there, then to be the common talk of here. Once, they there maintain themselves now a long time without the wonted charge to the Companie, and diuers of our Nobilitie and Gentry do now (as after a long slumber) while we are writing these things, againe bethinke them of this Virginian Plantation, whereunto the profitable neighbourhood of the Summer Iles, or Bermudas will be good furtherance. God Almighty prosper both, that *the Word may goe out* of Bermuda, and *the Law of the Lord* from Virginia, to a truer conuersion of the American world, then hitherto our Humorists, or Spanish insolencies haue intended.

p Since printed at Oxford.

For the description of the countrie, Mr. *Hakluyt* from others relations in his third Volume of voyages hath written largely of those parts, discovered for Sir *Walter Raleigh*. Concerning the later, Captain *John Smith*, partly by word of mouth, partly by his map therof in print, & more fully by a Manuscript, which he courteously communicated to me, hath acquainted me with that whereof himselfe with great perill and paine, had bene the discoverer, being in his discoveries taken Prisoner, as is before said, and escaping their furie yea receiuing much honor and admiration amongst them, by reason of his discourses to them of the motion of the Sunne, of the parts of the World, of the Sea, &c. which was occasioned by a Dial then found about him. They carried him prisoner to *Powhatan*, and there beganne the English acquaintance with that sauage Emperour.

q *Al. Whitaker*  
 saith not so  
 hot as Spaine,  
 nor Winter so  
 cold as in Eng-  
 land.

The summe of his obseruation in that and other Discoveries since, concerning the countrie, is this: Virginia is situate betweene 34. and 44. degrees of Northerly latitude; the bounds whereof on the East side are the great Ocean, Florida on the South, on the North *Nova Francia*: the Western limits are vnknowne. But that part which began to be planted by the English Southerne Colonie, in the yeare 1606. is vnder the degrees 37, 38, and 39. The Temperature agreeth with English bodies, not by other meanes distemperd. The Summer is hot as in Spaine, the Winter cold as in France and England: certaine coole Brizes do asswage the vehemencie of the heat. The great frost in the yere 1607. reached to Virginia, but was recompenced with as milde a Winter with them the next yeare.

There is but one entrance by Sea into this Countrey, and that at the mouth of a very goodly Bay. The Capes on both sides are honoured with the names of our Britanian hopes, Prince *Henric*, and Duke *Charles*. The water floweth in this Bay neere two hundred miles, and hath a channell, for a hundred and fortie miles of depth, betwixt feuen and fiftene fathome; of breadth, tenne or fourteene miles. At the head of the Bay, the Land is Mountainous. and so runneth by a Southwest Line: from which Mountaines proceede certaine Brookes, which after come to fiew principall Navigable Riuers. The Mountaines are of diuers compositions, some like Mil-stones, some of Marble: and many pieces of crystall they found throwne downe by the waters, which also wash from the Rockes such glistering Tinctures, that the ground in some places seemeth gilded.

The colour of the earth in diuers places resembleth bole Armoniac, *terra sigillata*, and other such apparances; but generally is a blacke sandie molde. The Riuer next to the

the mouth of the Bay is *Powhatan*, the mouth whereof is neare three miles broad: it is Nauigable an hundred miles: falls, rockes, sholds, prohibite further Nauigation: hence *Powhatan* their greatest King hath his Title. In a *Peninsula* on the North-side thereof is situate *James Towne*.

The people inhabiting which haue their *Veronances*, are the *Kecoughtans*, which haue not past twentie fighting men. The *Paspahbeghes*, haue fortie. *Chichahamania*, two hundred. The *Weanocks*, an hundred. The *Arrowhatocks*, thirtie. The Place called *Powhatan*, fortie. The *Appamatucks*, threescore. The *Quiyoughcohanocks*, fiue and twenty. The *Warraskoyacks*, forty. The *Nandsamunds*, two hundred. The *Chesapeake*, an hundred. The *Chickahamians* are not gouerned by a *Veronance*, but by the Priests. No place affordeth more Sturgeon in Summer, (of which at one draught haue been taken threescore and eight) nor in Winter more Fowle. Fourteen miles from *Powhatan* is the River *Pamaunk*, nauigable with greater Vessels, not about threescore and ten miles. *Toppahanock* is nauigable an hundred and thirty miles; *Patowomeke*, an hundred and twentie. To speake of *Powmoxunt*, *Bolus*, and other Riuer on the East side of the Bay: likewise, of diuers places which receiued name by some accident, as *Fisher Stones Bay*, so called of the death of one of ours there happening, and the like: or to mention the numbers which euery people can make, would exceed our scope, and the Readers patience. Captaine *Smiths* Mappe may somewhat satisfie the desirous, and his booke now printed, further. This the Captaine saith, that he hath bin in many places of a Asia and Europe, in some of Africa and America, but of all, holds Virginia by the naturall endowments, the fittest place for an earthly Paradise. *Alexander Whitaker* the Preacher at *Henrico*, writes, that at the mouth of *Powhatan*, are the Forts of *Henrico* and *Charles*, two and forty miles vpward in *James Towne*, and threescore and ten miles beyond that the new Towne of *Henrico*, ten miles higher the falls (where the Riuer falleth downe betwene many minerall rockes:) twelue miles beyond a Crystall rocke, wherewith the Indians head their arrowes: three dayes iourney from thence is a rock or hill found couered ouer with a rich siluer Oare. Our men that went to discouer those parts, had but two iron pickaxes with them, and those so ill tempered, that the points turned againe at euery stroake, but triall was made of the Oare, with argument of much hope. Six dayes iourney beyond this mine, runnes a ridge of hills, beyond which the Indians report is a great sea, which (if it be true) is the South sea. At *Henrico* they are exceeding healthfull, and more then in England.

Matter *Thomas Hariot* hath largely described the commodities which the Water and Earth yeeld (set forth also in Latine with exquisite pictures by *Theodore de Bry*) in the Relations of *Brereton* and *Rosier*, and others. There is a grasse which yeeldeth silke, beside store of Silke-wormes. Hempe and Flax surpassing ours in growth and goodness, exceeded by a new found stuffe of a certaine sedge or water-flagge, which groweth infinitely, and with little paines of boyling yeeldeth great quantitie of sundry sorts of skeines of good strength and length, some like silke, and some like flax, and some a courser sort, as hempe.

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oyle, Iron, Copper, and the hope of better Mines, Pearle, sweet Gummes, Dies, Timber, Trees of sweet wood for profit and pleasure, of which kinde haue beene discovered foureene seuerall kinds. Neither is it needfull that heere I relate the commodities of Virginia for food in Fowles, Beasts, Fishes, Fruits, Plants, Herbs, Beries, Graines, especially their Maiz, which yeeldeth incredible recompence for a litle labour. One acre of ground will yeeld with good husbandrie two hundred bushels of corne. They haue two roots<sup>n</sup>; the one for Medicinall vse to cure their hurts, called *Weighsacan*, the other called *Tockawbough*, growing like a flagge, of the greatnes and taste of a Potato, which passeth a fiery purgation before they may eate it, being poyson whiles it is raw. Yet in all this abundance our men haue had small store but of want, and no fire nor water could purge that poyson which was rooted in some, to the hinderance of the Plantation.

The chiefe Beastes of Virginia are Beares, lesse then those in other places, Deere like ours, *Arongbenn* much like a Badger, but living on trees like a Squirrel: Squirrels,

*Alexander Whitaker*, now Preacher at Virginia.

m Hak. Vol. 3.  
pag. 267.  
*Theod. de Bry*.  
part. 1. America.

n Cap. Smith.  
M. S.



rells, as bigge as Rabbits, and other flying Squirrels, called *Assepanick*, which spreading out their legges and skins, seeme to flie thirtie or fortie yards at a time. The *Opassom* hath a head like a Swine, a taile like a Rat, as big as a Cat, and hath vnder her belly a bag, wherein she carrieth her yong. Their Dogs barke nor, their Wolues are not much bigger then our Foxes, their Foxes are like our siluer-haired Conies, and sinell not like ours. *Mussasem* is otherwise as our water-Rat, but smelleth strongly of Muske: Master *Whitaker* saith, they yeeld Muske, as the Muske-Cats doe. Their *Vinchunquoy*s are wilde Cats. Their vermine destroyed not our egges and pullen: nor were their Serpents or Flies any way pernicious. They haue Eagles, Haykes, wilde Turkeys, and other Fowle, and Fish, which heere to repeate, would to some nice fastidious stomachs breed a fulnesse, though with some of their Country-men in Virginia, they would haue bene sauourie sometimes and daintie.

• *Tho. Hariot.*

They are a people • clothed with loose Mantles made of Deere skins, and aprons of the same, round about their middles, all else naked: of stature like to vs in England. They vse to paint themselues, and their children, he is the most gallant which is most monstrous. Their women imbroder their legges, hands, &c. with diuers workes, as of Serpents, and such like, with blacke spots in the flesh.

• *M. George Peercie* writeth that one with an arrow of an ell length shot thorow a Target, which a Pistoll could not pierce.

Their houses are made of small poles, made fast at the top, in round forme, as is vsed in many arbouris with vs: couered with barkes or mats, twice as long as they are broad. They are exact Archers, but faint-hearted if they see their arrowes pierce nor. They will with arrowes kill birds flying, fishes swimming, beasts running: one of ours by them hath bene shot thorow the body, and both • his armes thereby fastened and pierced. They speake of men two hundred yeares old and more, as Master *Wingfield* reporteth. Their bowes are of tough Hasill, the strings of Leather, arrowes of Canes or Hasill, headed with stones or hornes, and artificially feathered. They are hearlesse, if they see defence to frustrate their arrowes.

## CHAP. VI.

### Of the Religion and Rites of the Virginians.

• *Tho. Hariot.*  
*Hak. 29.3. p. 277.*



Now for the manners and Rites of the people, thus hath Master • *Hariot* reported. They beleue that there are many Gods, which they call *Mantoas*, but of different sorts and degrees: one only chiefe and great God, which hath bene from all eternitie. Who, as they affirme, when he purposed to make the World, made first other gods of a principall Order, to be as meanes and instruments to be vsed in the Creation, and the instruments of the other Order more principall.

First, they say, were made waters, out of which by the gods was made all diuersitie of Creatures, that are visible or inuisible. For mankinde, they say, a woman was made first, which by the working of one of the gods, conceiued and brought forth children. And in such sort they say they had their beginning: But how many yeares or ages haue passed since, they say, they can make no relation: hauing no letters, nor other meanes to keepe records of times past, but onely Tradition from Father to Sonne. They thinke that all the gods are of humane shape, and therefore they represent them by Images, in the formes of men, which they call *Kewasowak*: one alone is called *Kewas*. Them they place in Houses or Temples, which they call *Machicomuck*, where they worship, pray, sing, and make many times offerings vnto them. In some *Machicomuck* we haue seene but one *Kewas*, in some two, in other three. They beleue the immortalitie of the soule: that after this life, as soone as the soule is departed from the bodie, according to the workes it hath done, it is either carried to heauen the habitation of Gods, thereto enioy perpetuall blisse and happinesse: or else to a great pit or hole, which they thinke to be in the furthest parts of their part of the World toward the Sunne-set, there to burne continually. This place they call *Popogusso*. For the confirmation

firmation of this opinion they tell tales of men dead and reuiued againe, much like to the Popish Legends.

Thus they tell of one, whose graue the next day after his buriall was seene to moue, and his bodie was therefore taken vp againe: who reported, that his soule had bene very neere the entring into *Popogussu*, had not one of the gods saued him, and giuen him leaue to returne againe, and teach his friends how to auoide that terrible place. They tell of another, which being taken vp in that manner; related, that his soule was aliue while his bodie was in the graue, and that it had travelled farre in a long broad way, on both sides whereof grew most delicate pleasant Trees, bearing more rare and excellent fruits then euer hee had seene before, or was able to expresse: and at length came to most braue and faire houses, neare which he met his father, that had bin dead before, who gaue him great charge to go back againe, and shew his friends what good they were to doe to enioy the pleasures of that place, which when hee had done, hee should after come againe.

What subtiltie soeuer be in their *Wiroances* <sup>b</sup> and Priests, the vulgar are hereby very respectiue to their Gouvernours, and carefull of their manners: although they haue also in criminall cases, punishments inflicted according to the qualitie of the offence. This I learned by speciall familiaritie with some of their Priests, wherein they were not so sure grounded, but that they lent open eare to ours, with doubting of their owne.

The <sup>c</sup> Priests in Secota haue their haire on the crowne like a Combe, the rest being cut from it: onely a fore-top on the forehead is left, and that Combe. They haue a garment of skinnes peculiar to their function. They are great Wisards.

Our artificiall Workes, Fire-workes, Gunnes, Writing, and such like, they esteemed the workes of Gods, rather then of Men, or at least taught vs by the Gods. They bare much respect to our Bibles. When the *Wiroans* was sicke, he sent to vs to pray for him. Some were of opinion that we were not mortall, nor borne of Women, but that we were men of an old Generation many yeares past, then risen againe to immortalitie: some would likewise seeme to prophesie that there were more of our Generation yet to come, to kill theirs, and take their places: which were now in the Aire inuisible, and without bodies, and that they by our entreaty did make men to die which had wronged vs.

They haue <sup>d</sup> their Idoll in the innermost roome of their house, of whom they tell incredible things. They carrie it with them when they goe to the Warres, and aske counsell thereof, as the Romans did of their Oracles. They sing songs as they march towards the battell, in stead of Drummes and Trumpets: their warres are bloody, and haue wasted much of their people.

A certaine King called *Piemacum*, hauing inuited many men and women of the Secotans to a feast, whiles they were merrie and praying before their Idoll, came vpon them and slew them. When <sup>e</sup> one of their Kings had conspired against the English, a chiefe man about him said, that we were *the seruants of God*, and not subiect to be destroyed by them: and that we, being dead men, could doe more hurt then while wee were aliue. They vse to solemnize certaine months mindes in their Savage manner for any great personage dead. *James* <sup>f</sup> *Rosier* from the relation of *Owen Griffin*, an eye-witnesse, thus tells of their ceremonies. One among them, the eldest as he iudged, riseth right vp, the other sitting stil: and looking about, suddenly cried with a loud voice, *Baugh: Waugh:* then the women fall downe, and lie vpon the ground: and the men all together answering the same, fall a stamping round about the fire, with both feete, as hard as they can, making the ground shake, with sundrie out-cries, and change of voice and sound. Many take the fire-stickes and thrust them into the earth: and then rest a while. Of a sudden they beginne as before, and continue so stamping till the yonger sort fetched from the shore many stones, of which euery man tooke one, and first beat vpon them with their fire-stickes, then with the stones beat the earth with all their strength. And in this manner they continued about two houres. After this ended, they, which had wiues, tooke them apart, and withdrew themselves seuerally into the wood. This seemed to be their euening deuotion.

When

<sup>b</sup> *Wiroance* is a chiefe Lord, or pettie King, which sometime hath but one Towne: and none that we had dealing with, had aboute eigh-teene Townes vnder him.  
<sup>c</sup> *Tbo. de Bry* in *Pictur.*

<sup>d</sup> First voyage to Virginia.  
*Hak. 10. 3. p. 249.*

<sup>k</sup> *M. Ralph* *Law.*  
*Hak. 10. 3. p. 261.*

<sup>f</sup> *James Rosier.*

g. Theod. de Bry  
Iconc 17. 18.  
e. seq.

When they have obtained some great deliuerance from danger, or returne from warre, they obserue a publike and solemn reioycing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands making a great noise.

They hold one time in the yeare Festiuall, and then they meet together out of many Villages, euery one hauing a certaine marke or Character on his backe, whereby it may bee discerned whose Subiect hee is. The place where they meet is spacious, and round about are set postes, carued with the resemblance of a Nunnes head: in the midds are three of the fairest Virgins louingly embracing and clasping each other: about this liuing Center, and Artificiall circle, they dance in their sauage manner.

Their Idoll called *Kwasa*, is made of wood foure foot high, the face resembling the Inhabitants of Florida, painted with flesh-colour, the brest white, the other parts black, except the legges, which are spotted with white; he hath chaines or strings of beades about his necke.

This Idoll is in Socota, as it were the keeper of the dead bodies of their Kings. In their Temples are houses of publique deuotion, they haue two, three, or more of them, set in a darke place. The dead bodies of their Wiroances are kept on certaine Scaffolds nine or ten foote high, this *Kwasa* their guardian being placed with them; and vnderneath dwelleth a Priest, which night and day there numbred his deuotions.

h. Newes from  
Virginia, and a  
M.S. of Cap-  
taine Smith.

But let vs take view of our last Colonies obseruations. Captaine <sup>h</sup> Smith was taken by the Virginians, and while he stayed amongst them obserued these their Magi-call Rites. Three or foure dayes after his taking, seuen of their Priests in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clocke in the morning, to sing about a fire, which they enuironed with a circle of Meale, at the end of euery song, (which the chiefe Priest began, the rest following) laying downe two or three Graines of Wheate: and after they had thus laid downe six or seuen hundred in one circle, accounting their songs by Graines, as the Papiests their Orisons by Beades, they made two or three other circles in like manner, and put at the end of euery song, betwixt euery two, or three, or fise Graines, a little sticke. The High Priest disguised with a great skinn, his head hung round with li tle skinnes of Weasills, and other Vermine, with a crownet of Feathers, painted as vgly as the Diuell, at the end of each song vsed strange and vehement gestures, casting great cakes of Deere-suet, and Tobacco into the fire: thus till six of the clocke in the euening, they continued these howling deuotions, and so held on three dayes. This they pretended to do, to know if any more of his Country-men would arriue, and what he there intended. They so fed this our Author, that he much misdoubted, that he should haue bene sacrificed to the *Quoyonghquosicke*, which is a superiour power they worship, then the Image whereof a more vgly thing cannot be described. To cure the sicke, a certaine man with <sup>i</sup> a little Rattle, vsing extreme howlings, shouting, singing, with diuers anticke and strange behaviours ouer the Patient, sucketh blood out of his stomacke, or diseased place.

i. Their Rattles  
are of Gourds  
or Pompion  
rindes: of  
which they  
haue their tre-  
ble, tenor,  
basse, &c.  
k. M.S. by W.S.

Not much vnlike to that rattling deuotion of their exorcising Priests, (at least in absurditie) was that entertainment <sup>k</sup> which *Powhatans* women gaue the same Captaine then being free, and President of the company, at *Werowocomoco*; Where thirtie of them came out of the woods naked, onely couered behinde and before, with a few greene leaues, their bodies painted, but with some difference each from other: the leader of these Nymphes resembled both *Alceon* and *Diana*, hauing on her head a faire paire of Stagges hornes, and a quiver of arrowes at her back, with bow and arrowes in her hand: The rest followed all horned alike, weaponed with vnlike instruments: these (as if they had bene the infernall guard, comming with *Cerberus* to welcome *Proserpina* to her Palace) rushed from the trees with hellish shouts and cries, dancing about a fire, which there was made for that purpose: and after an houre thus spent, they departed.

\* How could  
he chuse?

Then did they solemnly inuite him to their lodging, where he was no sooner come, but all rounded about him with tedious kindnesse, crying, \* *Loue you not me?* This salutation



lutation ended; which *Pan* and all his *Satyrs* would haue accepted, they feasted him with plentie and varietie, some singing and dancing whiles others attended: and at last led him with a fire-brand, in stead of a torch to his lodging.

When they intend any warres, the *Weroances* or Kings consult first with the Priests and Coniurers. And no people haue there beene found so sauage which haue not their Priests, gods, and Religion. All things that are able to hurt them beyond their prevention, they after their sort adore, as the Fire, Water, Lightning, Thunder, our Ordnance, Peeeces, Horses: Yea, I haue heard Captaine *Smith* say, that they seeing one of the English Bores in the way, were stricken with awfull feare, because he bristled vp himselfe and gnashed his teeth, and tooke him for the god of the Swine, which was offended with them.

The chiefe god they worship is the Diuell, which they call *Oke*: They haue conference with him, and fashion themselves vnto his shape. In their Temples they haue his Image ill-fauouredly made, \* painted, adorned with chaines, copper, and beads, and covered with a skinne. By him is commonly the Sepulchre of their Kings; whose bodies are first bowelled, then dried on a hurdle, and haue about the ioynts chaines of copper, beads, and other like trash; then lapped in white skinnies, and rowled in mats, and orderly entombed in arches made of mats, the remnant of their wealth being set at their feet. These Temples and Bodies are kept by their Priests. For their ordinarie burials, they digge a deepe hole in the earth with sharpe stakes, and the corpes being wrapped in skins and mats with their iewels, they lay them vpon sticks in the ground, and couer them with earth. The buriall ended, the women hauing their faces painted with blacke cole and oyle, sit foure and twentie houres in the houses mourning and lamenting by turnes, with yellings and howlings. Euery Territorie of a *Weroance* hath their Temples and Priests. Their principall Temple is at *Vitamussack* in *Pamaunk*, where *Powhatan* hath an house vpon the toppe of certaine sandie hilles in the woods. there are three great houses filled with Images of their Kings and Diuels, and Tombes of their Predecessours. Those houses are neere threescore foot long, built, after their fashion; arbour-wise. This place is in such estimation of holinesse, that none but the Priests and Kings dare enter: yea, the Sauages dare not passe by in boats, without casting copper, beads, or somewhat into the Riuer.

Heere are commonly resident seuen Priests: the chiefe differed from the rest in his ornaments: the other can hardly be knowne from the common people, but that they haue not so many holes at their eares to hang their Jewels at. The high Priests head-tire is thus made. They take a great many Snakes skinnies stuffed with mofse, as also of Weasils and other Vermines skinnies, which they tie by their taitles, so that all the taitles meete on the toppe of the head like a great tassell. The faces of their Priests are painted as vgly as they can deuise: in their hands they haue rattles, some Base, some Treble.

Their deuotion is most in songs which the chiefe Priest beginneth, the rest following: sometime hee maketh inuocations with broken sentences, by starts and strange passions, and at euery pause the other giue a short grone. It cannot be perceived that they haue any set holy dayes: onely, in some great distresse of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countrey, Men, Women, and Children, assemble to their solemnities. The manner of their deuotion is sometimes, to make a great fire, all singing and dancing about the same with Rattles and shouts, foure or fife houres: sometimes they set a man in the middest, and dance and sing about him, he all the while clapping his hands, as if he would keepe time: after this, they go to their Feasts. They haue certaine Altar-stones, which they call *Pawco-rances*, standing from their Temples, some by their houses, others in the woods and wildernesses; vpon which they offer bloud, Deere-suet, and Tobacco. This they doe when they returne from the wars, from their huntings, and on other occasions. When the waters are rough in stormes, their Coniurers runne to the waters sides, or passe in their boats, and after many hellish out-cries and inuocations, cast Tobacco, Copper, *Pocoes*, or such trash into the water, to pacifie that god whom they thinke to be very angry in those stormes. Before their dinners and suppers the better sort wil take the first

1 Cap. *Smith*.

\* One of these painted on a Toadstool (the shrine for such adeitie) was by A. Whitak. sent into England.

bitt,

bitt, and cast it into the fire, which is all the grace they are knowne to vse. In some part of the Countrey they haue yearely a sacrifice of children: such a one was performed at *Quiyoughcobanock* some ten miles from *James Towne* in this manner. *Rapahannock*  
 \* *Will. White.* *Werowance* made a feast in the woods: the people were so painted, that a Painter with his pensill could not haue done better. Some of them were blacke like Diuels, with hornes and loose haire, some of diuers colours. They continued two dayes dancing in a circle of a quarter of a mile, in two companies, with anticke trickes, soure in a ranke, the *Werowance* leading the dance; they had rattles in their hands; all in the middest had black hornes on their heads, and Greene bowes in their hands: next them were soure or siue principall men diuersly painted, which with bastinadoes beat forward such as tired in the dance. Thus they made themselues scarce able to go or stand. When they met together they made a hellish noise, and euery one flinging away his bough, ranne (clapping their hands) vp into a tree, and tare it to the ground, and fell into their order againe: thus they did twice. Fourteene well fauoured children, or (if you had rather heare \* *Captaine Smith*) fiftene of the properest yong boyes betweene ten and fiftene yeares of age they painted white: Hauing brought them forth, the people (saith he) spent the forenoone in dancing and singing about them with Rattles: in the afternoone they put these children to the roote of a tree, all the men standing to guard them, each with a Bastinado of Reeds bound together, in his hand. Then doe they make a Lane betweene them all along, through which there were appointed siue yong men (*White* calles them Priests) to fetch these children. Each of these fetcheth a childe, the guard laying on with their bastinadoes, while they with their naked bodies defend the children to their great smart. All this time the women weepe and grieve very passionately, providing Mosses, skinned Mats, and drie wood, as things fitting the childrens Funerall. When the children are in this manner fetched away, the guard teares downe trees, branches, and boughes, making wreathes for their heads, or be-decking their haire with the leaues. What else was done with the children was not seene, but they were all cast on a heape in a Valley, as dead, where was made a great Feast for all the company.

*William White.*

*William White* relating this sacrifice, saith, That they remoued them from tree to tree three times, and at last carried them into a Valley where the King sat; where they would suffer our men to see, but fasted there two houres. On a sudden all arose with cudgels in their hands, and made a lane as is before said, and the children being laide downe vnder a tree (to their seeming) without life, they all fell into a ring againe and danced about the children a good space, and then sat downe in a circle about the tree. *Rapahanna*, in the middes, caused burthens of wood to be brought to the Altar, made of poles set like a steeple, where they made a great fire to sacrifice their children to the Diuell (whom they call *Kewase*) who, as they report, suckes their bloud. They were unwilling to let them stay any longer. They found a woman mourning for yong *Paspiba* sacrificed at the Towne of *Rapahanna*.

The *Werowance* (*Captaine Smith* addeth) being demanded the meaning of this sacrifice, answered, that the children were not all dead, but that the *Oke* or Diuell did sucke the bloud from their left brest, who chanced to be his by lot, till they were dead, but the rest were kept in the wildernesse by the yong men, till nine Moones were expired, during which time they must not conuerse with any, and of these were made their Priests, and coniurers. This sacrifice they held to be so necessarie, that if they should omit it, their *Oke* or Diuell, and their other *Quiyoughcosughes*, or gods, would let them haue no Deere, Turkeys, Corne, or Fistr; and would besides make a great slaughter amongst them. They thinke that their *Werowances* and Priests, which they also esteeme *Quiyoughcosughes*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and euer remaine there in forme of their *Oke*, hauing their heads painted with Oyle and *Pocomes* <sup>m</sup> finely trimmed with feathers, and shall haue Beads, Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their predecessors. The common people, they suppose, shall not liue after death: Some sought to conuert them from these superstitions: the *Werowance* of *Quiyoughcobanock* was so farre perswaded, as that he professed to beleue that our God exceeded theirs, as  
 much

<sup>m</sup> *Pocomes* is a small Roote, which dried and beat into powder turneth red: they vse it for swellinges, aches, and painting.

much as our Gunnes did their Bowes and Arrowes : and many times did send to the President many presents, intreating him to pray to his <sup>n</sup> God for raine, for his God would not send him any.

*William White* reporteth these their ceremonies of honoring the Sunne. By breake of day, before they eate or drinke, the men, women, and children aboue ten yeares old, runne into the water, and there wash a good space, till the Sunne arise, and then they offer sacrifice to it, strewing Tobacco on the land or water: the like they doe at Sunneset. He also relateth that one *George Casson* (before mentioned) was sacrificed, as they thought, to the Diuell, being stripped naked and bound to two stakes, with his backe against a great fire: then did they rippe him and burne his bowels, and dried his flesh to the bones, which they kept aboue ground in a by-roome. Many other of our men were cruelly and treacherously executed by them, though perhaps not sacrificed, and none had bene left, if their ambushes and treasons had taken effect. *Powhatan* thus inuited <sup>p</sup> Captaine *Ratcliffe* and thirtie others to trade for corne; and hauing brought them within his ambush, murdered them.

*Alexander Whitaker* saith, That their <sup>q</sup> Priests (whom they call *Quiokosanghs*) are Witches, of whom the people stand in great awe. The manner of their life is Heremite-fashion, in woods, in houses sequestred from the common course of men, where none may come, or speake with them, vncalled. They take no care for victualls, for all such necessities are set in a place neere his cottage for his vse. If they would haue raine, or haue lost any thing, hee at their request coniureth, and often preuaileth. Hee is their Physitian if they be sicke, and sucketh their wounds. At his word they make warre and peace, and doe nothing of moment without him.

The *Wirowance* of *Acammacke* told our men of a strange accident: two children being dead, and buried, being reuiued by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

The *Sasquesahanokes* are a Giantly people, strange in proportion, behauiour, and attire, their voice sounding from them, as out of a Caue: their attire of Beares skins, hanged with Beares pawes, the head of a Wolfe, and such like jewels: and (if any would haue a spoone to eate with the Diuell) their Tobacco-pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other device, sufficient to beat out the braines of a Horse (and how many Asses braines are beaten out, or rather mens braines smoaked out, and Asses haled in by our lesse Pipes at home?) the rest of their furniture was sutable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limbes proportionable. With much adoe restrained they this people from worshipping our men. And <sup>r</sup> when our men prayed (according to their daily custome) and sung a Psalm, they much wondered: and after began in most passionate manner to hold vp their hands to the Sunne, with a Song: then embracing the Captaine, they began to adore him in like manner, and so proceeded (notwithstanding his rebuking them) till their song was ended: which done, one with a most strange action and vncomely voice began an Oration of their loues. That ended, with a great painted Beares skinn they covered the Captaine, another hung about his necke a chaine of white Beads. Others laid eigheteene mantles at his feete, with many other ceremonies to create him their Gouvernour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, so the *Wigbe-*  
*comokes* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English youth, which liued long amongst the Sauages: that a Hare came into their Countrey and made the first men, and after preserued them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deere, which was then the only Deere that was, and strewing the haire of that Deere hide, euery haire proued a Deere. He said they worshipped towards a certaine Hoop or Sphere doubled a crosse, which was set vpon an heape of stones in their houses. They had a house without the Towne for the women, in the time of their naturall sicknes to keepe in, where no men might come.

n In that extreme of misery which ours since sustained, I haue been told that both the Sauages and fugitives would obiect our want and their plenty, for theirs, and against our Religion.  
o The cruell death of *George Casson*.

p Declaration of Virginia.  
q Priests in Virginia.

r Discouery of Chesapeake, 1608.

f Cap. *Argoles* boy his name was *Henrie Spilman*.



\* *Vag. Voyage*,  
1606. M. 5.  
Master George  
Percie.

They haue \* a certaine herbe called Weyfacke, like Liuerwort, which they chew and spit into poisoned wounds, that are thereby healed in foure and twenty houres. In finding out their medicinable root, (it is the relation of Master *George Percy*) six of them hold together by the armes, and so go singing, and withall searching: and when they haue found it, sit downe singing, crossing the roote with their hands for a good space, then gather, chew, and spit. He thus describeth their dances; One stands in the middlest singing and clapping hands; all the rest dance about him, shouting, hallowing, stamping with antike gesture, like so many Diuels, their feet alwayes (and only) agreeing in one stroke. Landing at Kecoughtan, the Sauages entertained them with a doleful noise, laying their faces to the ground, and scratching the earth with their nailes. The *Warrance* of Rapahanna, met them, playing on a flute of a reed, with a crowne of Deeres haire coloured red, fashioned like a Rose, with a chaine of Beads about his necke, and Bracelets of Pearle hanging at his eares, in each eare a birds claw; of a modest-proud behauiour. The women with an Iron pounce and race their bodies, legs, thighes, and armes, in curious knots and portraitures of fowles, fishes, beasts, and rub a painting into the same, which will neuer out. The Queene of Apametica, was attired with a Coronet beset with many white bones, her eares hanged with copper, a chaine thereof six times compassing her necke. The maids shaued their heads all but the hinder part: the wiuues weare it all of a length: the men weare the left locke long, sometimes an ell, which they tie when they please in an artificiall knot, stucke with feathers, the right side shauen. The King of Paspahey was painted all black, with hornes on his head like a Diuell. He testifieth of their hard fare, watching euery third night, lying on the bare cold ground, what wether fouer came, and warding the next day, a small can of barly sodden in water, being the sustenance for siue men a day: their drinke brackish and slimie water. This siue moneths.

q Cap. Smith.

The Virginians q are borne whire: their haire black, few haue beards: the women with two shels are their Barbers: they are strong, nimble, and hardie, in constant, timorous, quicke of apprehension, cautelous, couetous of copper and beads; they seldome forget an iniury, and seldome steale from each other, lest the Coniurers should bewray them, which it is sufficient that these thinke they can doe. They haue their lands and gardens in proper, and most of them liue of their labour. Master *Wingfield* saith, they would be of good complexion, if they would leaue painting (which they vse on their face and shoulders.) He neuer saw any of them grosse, or bald: they would haue beards, but that they plucke away the haire: they haue one wife, many loues, and are also Sodomites. Their elder women are Cookes, Barbers, and for seruice, the yonger for dalliance. The women hang their children at their backes, in Summer naked, in Winter vnder a Deere-skin. They are of modest behauiour. They seldome or neuer brall: in entertaining a stranger, they spread a mat for him to sit downe, and dance before him. They weare their nailes long to flea their Deere: they put bow and arrowes into their childrens hand before they are six yeares old.

# d. Mar. Wingfield.

In each eare commonly they haue three great holes, wherat they hang chains bracelets, or copper: some weare in those holes a small Snake coloured greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lips. Others weare a dead Ratt tied by the taile. Their names are giuen them according to the humor of the parents. Their women they say are easily deliuered: they wash in the riuers their yong infants to make them hardy. The women and children do the household and fieldworke, the men disdaining the same, and only delighting in fishing, hunting, wars, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make baskets, pots their bread, and doe their cookerie and other businesse. They easily kindle fire by chafing a drie pointed sticke in a hole of a little square peece of wood.

*Powhatan* had about thirtie Commanders, or *Wirrawances* vnder him, all which were not in peace only, but seruiceable in Captaine *Smiths* presidencie, to the English, and still, as I haue beene told by some, that haue since beene there, they doe affect him, and will aske of him. *Powhatan* hath three brethren, and two sisters, to whom the inheritance belongeth successiuelly, and not to his or their sonnes till after their death, and then the eldest Sisters sonne inheriteth. He hath his treasure of skinnes, copper, pearles, beads, and such like, kept in a house for that purpose, and there stored against the time

of his buriall. This house is fiftie or threescore yards long, frequented onely by Priests. At the foure corners of this house stand foure Images as Sentinels, one of a Dragon, another of a Beare, a third of a Leopard, and the fourth of a Giant. He hath as many women as he will, which when he is wearie of, he bestoweth on whom he best liketh. His will, and Custome are the Lawes. He executeth ciuill punishments on malefactors, as broyling to death, being encompassed with fire, and other tortures. The other Wiro-wances, or Commanders (so the word signifieth) haue power of life and death, and haue some twentie men, some fortie, some an hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

CHAP. VII.

*of Florida.*



Ext to Virginia towards the South is situate Florida,<sup>a</sup> so called, because it was first discovered by the Spaniards on <sup>b</sup> Palme-sunday, or as the most <sup>c</sup> interpret, Easter-day, which they call *Pasqua Florida*: and not, as *Thenet* writeth, for the flourishing Verdure thereof. The first <sup>d</sup> finder, after their account, was *John Ponce of Leon*, in the yeare 1512. but we haue before shewed that *Sebastian Cabot* had discovered it in the name of King *Henry* the seuenth of England. The length of this Region extendeth to the fise and twentieth degree. It runneth out into the Sea with a long point of land, as if it would either set barres to that swift current which there runneth out, or point out the dangers of these coasts to the Hazardous Mariners:

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully knowne: otherwhere it is washed with a dangerous sea, which separateth *Cichora*, *Bahama*, and *Lucia* from the same. *John Ponce* <sup>e</sup> afore-said hearing a rumour of a prodigious well, which (as the Poets tell of *Media*) would make old men become yong againe, plaid the yongling to go search it six months together, and in that inquiry discouers this Continent: and repairing into Spaine, obtaineth this Prouince with the title of *Adelantado*. He returned with a Nauy and band of souldiers, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. <sup>f</sup> *Pamphilo de Naruaes* had no better successe: he entred *Florida*, 1527. *Aluaro Nunez* called *Capo di vacca* or *Cabeça de vaca*, and some of his company, after long captiuitie, escaped.

*Pamphilo* carried with him sixe hundred men: about the Riuer of Palmes his ships were wracked, and most of the Spaniards drowned. A few escaped drowning, but twelue fell madde, and like dogs sought to worry each other. Scarcely ten returned into Spaine. These comming to Mexico, reported that they had restored three dead men to life: I rather belecue, saith *Benzo*, that they killed foure quicke men.

*Don Ferdinando de Soto* <sup>g</sup> enriched with the spoiles of *Asibalba* King of Peru, in which action he was a Captaine and horse-man, heere found place to spend that which there he had gotten. For hauing obtained the Government of Florida, and gathered a Band of sixe hundred men for that Expedition, in it hee spent fise yeares seacheing for Mineralls, till hee lost himselfe. *Indian Samado*, and *Abumada* made sute for the like grant, but could not obtaine it: *Frier Luys de Beluastro*, and other Dominikes had vndertaken by the way of Preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Emperours charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shauen skales being hanged vp in their Temple for a monument. This happened in the yeare 1549. In the yeare 1524. *Francis* the first, the French King, had sent *John* <sup>h</sup> *de Verrazano* hither, but because he rather sought to discover all along the Coast, then to search or settle within Land, I passe him ouer. In the yeare 1562. That Worthy of France, <sup>i</sup> *Chastillon*, Champion

a Florida with  
i. long. Ortel.  
Theat.  
b Exped. in  
Flor-ap.T. de  
ury,  
c Girana, &c.  
d Gomara hist.  
Gen. Ep. 45. O-  
uiedo l. 16. c. 11.

e Gomera &  
Calueto.

f Benzo, lib. 2.

g This Expedi-  
tion of Soto;  
is, by Master  
Hakluyt set  
forth in Eng-  
lish, being  
written by a  
Portugall gen-  
tleman of El-  
uas, employed  
therein. It was  
Anno 1538.  
h Ia. de Verraz.  
ap. Hakl. tom. 3.  
i Of his life  
there is a spe-  
ciall booke.

g Rene Laud.  
ap. Hak.

of Religion and of his Countrey, sent Captaine *Iohn Ribault* to Discover and Plant in these parts, which his Voyage and Plantation is written by *Rene & Landonniere*, one employed therein. He left Captaine *Albert* there with some of his company, who built a Fort called *Charles Fort*: but this *Albert* was slaine in a mutiny by his souldiers, and they returning home, were so pursued by Famine, the Pursuiuant of Diuine Iustice, that after their shoes and leather jerkins eaten (their drinke being Sea-water, or their owne Urine) they killed and ate vp one of their owne company. *Landonniere* was sent thither againe to inhabite, Anno 1564. and the next yeare *Ribault* was sent to supply his place.

\* He was relieved by Sir *Iohn Hawkins* great bountie.

But vncouth \* Famine had so wasted and consumed the French, before his arriual, that the very bones of most of the Souldiers pierced thorow their starued skins in many places of their bodies, as if they would now trust the emptie hands no longer, but would become their owne purueyers, and looke out for themselves. And yet, *better it is to fall into the hands of God, then of mercilesse Men*: Famine being but a meere Executioner to Gods Iustice, but these executing also a diuellish malice. Such were the Spaniards, who were sent thither vnder the conduct of *Don Pedro Melendes*, which massacred all of euery sexe and age, which they found in the Fort: and *Ribault* being cast by shipwrecke on the shore, and receiued of *Vallemendus* the Spaniard, with promises of all kindnesse, was cruelly murdered with all his company, except some few which they referred for their owne employments. The manner of it is at large handled by *Landonniere*, i by *Morgues*, by *k Challusius*, which were as brands by diuine hand plucked out of this Spanish combustion. The Petition or Supplication put vp by the Orphanes, Widowes, and distressed kindred of that massacred number to *Charles* the ninth, mentioneth nine hundred, which perished in this bloudie deluge.

h Landonn. ap. Hak.

i Iaques Morgues, ap. Theod. de Bry Amer. parte 2.

k Nic. Challusius Diepenfis editus Latine per Caluetonem.

l Supplicatio ap. Caluet. & apud Theod. de Bry.

m Dom. de Gorgues, ap. Hakl. tom. 2.

n Cabeza de vaca ap. Hac in Ep. Dedic. in his Virginia richly valued.

o Gaspar Bens lib. 3. Botero parte 1. lib. 5.

The Spaniards hauing laid the foundations of their habitation in bloud, found it too slippery to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselves, in the yeare 1567. by *m M. Dominique de Gorgues*, and his associates, assisted by the Natiue Inhabitants, and Florida was left destitute of Christian Inhabitants. Thus hath Florida bene first courted by the English, wooed by the Spanish, almost wonne by the French, and yet remaines a rich and beautifull Virgin, waiting till the neighbour Virginia bestow on her an English Bridegroom, who as making the first loue, may lay the iustest challenge vnto her.

Her riches are such, that *n Cabeza de Vaca*, (who was one of *Naruaes* wracked company, and *Sotos Corriual* in this Floridian sute, and had trauelled thorow a great part of the In-land) affirmed to *Charles* the Emperour, that *Florida* was the richest Countrey of the world, and that hee had therein scene gold and siluer, and stones of great value. Besides there is great varietie of *o Trees*, Fruits, Fowles, Beasts, Beares, Leopards, Ounces, Wolues, wilde Dogges, Goats, Hares, Conies, Deere, Oxen with woolly hides, Camels backes, and Horses manes. Sir *Iohn Hawkins* his second Voyage published by Master *Hakluyt*, mentioneth Vnicornes hornes amongst the Floridians, which they weare about their neckes, whereof the French-men obtained many peeces; and that they affirme there are many of those beasts with one horne which they put into the water before they drinke. Happily this might be a tale of the French, to sell such peeces deare to the English, or the horne of some other beast, or of the Sea-Vnicorne. Our Discourse hath most right vnto their Rites. For their many Cities, the manner of their building, the manners of their Inhabitants, I would not be so long. *Morgues* p hath let vs see them in the Pictures.

p America, parte 2. de Bry.

They wall or impale them with postes fastened in the ground, the circle as of a snail comming within that point where it beganne, and leauing a way but for two men to enter; at either end of that double empaling or entrance, stand two watch-towers, one within, the other without the Citie, where Watch-men alway are set for defence: their houses are round: their apparell nakednesse, except a beastes skinne, or some ornament of Mossie about their secret parts. They paint and rase their skinnies with great cunning; the smart makes them sicke seuen or eight dayes after; they rub ouer those rased workes, with a certaine hearbe, which coloureth the same so as it cannot be done



done away. They paint their faces, and their skinnes cunningly (this *Morgues* a painter being iugde) euen to admiration. They let the nailes on their toes and fingers grow long: they are tall, nimble, comely.

They warre alway one Countrey vpon another, and kill all the men they can take, the women and children they bring vp: they cut off the haire of the head together with the skin, and drie it to reſerue the ſame as a monument of their valour. After their returne from the warres, if they be victorious, they make a ſolemne Feaſt, which laſteth three dayes, with dances and ſongs to the honor of the Sunne. For the Sun and Moone are their Deities. Their Priests are Magicians alſo and Phyſicians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In neceſſitie they will eat coales, and put ſand in their pottage. Three months in the yeare they forſake their houſes, and liue in the woods: againſt this time they haue made their prouiſion of victuall, drying the ſame in the ſmoake. They meet in conſultation euery morning in a great common houſe, whither the King reſorteth and his Senators, which after ſalutation ſit downe in a round. They conſult with the Iawas or Prielt. And after this they drinke Caſſine, which is very hote, made of the leaues of a certaine Tree, which none may taſte that hath not before made his valour euident in the warres. It ſets them in a ſweat, and taketh away hunger and thirſt ſoure and twentie houres after. When a King dieth they burie him very ſolemnelly, and vpon his graue they ſet the cup wherein hee was wont to drinke: and round about the graue they ſticke many arrowes, weeping and faſting three dayes together without ceaſing. All the Kings which were his friends, make the like mourning: and in token of their loue cut off half their haire (which they otherwiſe weare long, knit vp behind) both men and women. During the ſpace of fixe Moones (ſo they reckon their moneths) there are certaine women appointed which bewaile his death, crying with a loud voice thrice a day, at morning, noone, and euening. All the goods of this King are put into his houſe, which afterwards they ſet on fire. The like is done with the goods of the Priests, who are buried in their houſes, and then both houſe and goods burned.

The women that haue loſt their husbands in the warres, preſent themſelues before the King ſitting on their heeles, with great lamentations ſueing for reuenge, and they with other widowes ſpend ſome dayes in mourning at their husbands graues, and carry thither the cup wherein he had wont to drinke: they cut alſo their haire neere the eares, ſtrewing the ſame in the Sepulchre. There they caſt alſo their weapons, They may not marrie againe till their haire be growne that it may couer their ſhoulders.

When any is ſicke they lay him flat on a forme, and with a ſharpe ſhell rafiſg off the ſkinne of his forehead, ſucke out the bloud with their mouthes, ſpitting it out into ſome veſſell. The women that giue ſucke, or are great with childe, come to drinke the ſame, eſpecially if it be of a luſtie yong man, that their milke may be bettered, and the childe thereby nourished, may be ſtronger.

*Ribault* at his firſt being there had fixed a certaine pillar of ſtone, engraueu with the Armes of France on a hill in an Iland, which *Landomiere* at his coming found the Floridians worſhipping as their Idol, with kiſſes, kneeling, and other deuotions. Before the ſame lay diuers offerings of fruits of the Countrey, roots (which they vſed either for food or Phyſick) veſſels full of ſweet oyles, with bowes and arrowes. It was girt about with garlands of flowers, and boughes of the beſt trees, from the top to the bottome. King *Athore* himſelfe performed the ſame honor to this pillar, that he receiued of his ſubjects. This King *Athore* was a goodly perſonage, higher by a foot and halfe then any of the French, repreſenting a kinde of Maieſtie and grauitie in his demeanure. He had married his owne mother, and had by her diuers children of both ſexes; but after ſhe was eſpouſed to him, his father *Satonrioua*, did not touch her.

This *Satonrioua* when he went to warre, in the preſence of the French vſed theſe ceremonies: The Kings his coadiutors ſitting around, he placed himſelfe in the miſt, at his right hand had a fire, and at his left two veſſels full of water. Then did he expreſſe Indignation and anger in his lookes, geſture, hollow murmurings, and loude cries, answered with the like from his ſouldiours: and taking a wooden diſh, turned himſelfe to the Sunne, as thence deſiring victorie, and that as he now ſhed the water in the diſh,

Icon. 12.

so he might shed the blood of his enemies. Hurling therefore the water with great violence into the aire, and therewith besprinkling his souldiers he said, Do you thus with the blood of our enemies: and powring the water which was in the other vessell on the fire, so (saith he) may you extinguish your foes, and bring backe the skinnes of their heads. *Ontina* <sup>a</sup> or *Vtina* another King was an enemy to this *Satanionia*: he in his expedition which he made against his enemies (wherein he was assisted by the French) consulted with this Magician about his successe. He espying a French mans Target, demandeth the same, and (in the mids of the armie) placeth it on the ground, drawing a circle five foote over about it, adding also certaine notes and Characters: then did he set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what with varietie of gestures about the space of a quarter of an houre: after which he appeared so transformed into deformed shapes, that he looked not like a man, wreathed his limbes and his bones cracking with other actions seeming supernaturall. At last he returns himselfe as it were weary and astonished, and coming out of the circle saluted the King, and told him the number of their enemies and place of their encamping, which they found very true. This King was called *Holata Ontina*, which signifieth, a King, of Kings, and yet a few hundreths of men in his armie, which he <sup>x</sup> conducted in their ranks, himselfe going alone in the mids. They drie the armes and legges, and crownes of their enemies which they haue slaine, to make solemne triumph at their returne, which they doe, fastning them on poles pitched in the ground, the men and women sitting round about, and the Magician with an Image in his hand, mumbling curses against the enemy: ouer against him are three men kneeling, one of which beareth a stone with a club, and answereth the Magician at euery of his imprecations, the other two sing and make a noise with certaine Rattles.

Icon. 14.

They sow or set their corne rather, as in Virginia: and haue two seed-times, and two haruests, which they bring into a publike barne, or common store-house as they doe the rest of their victuals, none fearing to be beguiled of his neighbour. Thus doe these Barbarians enioy that Content, attended with Sobrietie and Simplicities, which we haue banished together out of our coasts: euery one distrusting or defrauding others, whiles either by miserable keeping, or luxurious spending, he (which is *bad to all*) is worst to himselfe. To this barne they bring at a certaine time of the yeare, all the Venison, Fish, and Crocodiles, (dried before in the smoke for the better preservation) which they meddle not with till need forceth them, and then they signifie the same to each other. The King may take thereof as much as he will. This prouision is sent in baskets on the shoulders of their Hermaphrodites, which weare long haire, and are their Porters for all burthens.

<sup>y</sup> *Ananus, Malus omnibus, sibi pessimus, Seneca.*

Icon. 16.

They hunt Harts after a strange manner: for they will put on a Harts skinne, with the legges and head on, so that the same shall serue them to stalke with, and they will looke thorow the eye and holes of the Hide, as if it were a visour, thereby deceiuing their game, which they shoot and kill, especially at the places, where they come to drinke. Their Crocodiles they take in a strange manner. They are so plagued with these beasts, that they keepe continuall watch and ward against them, as other-where against their enemies. For this purpose they haue a Watch-house <sup>z</sup> by the Riuers side, and when hunger driues the beast on shore for his prey, the Watch-men calls to men appointed: they come ten or twelue of them, bearing a beame or tree, the smaller end whereof they thrust into the mouth of the Crocodile (comming vpon them gaping for his prey) which being sharpe and rough, cannot be got out, and therewith they ouer-turne him, and then being laid on his backe, easily kill him. The flesh <sup>a</sup> tasteth like Veale, and would be sauory meat, if it did not sauer so much of a musky sent. Their sobrietie <sup>b</sup> lengtheneth their liues, in such sort that one of their Kings told me, saith *Morgues*, that he was <sup>b</sup> three hundred yeares old, and his father, which there he shewed me aliue, was fiftie yeares elder then himselfe: when I saw him, me thought I saw nothing but bones couered with skinne. His sinewes, veines, and arteries, saith *Laudonniere*, in description of the same man, his bones and other parts appeared so clearly thorow his skin, that a man might easily tell them, and discern the one from the other. He could not see, nor yet speake without great paine. *Monsieur de Otigny*

<sup>a</sup> *N. Chalus. 4. 3*

<sup>z</sup> *Icon. 2 8.*

<sup>b</sup> *Laudon* saith two hundred and fiftie, but he saw them not himselfe, as this our Author did: this man gaue two Eagles to the French,

demanding

demanding of their age, the yonger of these two called a company of Indians, and striking twice on his thigh, laide his hands on two of them, he shewed that they were his sonnes: and striking on their thighs, he shewed others which were their sonnes, and so continued till the fift generation. And yet it was tolde them, that the eldest of them both might by the course of Nature liue thirtie or fortie yeares more.

They haue <sup>c</sup> a diuellish custome, to offer their first borne male children to the King for a sacrifice. The day of this dismall Rite being notified to the King, he goeth to the place appointed, and sits downe. Before him is a blocke two foote high, and as much thicke, before which the mother of the childe sitting on her heeles, and couering her face with her handes, deploret the death of her sonne. One of her friends offereth the childe to the King: and then the women which accompanied the mother, place themselves in a Ring, dauncing and singing, and shee that brought the childe, stands in the mids of them with the childe in her hands, singing somewhat in the Kings commendation. Six Indians stand apart, and with them the Priest with a Clubbe, where-with after these ceremonies, he killeth the childe on that block: which was once done in our presence.

<sup>c</sup> Morgue:  
Icon-34.

Another <sup>d</sup> religious Rite they obserue about the end of Februarie: they take the hide of the greatest Hart they can get (the hornes being on) and fill the same with the best herbs which grow amongst them, hanging about the Hornes, Necke, and Body, as it were Garlands of their choicest fruits. Hauing thus sowed and trimmed it, they bring the same with songs and pipes, and set it on a high tree, with the head turned toward the East, with prayers to the Sunne, that he would cause the same good things to grow againe in their land. The King and his Magician stand neere the tree and begin, all the people following with their Responde. This done, they goe their wayes, leauing it there till the next yeare, and then renewe the same ceremonie.

<sup>d</sup> Icon-35.

<sup>e</sup> Ribault: at his first comming had two of the Floridians aboard with him certaine dayes, who, when they offered them meat refused it, giuing them to vnderstand, that they were accustomed to wash their face, and to stay till sun-set before they did eate: which is a ceremonie common in all those parts. They obserue a certaine Feast called *Toya*, with great solemnitie. The place where it is kept is a great circuir of ground, swept and made neate by the women the day before: and on the feast day they which are appointed to celebrate the Feast, come painted and trimmed with feathers, and set themselves in order. Three <sup>f</sup> others in differing painting and gestures follow with Tabrets, dauncing and singing in a lamentable tune, others answering them. After that they haue sung, daunced, and turned three times, they fall to running like vnbridled Horses, through the middest of the thicke Woods: the Indian women continuing all the day in weeping and teares, cutting the armes of the young Girles with muskleshells, with hurling the bloud into the Ayre, crying out three times, *He Toya*. Those that ranne through the Woods, retorne two dayes after, and then daunce in the middest of the place, and cheere vp those which were not called to the Feast. Their daunces ended, they deuoure the meate, for they had not eate in three dayes before. The Frenchmen learned of a boy, that in this meane-while the *Tawus* had made inuocation to *Toya*, and by Magicall Characters had made him come that he might speake with him, and demanda diuers strange things of him, which for feare of the *Tawus* he durst not vtter.

<sup>e</sup> R. Laudon.

<sup>f</sup> These three  
are *Tawus*,  
which are  
priests, magi-  
cians, and  
physitians:

To prouoke them vnto reuenge against their enemies, they in their Feasts haue this custome: There is a Dagger in the roome, which one taketh, and striketh therewith one that is thereunto appointed, and then places the Dagger where hee had it, and anone reneweth the stroke, till the Indian falling downe, the women, Girles, Boyes, come about him, and make great lamentation, the men meane-while drinking Cassine, but with such silence, that not one word is heard: afterwards they applie Mosse warmed, to his side to heale him. Thus doe they call to minde the death of their Ancestors slaine by their enemies, especially when they haue inuaded, and retorne out of their enemies countrey without the heads of any of them, or without any Captiues.

But let vs take view of the more Southerly and Westerly parts of Florida beyond the



Ramus, vol. 3.

the point. Of *Pamphilo Narvaez* his vnfortunate Expedition yee haue heard. The whole historie written by one of his companie, *Aluaro Nunez* is extant in *Ramusius*, out of which I haue inserted such things as I holde most fit. At their landing in Cuba at *la Trinita* a tempest by land and sea assailed them, so furious, that it ouerthrew all the houses and Churches, making them to flie with no lesse feare of the trees falling on them, and holding six or seuen together, lest the wind should haue lifted them into the aire: they heard also (or feare so phantasied) the noyse of bells, cries, flutes, and other instruments making this dreadfull musicke, to which the hills, trees, and houses thus daunced: and after found one of the ship-Boats vpon the trees; the ships being perished. The first towne in Florida they came to was *Apalachen*, which had not about fortie small low cottages, so built by reason of continuall tempests. From thence they trauelled to *Aute*, by the way encountering a Giant-like people, with bowes as bigge as ones arme, eleuen or twelue spannes long, wherewith they shoot both exactly and forcibly, peircing good armours. A long time they held on an vnprofitable march, till many of them were slaine or consumed by sicknesse and famine, which made them bethinke them of building vessels there, to transport them. But their hard hap pursued them at Sea, and besides outward tempests, assaulted them with one inward (more implacable) of thirst, which forced them to drinke the sea-water yea, and that so greedily, that some died therewith presently. Neither would the Sea continue this hospitalitie (howsoeuer inhospitable) but hauing satisfied himselfe in the persons of some, and goods of all, betrayed the rest to the barbarous Indians, through many nations, of which they trauelled with as hard disaduentures as euer *Virginia* yeelded, euen when it was at worst; and let our most clamorous excepters be Iudges. Cold which then attended the Winter was exceeding sharpe, and they naked: and yet Famine was more terrible then cold, which made fiue of their companie eat vp each other, till only one remained. And no maruell; for famine, which will be a traueiler and sojourner in all places, hath seemed to fixe his habitation in these, and to hold all the nations adioyning vnder his lawlesse law, and tyrannicall subiection.

g They called this place *Mal-faito*.

The first Indians they met with, had one, & some both of their teats bored thorow, in the hollow wherof (with no little gallantry) they weare a Reed, two spans & a halfe long, & two fingers thick: and likewise for greater brauerie, weare another lesse Reed thorow their nether lip. They liued in these parts two moneths (which was the season of certain roots growing vnder the water, which they then liued on) at other times in other places, with fish and what they can find. When one of them hath a sonne dead, all of the kinred & people mourne for him a yeare, at morning and noone, and then burie him. These exequies they obserue to all but the old folkes, of which they hold no such account, as hauing already liued out their time. They haue amongst them Physicians or Priests, whose dead bodies they burne with great solemnitie, & make poulder of the bones, which the kinsmen a yeare after drink. These may haue more wiues, the rest but one. When any brother or son is dead, those of that house in three moneths space, seeke not abroad for their food, though they die of famin, leauing that care to their kinsfolks and neighbors, which somtimes almost sterue their cures. The Physicians vsed to heale with breathing on the sicke & touching them, they beleeuing that if stones and hearbs haue such faculty being applied, much more man, as a more excellent creature: they wold needs haue these Spaniards such Physicians, who (if you beleue them) did many cures with great admiration, but could not cure their famin & captiuitie in many years.

h *Al. Nunez* his peregrination thorow many sauage Nations.

This our Author fled from these to the *Queuenes* & *Marianes*, which 3. months in the yeare leaue their former habitations, to go seeke a kind of fruit called *Tune*, of the bignes of an egge, black & of good tast. These are festiuall months to these festiuall nations, eating & drinking the iuyce of these *Tune*, yea, many moneths afore comforting their present famine, & pacifying their croking entrailes, with hope of the approaching *Tune*-season: & thus with words they solaced *Aluaro*s impatient hunger six moneths before he could thus indeed satisfie it. Their houses are Mats vpon foure Arches, shifted euery second or third day, to seek food. They sow nothing, hauing as well a Dogs ease as hunger, yea (like some of Duke *Humfries* gallant guests) they set a good face on the matter, and passe the time in mirth and dauncing, when sometimes their teeth daunce

not

not in foure dayes together. They doted so superstitiously on their dreames, that vpon this dream-warning they would kill their sonnes, and without so much, would leaue their daughters to be deuoured of beasts, lest (said they) they should grow vp (as the times then were) by marriages with them, to increase the number of their enemies. They haue two or three kinds of bad roots, and sometime fish, or Venison, but all rare. They eat Ants egges, wormes, serpents, frogges, earth, wood, dung of wilde beasts, and keep the bones of fishes and serpents to grinde and eate afterwards. Their women and old men are put to beare their burthens and drudgeries. They are molested with three sorts of flies, whose biting leaues a seeming leproy: they vse smokie fires in their rooms, almost with the price of their eyes, sauing their skins: others carrie firebrands in their hands, and therewith set all things as they passe on fire, both to preuent them, and to hunt their game into fittest places for their taking the same. They haue kine as bigge as in Spaine, with small hornes and long haire, 400. leagues alongt the cuntry.

Much like was the state of the Canagadi, Camoni, Auauares, Malicones and other Floridian Nations. These keep no reckoning of time by the Sunne or Moone, but (like *Plantus* his Parasite) by the bellie, which is *Magister artis* in obseruing the seasons of their fruits and fish. They tell strange things of an euill spirit, which in fearfull apparitions did astonish them, and cut their flesh. All these Indians haue a custome, not to lie with their wiues after they know them once conceiued, till two yeares after their deliuerie, and the mothers giue them sucke<sup>i</sup> (he saith) till they be twelue years old, and are able to get food for themselves: which they did because of the famine in those parts, whereby they would otherwise haue died. If any sicken by the way, they leaue him there to die, except he hath a father or brother which will carrie him (in this their fleeting habitation) on their necks. They vpon any discontent, diuorce themselves & marrie to others, except they haue had children together: and in mutual contentions they come to buffers & bastonados, till wearines on their wiues part them, but neuer deale with deadly weapons, & sometimes seporate themselves and their families, til time waite away their indignation, and then returne. Yet are they fierce and politick in warre.

i Great suck-  
biggs.

These Nations, and the Sufolas, Comos, Camoles, Quitones, and other names of Barbarisme, vse Tobacco, and a drink made of the leaues of certaine trees boyled with water, and put vp into certaine vessels, which they drinke as hot as they can endure, crying meane-while, *who will drinke?* And when the women heare this crie, they suddenly stand still, without stirring any way, although they be laden; they beleeuing that if any woman should then moue her selfe, some euill thing would enter into the drink, wherof they must die soone after: & therefore if any such accident happen, they cast all away; and likewise if a woman passe by whiles they are brewing it, if the vessel be vncovered. When the women haue their naturall fluxe, they must be their owne Cooks, but for no bodie else. They haue some men married to other men, being attired in habit of women, & performing only womanly offices. In some places as they passed, their Phisicians (which commonly are in sauage Nations Magicians and Priests) had rattles of Gourds, which they suppose to com fro heauen, & to haue great vertue, none other daring to touch them. Some vsed for boyling wilde gourds, not by putting fire vnder, but by heating stones continually in the fire, and putting into the liquor till it seethe. Some people on the Mountaines, for a third part of the yeare eate nothing but a powder made of straw. In some places were trees of such venomous qualitie, that the leaues thereof in standing waters would poyson whatsoeuer dranke thereof. Some acknowledged a certaine man in heauen called *Aguar*, who gaue them raine & all good things. All these people as he passed with a Negro and two others, (after he had escaped some of his first Masters which held him in hard slauerie) held them for children, of the Sunne, and therefore receiued them with great reuerence, and festiuall pomp, and conueyed them stil to the next nation Westward towards the South Sea, till they came to Spaniards: alwaies vsing to robbe those people to whom they deliuered them of their little wealth, which departed from the same with the greater content, because they serued the next people (and so successiuelly) with like sawce. They found some rich fables of muskie sent, and emeralds. They were out in this Expedition and captiuitie, ten yeares before they could recouer Spaine, from 1527. to 1537.

Sodomites,

These

k *Ortel. Theat.*

These things following *Ortelius*<sup>k</sup> saith, he had from his Nephew *Calim Ortelius*, by the relation of an eye-witnesse: The King giueth, or selleth rather, to euery man his wife. If a woman commit adulterie, she is bound to a tree, her armes and legges stretched out all day, and sometimes whipped. A woman, three houres after she is deliuered of a childe, carries the Infant to the riuer to wash it. They obserue no discipline in their families with their children. They haue fleas, which bite so eagerly, that they leaue a great deformitie like a leproie after. They haue winged Serpents, one of which I saw, saith<sup>l</sup> *Nicolaus Challusius*, the wings whereof seemed to enable it to flie a little height from the ground. The inhabitants were very carefull to get the head thereof, as was thought, for some superstition. *Botero*<sup>m</sup> saith, that they haue three sorts of Harts, and of one of them make the same commodities which we doe of our Kine, keeping them tame, and milking them. The Spaniard hath three Garrisons on the coast of Florida, *S. Iacomo*, *S. Agostino*, and *S. Philippo*.

l *Challus. exp. ed.*  
in *Florida*. c. 3.  
m *Botero Rel.*  
part. 1. lib. 5.

n *Gasp. Ens* l. 3.  
o Discouerie  
of Florida and  
Virginia richly  
valued.

They are<sup>n</sup> much addicted to vncery, and yet abstain from their wiues after conception knowne. When<sup>o</sup> *Ferdinando Soto* entred Florida, he there found amongst the Indians one *John Ortiz* a Spaniard, which by the subletie of the people, vnder colour of deliueing a Letter which they had fastened to a cleft cane, was taken and liued twelue yeares with them, *Veita* the Lord of the place made him his Temple-keeper, because that by night the wolues came and carried away the dead corps. He reported that these people are worshippers of the Diuell, and vse to offer vnto him the life and blood of their Indians, or of any people that they can come by: and when he will haue them do that sacrifice vnto him, he speaketh vnto them, and tells them that he is a thirt, and enioynes them this sacrifice. They haue a Prophecie, That a white people should subdue them; wherein the French and Spanish haue hitherto failed in their attempts, *Soto* hauing in his greedy hopes neglected the many commodities he might haue enioyed, to finde greater, was brought to such dumps that he thereon sickened, and after died. But before he tooke his bed, he sent to the Cacique of *Quigalta*, to tell him, that he was the childe of the Sunne, and therefore would haue him repaire to him: he answered, That if he would drie vp the Riuer, he would beleue him. And when he was dead, because he made the Indians beleue that the Christians were immortall, the Spaniards sought to conceale his death. But the Cacique of *Guachoya* busily enquiring for him, they answered, that he was gone to heauen, as many times he did, and had left another in his place. The Cacique thinking he was dead, commanded two yong and well proportioned Indians to be brought thither, saying, it was their custom to kill men, when any Lord died, to waite on him by the way: which their cruell courtesie the Spaniards refused, denying that their Lord was dead. One Cacique asked *Soto* what hee was, and why he came thither, he answered, that he was the sonne of God, and came to teach them knowledge of the Law. Not so, saith the Cacique, if God bids thee thus to kill, steale, and worke all kinde of mischief.

p *Benzo lib. 3.*

For their crudelitie in like case, *Laudonniere* telleth, that a strange and vheard-of lightning hapned within a league of their fort, which consumed in an instant 500. acres of meadow, being then greene, and halfe couered with water, together with the foules that were therein. It continued burning three dayes together, and made the Frenchmen think, that for their sakes the Indians had set fire on their dwellings & were gone to some other place. But a certaine *Paracouffy*, which is one of their pettie Kings, or Caciques, sent to him a Present, beseeching him to command his men that they should shoot no more towards his dwelling, thinking that the Ordinance had caused all this; which occasion he vsed to his own good, by arrogating that to himselfe which he saw their simplicitie conceiued of him. Within two dayes after this accident, fell such an heate, that the Riuer (I thinke) was readie to seeth: and in the mouth of the Riuer were found dead therewith, fishes enow to haue laden fiftie Carts, whereof issued by putrefaction, much sicknesse.

q *Laudon.* was  
tolde this of  
certaine Spaniards  
which liued in those  
parts.

Calos is neere the Cape of Florida. The King therof made his subiects beleue, that his sorceries and charms were the cause that made the earth bring forth her fruit, and that he might the easier perswade them, he retired himselfe once or twice a yeare to a certaine house, accompanied with two or three of his friends, where he vsed incantments.



ments. If any man offered to see what he did, it cost him his life. Every yeare he offereth a man in the time of haruest, which was kept for that purpose, and taken of such Spaniards as had suffered shipwracke on that coast.

They which further desire to know the riches and commodities of these Countries, may resort to the Authors in this Chapter mentioned: *Sir Francis Drake*, in the yeare 1586, besides his worthy exploits in other places, tooke the forts of *S. Iohn* and *S. Augustine*; whence he brought *Pedro Morales*, and *Nicholas Burgoignon*, whose relations concerning that country *M. Hackluit* hath inserted among other his painfull labours.

*David Ingram* reported many strange things which he saith he saw in these parts, Elephants, Horses, and beasts twice as bigge as Horses, their hinder parts resembling Grey-hounds; Bulls with eares like Hounds; beasts bigger then Beares, without head or neck, but having their eyes & mouths in their breasts: and another beast, *Cerberus* he calls him *Colluchio*, which is (saith he) the Diuell in likenesse of a Dog, & sometimes of a Calfe; with many other matters. wherein he must pardon me, if I be not too prodigall of my faith. He tells also of punishment of adulterie by death, the woman cutting the adulterers throat, and the neereft kinsman, hers, after many prayers to the *Colluchio*, and a further punishment, in that they have no quick body buried with them to attend them into the other world, as all others have. But they that list to beleue, may consult with the Author. *Antonie Goddard* (another of *Ingrams* companie, left by *Sir Iohn Hawkins*) going another way, at *Panuco* yeilded himselfe to the Spaniards: with whom was *Miles Philips* and *Iob Hortop*, whose discourses of their disadventures with the Spaniards & Indians, *M. Hackluit* hath published; & hath *Goddards* also written.

*r David Ingram ap. Hackluit. 10m. 3. Edit. 1.*

## CHAP. VIII.

*Of the Countries situate Westward from Florida and Virginia towards the South Sea.*



hitherto wee haue discovered those parts of this Northerne America, which trend along the North sea, which the English & French nations haue most made knowne vnto vs: further Westward the midland countries are not so wel known; yet following our Spanish guides we here present them from their relations to your view. When as *Cortez* had conquered Mexico, as after followeth to be related, he was made Admirall of the South Seas, but the gouernment of Mexico and New Spain was, with the title of Viceroy, giuen to *Don Antonio de Mendoza*. These two, partly in emulation of each others glorie, partly in hope of enriching themselves, sought to discover vnkown lands; the one by Sea; the later, both by sea and land.

The Viceroy sent as he himselfe testifieth, *Francis Vasquez de Coronado*, and *Frier Marco de Niza*, with *Stephen* a Negro by land: out of whose relations we haue inserted that which concerneth our purpose. *Marke* the Frier, and *Stephen* set forth with certaine Indians in this Discouerie: and *Stephen* going before, came to *Ceuola*, as *Marke* related, where he was slain: the Frier followed with his Indian guides, and passed thorough one place where was small store of victuall, because it had not there rained, as the Inhabitants affirmed, in three yeares space. The Indians call him *Hayota*, that is, *a man come from heauen*. He passed on further, ledde by the fame of *Ceuola*, which with other six Cities were reported to be vnder the gouernment of one Lord, and to haue houses of stone, consisting of diuers stories, where were many Turqueses, with many other strange reports of their markets, multitudes, and wealth. But because the Frier came not there for feare of the Negros entertainment, let vs listen to *c Francis Vasques*, who came, saw, and ouercame. *Ann. 1540.* he went with his Armie from *Culiacan*, which is 200. leagues from Mexico, & after a long and tedious iournie, he at last arriued in this prouince, & conquered (almost with the losse of himselfe) the first Citie of the 7. which he called *Cranado*. Twice he was stricken down with stones from the wall, as he offered to scale the same: he saith that their houses were of foure or siue stories or lofts, to which they ascended on ladders; and that they had sellers vnder the ground, good, & paued. But those seuen cities were small towns, all standing in the compasse of foure leagues,

*a In his letter to the Emperour. ap. Hackluit. 3. & Ramus. b Marco de Niza his relation.*

*c F. Vasques his relation.*

all

d F. Lopez. 213.  
213. & 214.

all called by that generall name of *Cenola* or *Cibola*, and none of them particularly so called, but hauing other peculiar names, they were of like building. In this town which he conquered stood 200. houses, walled about, and 300. others not walled. The Inhabitants had before remoued their wiues and wealth to the hill. He reporteth of beasts there, beares, tygres, lions and sheep as big as horses, with great hornes. & little tailes, Ounces also and stags. That which the Indians worshipped (as far as they could learn) was the water, which, said they, caused the corne to grow, and maintained their life. He found there a garment excellently embroidered with needle-worke. *Vasques* went hence to *Tiguez*, to *Cicuic*, and to *Quiuira*, as *Lopez de Gomara* reporteth. This way is full of crooke-backed Oxen. *Quiuira* is in fortie degrees, and the country is temperate. They saw ships in the Sea, which bare *Alcatrazes* or *Pelicans* of golde and siluer in their prowes, laden with merchandise: which they tooke to be of China or *Catheu*.

e Oxen of  
*Quiuira*.

The men in these parts cloth & shooe themselves with leather: they haue no bread of any kinde of graine: their chiefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fat as they take it out of the Ox, & drink the blood hot (which of our bulls is counted poison) and the flesh they warme (for they seeth it not) at a fire of Ox-dung. They rather may be said to rauen, then to eate it: and holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the *Seythian Nomades*, *Tartarian* hoords, & many other nations, following the seasons and best pasturings for their Oxen. These oxen are of the bignes & colour of our buls, but their hornes are not so great. They haue a great bunch vpon their shoulders, & more haire on their fore-part, then on the hinder: and it is like wooll. They haue, as it were, a horse-mane on their back-bone, & much haire, & very long, from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kind of beard vnder their chins and throats. The males haue very long tailes, with a great knob or flock at the end: so that in some respect they resemble a Lion, in other the Camels, Horses, Oxen, Sheep, or Goats. They push with their hornes, and in their rage would ouertake and kill a horse: for the horses fled from them, either for their deformitie, or because they had neuer seene the like. The people haue no other riches: they are vnto them meat, drinke, apparell: their hides also yeeld them houses, & ropes; their bones, bodkins: their sinews and haire, thread: their hornes, mawes, and bladders, vessels: their dung, fire: the Calues-skins, budgets, wherewith they draw and keep water.

*Gomara* also mentioneth their sheepe, which they so call because they haue fine wooll and hornes: they are as big as horses; their hornes weigh fiftie pound weight a peece. There are also Dogges which will fight with a Bull, and will carrie fiftie pound weight in Sackes when they goe on hunting: or when they remoue from place to place with their heards.

f Taking of  
*Tiguez*.

The Winter is long and sharpe, with much snow in *Cibola*, and therefore they then keepe in their Cellers which are in place of Stoues vnto them. In the height of seven and thirtie degrees, at *Tiguez*, the cold was so extreme, that the horses and men passed ouer the Riuer vpon the Ice. They there tooke a town<sup>f</sup> after fise and fortie daies siege, but with much losse and little gaine. For the Indians killed thirtie horses in a night: and in another slew certaine Spaniards, sent *Ouando* vp into the country (they could not tell whether for sacrifice or for the shew) and wounded fiftie horses: they drunk snow in stead of water: and seeing no hope to hold out, made a great fire, and cast therein all they had of worth, and then went all out to make way by force; where they were all in manner slaine, but not vnreunged, forcing some Spaniards to accompanie them into the Regions of death, and wounding many more, both men and horses. The snow continueth in these parts halfe the yeare. *Quiuira* is more Northerly, and yet more temperate. The Spaniards returned to Mexico in the end of the yeare 1542. to no small grieue of *Mendoza*, who had spent in this expedition six thousand Duckats. Some Friers stayed, but were slaine by the people of *Quiuira*, onely one man escaped, to bring newes to Mexico.

*Sir Francis Drake* sailed on the other side of America to fortie degrees of Northerly latitude, and with cold was forced to retire, although the Sun followed him all the way

way from Guatulco hither (which he sailed from the sixt day of Aprill to the fift day of June) as if that most excellent and heauenly Light had delighted himselfe in his societie, and acknowledged him for his sonne, more truly then the Spaniards (whereof anon we shall heare) or that *Phaeton* of the Poets, not able to compasse this compassing journey: once, he was so good a scholer and learned the sunnes instruction so well, that hee followed him in a waterie field, all that his fctie circle, round about this earthly Globe, carried with the mouing winde (as it were airie wings) new starres, Ilands, Seas, attending and admiring the English colours: and first of<sup>b</sup> any General, *loosed the girde* of the world, and *encompassing* her in his fortunate armes, enjoyed her loue. But I loose my selfe while I finde him: and yet excellent names, I know not how, compell men to stand awhile, and gaze with admiration, if not with adoration. This our English Knight landed on this coast in thirtie eight degrees, where the Inhabitants presented themselves vnto him, with presents of feathers, and kalls of net-worke, which he requited with great humanitie. The men went naked, the women knit loose garments of bull-rushes about their middles. They came a second time, and brought feathers, and bags of Tobacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hill, and came downe to our men: the women meane while remaining on the hill, tormented themselves, tearing their flesh from their cheekes, whereby it appeared that they were about some sacrifice. The newes being further spread, brought the King thither, which was a man of goodly stature: many tall men attended him: two Embassadours with a long Speech of halfe an houre, signified his coming before. One, went before the King with a Scepter or Mace, whereon hanged two Crownes with three chaines: the Crownes were of knit-worke, wrought artificially with diuers coloured feathers, the chaines of a bonie substance. The King followed clothed in conieskinnes: the people came after, all hauing their faces painted with white, black, and other colours, euery one bringing his present, euen the very children also. The Scepter-bearer made a loud speech of halfe an houre, taking his words from an other which whispered the same vnto him, which with a solemne applause being ended, they came all down the hill in order without their vveapons: the Scepter-bearer beginning a song and dancing, vvherein all the rest followed him. The King, and diuers others, made severall Orations or Supplications to the Generall, to become their King: and the King with a song did set the Crowne on the Generalls head, and put the chaines about his neck, honouring him by the name of *Hiob*. The common sort leauing the King and his guard, scattered themselves, with their sacrifices, among our people, taking view of all, and to such as best pleased their fancie, which were the yongest, offered their sacrifices, with weeping, scratching, and tearing their flesh, with much effusion of blood. The English mistook their deuotions, & directed them to the living God: they shewed againe their vvwounds, vvhereunto the other applied plaisters and lotions. Euery third day they brought their sacrifices, till they perceiued that they were displeasing. And at the departure of the English, they (by stealth) prouided a sacrifice, taking their departing very grievously. They found heards of Deere feeding by thousands, and the Countrie full of strange Conies, headed like ours, vvith the feet of a Want, and taile of a Cat, hauing vnder their chins, a bagge, into which they gather their meat when they haue filled their bodie abroad. There is no part of this earth, wherein there is not some speciall likelihood of gold or siluer. The Generall named the Countrie<sup>k</sup> *Nova Albion*.

In the yeare 1581. <sup>l</sup> *Augustine Ruiz*, a Frier, learned by the report of certaine Indians called *Conchos*, that toward the North there were certaine great Townes, not hitherto discovered by the Spaniards: whereupon, he, with two other companions of his owne Order, and eight Souldiers, went to seeke these parts, and to preach vnto them. They came vnto the Prouince of *los Tiguas*, two hundred and fiftie leagues Northwards from the mines of *S. Barbara*, where one of the Friars was slaine by the Inhabitants. This caused the Souldiers to returne back, but the Friars staid still behinde. The Franciscans fearing the losse of these their brethren, procured *Antonio de Espejo*<sup>m</sup> to vnder- take this journey, with a companie of Souldiers. He passing the *Conchos*, the *Paslaquates*, the *Toboses*, came to the *Patarabueyes*, which is a great Prouince, and hath many Townes, their houses flat roofed, and built of lime and stone, their streets orderly

Xxx

placed.

g *Ouid. Metamorphib. 2.*

h *Magellanes Victorie* (so was his ship called) had won this victorie, but lost his Generall.

i *Sir Francis Drake. Hack. tom. 3.*

k *Nova Albion; l Historie of China by Fr. Juan Gonzalez de Mendoza.*

m *An. de Espejo Nouemb. 1514*



a New Mexi-  
co.

placed. The people are of great stature, and haue their faces, armes, and legges tased and powned. Here were many Lakes of salt-water, which at a certaine time of the yeare waxeth hard, and becommeth very good salt. The Caciques kindly entertained them with victualls and other presents, especially hides, and Chamois skins very well dressed, as well as those of Flanders: And passing many dayes iourney further Northwards, they came where the houses were foure stories high, well build, and in most of them, stoues for the winter season. The men and women weare shooes and boots with good soales of neats leather, a thing not elsewhere to bee seene in the Indies. In this Prouince they found many Idols, which they worshipped: and particularly they had in euery house an Oratorie for the Deuill, whereinto they ordinarily carrie him meat: and (as the Papists erect Crosses, vpon high-waies) so haue this people certaine high Chappells, very well trimm'd and painted, in which they say the Deuill vseth to take his ease, and to recreate himselfe as he trauaileth from one Towne to another. In the Prouince of Tiguas there were sixteene Townes, in one of which the Friars aforesaid were slaine. Sixe leagues from thence was the Prouince Los Quires which worship Idols as their Neighbors: they saw there certaine Canopies, wherein were painted the Sunne, Moone, and many Starres. It is in 37<sup>th</sup>. Hence they passed, keeping still their Northerly course, and found a Prouince called Cuames, where were fise Townes, one of which was Chia, which contained eight Market places, the houses were plaistered and painted with diuers colours: they presented them curious mantles, and shew'd them rich minerals. Beyond this they came to the Amcies, and fiftene leagues thence, to Acoma, which is situate vpon a Rock: and hath no other entrance but by a ladder, or paire of staires, hewen in the same Rock: all their water was kept in Cisterns. They passed hence to Zuny, which the Spaniards call Cibola, and there found three Spaniards, left by *Vasques* fortie yeares before, which had almost forgotten their owne language Westward from hence they came to Mohotze, where were exceeding rich mines of siluer, as likewise in some of the other. These parts seeme to incline toward Virginia.

M. Perez.

Cinaloa, and  
their customs.

*Martin Perez* a Iesuite writeth of these Inland parts, from Cinaloa 1591. that the flies about the Mountaine Tepesuan (in deg. 23.) are so troublesome, as no beast can abide there: the Cimmechi are warlike Indians. Some Spaniards kept there, which heard Masse scarcely once in a yeare. The Prouince of Cinaloa is watered with eight Rivers, the soile fertile and aire holtsome: extending three hundred miles Northwards, and within two daies iourney of New Mexico. The people weare many ear-rings in fifty holes which they make for that purpose, so that they are forced to sleepe with their faces vpwards. The women are clothed beneath the waste, aboue naked. Both they and the men vveare long haire tied vp on knots, with Corals and shels therein: They are a handfull higher then the Spaniards, valiant, vse poisoned arrowes, peaceable at home, terrible in warre, haue many languages. Some of them haue familiaritie and commit abominable finnes with the Deuill. They vse Polygamie, and thinke it not vnseemly to vse the Mother, Sister, Daughter, as furthering domestike Peace. Thus respect they affinitie, but of Consanguinitie are very religious. They correct not their Children. Their marriages are solemnised after consent of Parents on both sides, with dances; the consummation is staied till fit age of the parties, to whom they then leaue a house and household. They obserue a custome to make Gentlemen or Knights, giuing a bow, and then setting him to fight with a Lyon or wild beast, the death of which is the life of their Gentilitie. When one adopteth another, a stake is thrust into his throat, causing him to vomit all in his belly, and (as it were) his former birth together. They are great gamsters, their play like that of Dice: in which they carrie themselves very patiently without swearing or wording, and yet will loofe the clothes from their backs, goe home naked. If any be dangerously sick, a graue is digged and stands open, in which they bury him presently being dead, or else burne him together with his house and stuffe, and there couer the ashes; sprinkling the Sepulchre with certaine dust, whereof they make a drinke, and eat and drinke themselves drunke.

L. T. Toletus.

*Ludonius Tribaldus Toletus* in his Letter to *M. Hakluis* 1605. writeth of one *John Onnate* who in the yeare 1599. trauailed fise hundred leagues from the old to New Mexico. He sent his Nephew to Acoma (a Towne strongly fortified by Nature)

to truck with them, whom they deceitfully slue with his sixe Companions. *Onnate* in reuenge, takes and kills the Indians and fires their dwellings: forced a great Citie to sweare obedience to the King of Spaine, and another Citie also greater then the former. They built a Towne named *St. Iohns*: found mines of gold and siluer: hunted the heards of *Cibola*. In the yeare 1602, he made another Expedition to the Lake of *Comibas*, on the banke whereof was a Citie seuen leagues long, and two in breadth, the houses built scattering with hills and pleasant Gardens betweene. The Inhabitants all had fortified themselves in the Market place which was very large: the Spaniards departed without assault. Neare California were found large Hauens before vnknowne; and the Spaniards determined to build Forts.

Now that we haue heard of the In-land Discoueries by the Spaniards, and that *North Albion* of *St. Francis Drake*, let vs take some view of the Spanish Nauigation on these Coasts.

*Cortes* the Conquerour of Mexico sent *Francis de Villosa* with a fleet for discouerie, in the yeare 1539, from *Acapulco*, which came to *Santa Cruz* in California. They sailed ouer the Gulfe, and came to the Riuer of *St. Peter* and *St. Paul*, where they beheld, on both sides, a goodly Country. I am loth to hold on with them in their voiage, lest I faile from my scope, and leaue the offended Reader behinde me. Here they found in their course burning Mountaines, which cast vp fire, ashes, and smoke in great quantitie. They encountered with a cruell storme, and being almost out of hope, they saw, as it were, a candle vpon the shrowdes of the Trinitie (one of their ships) which the Marriners said was *St. Elmo*, and saluted it with their Songs and Prayers. This is the darkenesse of Poperie, to worship a naturall light: yea that which hath little more then being, and is an imperfect Meteor, is with them more perfect then humane, and must participate in diuine worships. Without the gulfe of California they found store of great fish, which suffered themselves to be taken by hand: also they saw weedes floating on the Sea, fifty leagues together, round, and full of gourdes, vnder them were store of fish, on them store of fowle: they grow in fifteen or twenty fadom depth. They caught with their Dogs, a beast very fat, haired like a Goat, otherwise resembling a Deere: in this, neither, that it had sours dug like vnto a Cow full of milke. But because they had little dealing with the Inhabitants, I leaue them, and will see what *Fernando* <sup>b</sup> *Alarcon* can shew vs of his discouerie. He was set forth by *Antonio de Mendoza* the Viceroy, in the yeare of our Lord 1540. with two ships. Hee came to the bottome of the Bay of California, and there found a mightie Riuer, which ranne with such furious violence, that they could scarce saile against it. Here leauing the ships with some of his companie, he passed vp with some peeces of Ordnance, and two boates: and so drawing the boates with halsers, they made vp the Riuer called *Buena Guia*: they were encountered with the Indian Inhabitants, who forbad them landing, but *Alarcon* hurling his weapons downe, and pulling out certaine wares to giue them, appeased their furie, and caused them also to lay downe their weapons, and receiue of him some trifles, which he gaue them. Two leagues higher many Indians came and called to him: these were decked after a strange manner, some had painted their faces all ouer, some halfe way, others had visards on with the shape of faces: they had holes in their nostrils, whereat certaine pendants hung, others ware shells, hauing their eares full of holes, with bones and shells hanging thereat. All of them ware a girdle about their waste whereunto was fastned a bunch of feathers which hung downe behinde like a taile: They carried with them bagges of Tobacco. Their bodies were traced with cole, their haire, cut before, hung downe long behinde. The women ware bunches of feathers before and behinde them. There were foure men in womens apparell. *Alarcon* perceiued by signes, that the thing they most reuerenced, was the Sunne, and therefore signified vnto them, that he came from the Sunne; whereat they maruelled, and tooke curious view of him with greater reuerence then before; brought him abundance of foode, first flinging vp part of euery thing into the Aire, and after, turning to him to giue him the other part; offering in their Armes to carrie him into their houses, and doing else whatsoever he would haue them. And if any stranger came, they would goe and meet him, to cause him to lay downe his weapons, and if he would not, they

a *Fran. Villosa*  
apud *Kamuf.*  
& *Hack.* vol. 3.

b *Fern. Alarcon*

would breake them in peeces. Hee gaue the chiefe of their small wares. They needed not pray them to helpe draw the boate vp the streame, every one laboured to get hold of the Rope: otherwise it had beene impossible to haue gotten vp against the Current. Hee caused Crosses to bee made and giuen them, with instruction to honour them, which they did with extasie of blinde zeale, kissing them, and lifting them vp, euery one comming for them till hee had not paper and sticks enough for that purpose.

And as he passed further, he met with one which vnderstood his Interpreter, and asked of him many questions, to which he answered that he was sent of the Sunne, which the other doubting, because the Sunne went in the skie he said that at his going downe and rising, he came neare the Earth, and there made him in that Land, and sent him hither to visit this Riuer and the People, and to charge them not to make further warres one vpon another. But why, saith the Indian, did he send you no sooner? he answered, because before he was but a child. A long Dialogue thus passed betwixt them, the issue whereof was that the Indians cried out, they would all receive him for their Lord, seeing he was the child of the Sunne, and came to doe them good. This vse did he make of their superstitious obseruation of the Sunne, which they worshipped because he made them warme (said they) and caused their croppes to grow, and therefore of all things which they eate, they cast a little vp into the aire to him. They warre one vpon another (a thing common to all Sauages) for small occasions: the eldest and most valiant guided the armie (for in some places they had no Lord;) and of those which they tooke in the warre, some they burned, and from some they plucked out the hearts, and eate them. *Alarcon* caused a Crosse to be made of Timber, commanding his owne people to worship it, and leauing it with the Indians, with instructions euery morning at the Sunne-rise to kneele before it. This they tooke with great deuotion, and would not suffer it to touch the ground, vntill they knew it by questioning, how deep they should set it, with what composition of gesture to worship it, and the like curiosities of Paganish Christianitie. He was told, that this Riuer was inhabited by three and twenty languages, that they married but one woman to one man, that Maides before marriage conuerfed not with men, nor talked with them, but kept at home and wrought: adulterie was death: they burned the dead: widowes staid halfe a yeare or a whole year before they married againe. Euery familie had their seuerall Governour, other Rule they had none. The Riuer vsed at some times to overflow the banks. These people told *Alarcon*, that in *Ceuola* they had many blew stones, or Turqueses, which they digged out of a Rock of stone, and when their Governours died, all their goods were buried with them: that they eate with Napkins, many waiting at Table: that they killed the Negro before mentioned, because hee said hee had many brethren, to whom they thought he would giue intelligence, and therefore killed him. An old man told him the names of two hundred Lords and people of those parts. This old man had a sonne clothed in womans attire, of which sort they had foure: these serued to the 9 Sodomiticall lusts of all the vnmarried yong-men in the Countrey, and may not themselves haue to deale with any woman. They haue no reward for this their beastiall trade, but haue libertie to goe to any house for their foode: when any of them die, the first sonne that is borne after, succee-des in their number.

9 Sodomites.

As for the more Northerly parts, both within Land, and the supposed Strait of *A-nian*, with other things mentioned in Maps, because I know no certaintie of them, I leaue them. The way by Sea from these parts to the *Philippinas*, two of our owne Nation haue passed, whose Voiage, as also that exact Description of the same, by *Frauncisco de Gualle*, a Spanish Captaine and Pilot, Master *Hakluyt* hath related, who hath in these, and other labours of like nature, deeply engaged himselfe for his Countreys good, and of his countremen meriteth an euerlasting name; and to me (though knowne at this time, only by those portraictures of his industrious spirit) hath beene as Admirall, holding out the light vnto me in these Seas. & as diligent a guide by Land (which I willingly, yea dutifully, acknowledge) in a great part of this my long and wearisom Pilgrimage. And now his helpes in this second Edition, haue much more obliged me (that I say not thee) vnto his laborious Collections; for which our English Navigations, both  
for

1 *Linschoten*  
also in his  
third Booke  
largely treateth  
of the  
course of these  
and other Na-  
vigations.



for memorall of passed, encouragement of present, and instructions to the future, are (as to *Neptunes* Secretarie and the *Oceans* Protonotarie) indebted beyond recompence: and your poore Pilgrime, with prayers for him, and praises of his paines in getting and bountie in communicating, doth according to his wit, without hacking, proffesse *Hakluyt* (in this kinde) his greatest Benefactor.

CHAP. IX.

*Of New Spaine, and the conquest thereof by Hernando Cortes.*

**N**OW are we safely arrived out of the South<sup>a</sup> Sea, and North unknowne Lands, where we haue wildered our selues, and wearied the Reader, in this great and spacious Countrey of New Spaine. New Spaine is all that which lieth betweene Florida and California, and confines on the South, with Guatimala and Iucatan; how it came to be so called, asketh a long discourse, concerning the Conquest thereof by *Cortes*, whose Historie is thus related.

*Hernando*<sup>b</sup> *Cortes* was borne at Medellin in Andulozia, a Province of Spaine, Anno 1485. When he was nineteene yeares old he sailed to the Iland of *St. Domingo*, where *Onando* the Gouvernour kindly entertained him. He went to the conquest of Cuba in the yeare 1511, as Clerke to the Treasurer, vnder the conduct of *James Velasques*, who gaue vnto him the Indians of Manicorao, where he was the first that brought vp Kine, Sheepe and Mares, and had herds and flocks of them: and with his Indians hee gathered great quantitie of gold, so that in short time hee was able to put in two thousand Castlins for his stock, with *Andres de Duero* a Merchant. At this time *Christopher Morante* had sent (Anno 1517.) *Francis Hernandes de Cordona*, who first discovered Xucatan, whence hee brought nothing (except the relation of the Countrey) but stripes: whereupon *James Velasques* in the yeare 1518. sent his kinsman *John de Grijalua*, with two hundred Spaniards in four ships: he traded in the Riuer of *Tauasco*, and for trifles returned much gold, and curious workes of feathers, Idols of gold, a whole harnesse or furniture for an armed man, of gold thinne beaten, Eagles, Lyons, and other portraictures found in gold, &c. But while *Grijalua* deferred his returne, *Velasques* agreed with *Cortes* to be his partner in the Discouerie, which he gladly accepted, and procured licence from the Gouvernours in *Domingo*, and prepared for the Voiage.

*Velasques* afterward vsed all meanes to breake off, in so much that *Cortes* was forced to engage all his owne stock, and credit, with his friends in the Expedition, and with five hundred and fiftie Spaniards in eleuen ships, set saile the tenth of Februarie 1519. and arrived at the Iland of *Acusamil*. The Inhabitants at first fled, but by the kinde entertainment of some that were taken, they returned, and receiued him and his with all kinde offices.

They told him of certaine bearded men in Yucatan, whither *Cortes* sent; and one of them, *Geronimo de Aguilar* came vnto him, who told him, that by shipwrack at *Jamaica*, their Caruell being lost, twentie of them wandred in the boat without saile, water, or bread, thirteene or fourteene daies, in which space the violence of the Current had cast them on shore in a Province called *Maija*, where, as they trauelled, seuen died with famine; and their Captaine *Valdina* and other foure were sacrificed to the Idols by the Cacike, or Lord of the Countrey, and eaten in a solemne banquet, and he with six other were put into a coupe or cage, to be fatned for another Sacrifice. But breaking prison, they escaped to another Cacike, enemy to the former, where all the rest died, but himselfe, and *Gonsalo Guerrer* a Marriner. Hee had transformed himselfe into the Indian Cut, boring his Nose full of holes, his eares iagged, his face and hands painted, married a wife, and became a Captaine of name amongst the Indians, and would not returne with this *Aguilar*.

*Cortes* with this new Interpreter passed vp the Riuer *Tauasco*, called of the former Discouerer, *Grijalua*, where the Towne that stood thereon, refusing to victuall him, was

Xxx 3

taken

<sup>a</sup> The Spaniards call all that the South Sea, which is on the other side of America.

<sup>b</sup> Gomara the first part of the Conquest of the West Indies, translated into English by T. Nicolas.

<sup>c</sup> Of this Volage, Reade *P. Martyrs* fourth Decade: and *Gomara* part. 1. and of all which follows in this Chapter. *P. Mart. Dec. 5. Gom. ubi supra.* and *Cortes* his owne large Narration to the Emperour. ap. *Ramus* Vol. 3.

Indian simplicitie.

taken and sacked. The Indians herewith enraged, assembled an Armie of fortie thousand, but *Cortes* by his Horse and Ordnance preuailed: the Indians thinking the Horse and Rider had beene but one Creature, whose gaping and swiftnesse was terrible vnto them, whereupon they submitted themselves. When they heard the Horses ney, they had thought the horses could speake, and demanded what they said: the Spaniards answered, these Horses are sore offended with you, for fighting with them, and would haue you corrected: the simple Indians presented Roses and Hennes to the beasts, desiring them to eate and to pardon them.

*Cortes* purposed to discouer further Westward, because hee heard that there were mines of gold, hauing first receiued their vassallage to the King his Master. to whom (he said) the Monarchie of the Vniuersall did appertaine. These were the first Vassalls the Emperor had in New-Spaine. They named the Towne, where these things were done, *Vitorie*, before called Potonchan, containing near fise and twentie thousand houses, which are great, made of lime, and stone, and brick, and some of mud-walls and rafters, covered with straw; their dwelling is in the vpper part of the house, for the moistnesse of the soile. They did eate mans flesh sacrificed.

The Spaniards sailed Westward, and came to Saint Iohn de Vltima, where *Tenidilli*, the Gouvernour of the Countie, came to him with foure thousand Indians. He did his reuerence to the Captain, burning Frankincense (after their custome) and litle Strawes, touched in the bloud of his owne bodie: and then presented vnto him Victualls, and Jewells of gold, and other curious workes of Feathers; which *Cortes* requited with a Collar of Glasse, and other things of small value. A woman slaue, giuen him at Potonchan, vnderstood their language, and shee, with *Aguilar*, were his Interpreters. *Cortes* professed himselfe the seruant of a great Emperour, which had sent him thither, whose power he so highly extolled, that *Tenidilli* maruelled, thinking there had beene no such Prince in the world as his Master and Soueraigne, the King of Mexico, whose Vassall he was, named *Mutezuma*. To him he sent the representations of these bearded Men, and their Horses, Apparrell, Weapons, Ordnance, and other rarities, painted in Cotton clothes, their Ships, and Numbers. These painted Cottons he sent by Posts, which deliuered them from one to another with such celeritie, that in a day and night the message came to Mexico, which was two hundred and ten miles distant. *Cortes* had demanded, whether *Mutezuma* had gold? *Tenidilli* affirmed, and *Cortes* replied, That hee and his fellowes had a disease of the heart, whereunto gold was the best remedie.

Spanish incurable sickness.

*Mutezuma* sent him many Cotton cloathes of diuers colours, many tusses of feathers, two wheeles, the one of siluer, with the signe of the Moone, and the other of gold, made like the Sunne, which they hold for Gods, and giue vnto them the colours of the mettalls most like them. Each wheele was two yards and a halfe broad. These with other parts of the present were esteemed worth twentie thousand Ducats. *Mutezuma* also professed ioy, to heare of so great a Prince, and so strange people, and promised prouision of all necessaries; but was very vnwilling that *Cortes* should come to see him, as he pretended. Yet *Cortes* persisted in that his desire of seeing *Mutezuma*, that he might further acquaint himselfe with the knowledge of those parts.

The silly Indians hauing neuer seene such strange sights, came daily to the Campe to see them: and when they heard the Ordnance discharged, they fell downe flat, thinking the heauens had fallen: the ships they thought were the God of the aire; called *Quetzalcozolt*, which came with the Temples on his back, for they daily looked for him. Amongst the rest, or rather aloofe off from the rest, were certaine Indians of differing habit, higher then the other, and had the gristles of their Noses slit, hanging over their mouthes, and rings of Iet and Amber hanging thereat: their neather lips also bored, and in the holes rings of gold and Turkesle-stones, which weighed so much, that their lips hung ouer their chinnes, leauing their teeth bare. This vglinessse they accounted gallantrie, and such vncouth deformitie to be the only brauerie. And thou gallant that readest and deridest this madnesse of *Fashion*, if thine eyes were not dazeled with lightnesse (light I cannot call it) of selfe-reflected Vanitie, mightest see as Monster-like fashions at home, and more fashionly monster of thy selfe; thy cloathes and oathes, thy gestures

Note for fashion-mongers.

gestures and vestures, make thy naked Deformity worse then their thus deformed nakednesse: both indeed seeme to haue receiued some hellish character (if there may be bodily representation) of that old Serpent in these new fashions, striving who shal shape himselfe neerest to that mishapen vglinesse, whetein the Indian iaggges himselfe out of humane lineaments, the other swaggers himselfe further out of all ciuil and Christian ornaments. But these fashion-mongers haue made me almost out of my fashion, and to forget my selfe, in remembring their forgetfulnesse.

These Indians of this new Cur, *Cortez* caused to come to him, and learned that they were of Zempoallan, a City distant thence a daies journey, whom their Lord had sent to see what Gods were come in those *Tencallis*, that is, Temples (so, it seemeth, they called the shippes:) which held no conuersation with the other Indians, as being not subiect to *Mutezuma*, but onely as they were holden in by force. Hee gaue them certaine toyes, and was glad to heare that the Indians of Zempoallan, and other their neighbours were not well affected to *Mutezuma*, but ready, as far as they durst, to entertaine all occasions of war with him. He sailed from thence to Panuco, and passed the Riuer farther, till he came to a little Towne, where was a Temple, with a little Tower, and Chappell on the top, ascended by twenty steps, in which they found some Idols, many bloody Papers, and much mans blood, of those which had bene sacrificed; the blocke also wheron the cut open those Sacrifices; and the razors made of flint, wherewith they opened their breasts, which stricke the Spaniards with some horrour and feare. They passed a little further; and there hauing taken possession, in the Emperours name, of the whole Countrey, they founded the Towne *De la vera Cruz*, *Cortez* resigning his authority, and Officers being elected; and lastly, all with generall consent appointing *Cortez* their Capitaine.

*Cortez* went forward to Zempoallan, where he was solemnly receiued and lodged in a great house of Lime and Stone, whited with plaister, that shined in the Sun, as if it had bene siluer; so did the siluer conceits of the Spaniards imagine, the desire of that mettall hauing made such an impression in their imagination, that they told *Cortez* before he came at it, they had seene a house with wals of siluer. Here, and at Chiauitlan, *Cortez* incited them to rebell against *Mutezuma*, and to become seruants to the Spaniards, which they did: and he vnder-hand so wrought, that *Mutezuma* tooke him for his friend.

All his intent was to fish in troubled waters, and to set them both by the eares, that he might watch opportunity to benefit himselfe. His owne people rebelled, some of whom hee chastised with the halter and the whippe for example to the rest: and after caused all his shippes to bee sunke closely, that they should not minde any returne. Hee left an hundred and fifty men for the Guard of the New Towne, vnder *Pedro de Henrico*, and with foure hundred Spaniards, fiteene hortes, and sixe peeces of Artillery, and thirteene hundred Indians, they went from Zempoallan; and came to Zacloran, the Lord whereof was *Olintler* the subiect of *Mutezuma*, who to testifie his ioy; and to honour *Cortez*, commanded fiftie men to be sacrificed, whose blood they sawe new, and fresh.

They carried the Spaniards on their shoulders, sitting on Beeres, such as wheron they vse to carry dead men. He bragged as much of the power of *Mutezuma*, as the Spaniards of their Emperour. He said he had thirty vassals, each of which was able to bring into the field an hundred thousand men of war, and sacrificed twenty thousand men yeerely to the Gods: in this he somewhat exceeded; the other was true, although some yeeres the sacrifices also were thought to amount to fifty thousand. This Towne was great, and had thirteene Temples, in each of which were many Idols of stone of diuers fashions, before whom they sacrificed men, Doves, Quails, and other things with great perfumes and veneration. Heere *Mutezuma* had five thousand souldiers in Garrison. *Cortez* passed from thence to Mexico by the frontiers of Tlaxcallon; which were enemies to *Mutezuma*, whom hee might easily haue ouercome, but reserved partly for the exercise of his subiects to the war, partly for the sacrifices to his gods.

These ioyned an hundred and fifty thousand men against *Cortez*, taking him for *Mutezuma's* friend: and yet every day sent him Guinney-cockes and bread, partly

Bloudy Sacrifices.

to



*Tlaxcallan a  
 great City.*

to espie his strength, and partly in a bravery, lest their glory should be obscured in the conquest of men already steruen. But when in many skirmishes and fights they could not preuaile against that handfull of Spaniards, they thought they were preserved from harme by enchantments: and sent him three presents with this message; That if he were that rigorous god which eateth mans flesh, hee should eat those five slaues which they brought him, and they would bring him more: if he were the meeke and gentle God, behold frankincense, and feathers: if he were a mortall man, take heere fowle, bread, and cherries. At last they made peace with him, and submitted their Citie to him. Their Citie Tlaxcallan was great, planted by a Riuer side, which issued into the South-sea. It had foure streets, each of which had their Captaine in the time of war. The gouernment was an Aristocracy, hating Monarchie no lesse then tyranny. It had eight and twenty Villages, and in them an hundred and fifty thousand households, very poore, but good warriors. They had one market-place so spacious, that thirty thousand persons in a day came thither to buy and sell by exchange: for money they had none.

*Chololla.*

*Mutezuma*  had sent before to Cortes, and promised tribute to the Emperour, whatsoever should be imposed; onely he would not haue him come to Mexico. And now he sent againe, that he should not trust that new friendship with the beggerly Nation of Tlaxcallan, and they againe counselled him not to aduenture himselfe to *Mutezuma* . Cortes held his determination for Mexico, and being accompanied with many of the Tlaxcantexas he went to Chololla, a little from whence *Mutezuma*  had prepared an armie to entrap him in the way; but he finding the trechery, it redounded vpon the Cholollois, the same day they had thought to haue executed the same vpon him. For this end they had sacrificed ten children, five males, and as many females, three yeeres old, to *Quetzalcoatl*  their God, which was their custome when they began their war. He out-going them in their owne art of subtilty, entrapped their Captaines in Counsell, and sent his armie to spoile the Citie, where were slaine thousands. There were twenty Gentle-men, and many Priests which ascended vp to the high Tower of their Temple, which had an hundred and twenty steps, where they were burned, together with their gods and Sanctuary.

*Store of Temples  
 and deuotions.*

This Citie had twenty thousand households within the walles, and as many in the Suburbs. It shewed outward very faire and full of Towers, for there were as many Temples as dayes in the yeere, and euery one had his Tower. The Spaniards counted foure hundred Towers. It was the Citie of most deuotion in all India, whither they travelled from many places far distant in Pilgrimage. Their Cathedrall Temple was the best and highest in all New Spaine, with an hundred and twenty steps vp to it. Their chiefe god was *Quetzalcoatl* , god of the Aire, who was (they say) founder of their City, being a Virgin, of holy life and great penance. He instituted fasting, and drawing of blood out of their eares and tongues, and left precepts of Sacrifices. He neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a Mantle, beset with certaine red crosses. They haue certaine greene stones which were his, and are kept for great reliques: one of them is like an Apes head. Eight leagues from Chololla is the hill Popocatepec, or smoake-hill, which the Earth seemeth to haue erected as a Fort to encounter and assault the aire: now with smoaky mists endeavouring to choak his purer breath, another while with violent flames, and naturall fire-workes threatning to ioyne league with his elder and superiour brother to disinherit him: sometimes with showres of ashes and embers, as it were, putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Airy Element; alwaies (such is the euent of warre) hurting and wasting it selfe, to endamage the enemy. The Indians thought it a place of Purgatory, whereby tyrannical and wicked officers were punished after their death, and after that purgation passed into glory. The Spaniards aduentured to see it, but two onely held on their journey, and had there beene consumed, had they not by a rocke beene shadowed from the violent eruption of the fire which then happened. It chanced that the Earth, weary it seemeth of the warre, as hauing spent her store and munition, agreed on a truce which continued ten yeeres: but in the yeere 1540. it brake forth into more violent hostility then before, quaking and renting it selfe with vnbridled passion

*Popocatepec a  
 burning hill.*

and

and whereas the Aire had alwayes a snowie garrison about her high tops, and frontires to coole and quench her fiery shoures, yet these did but kindle a greater flame, the ashes whereof came to Huexozinco, Quetzacocon, Tepiacac, Chololla and Tlaxcallan, and other places, ten, or as some say, fiftene leagues distant, and burned their hearbes in their Gardens, their fieldes of corne, trees and clothes that they laid a drying. The *Vulcan Crater*, or mouth whence the fire issued, is about halfe a league in compasse. The Indians kissed their garments (an honour done vnto their gods) which had aduentured themselves to this dreadfull spectacle.

*Cortes* drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. Hee went to his Oratory, and there shut vp himselfe alone, abiding eight dayes in prayer and fasting, with Sacrifice of many men, to asslake the fury of his offended deities. The Diuell biddes him not to teare and that he should continue those bloody Rites, assuring him that hee should haue the gods *Vitziliputzli* and *Tescatlipuca* to preferue him, saying, That *Quezalcoatl* permitted the destruction at Chololla, for want of that bloody sacrifice. *Cortes* passed a hill sixe miles in height, where by the difficulty of the passage, and of the cold (being alway couered with snow) the Mexicans might easily haue prevented his passing further. Hence hee espied the Lake, whereon Mexico and many other great Townes did stand, *Ixtacpallapan* a Towne of ten thousand households, *Coyocan* of six thousand, *Vizilopucheli* of five thousand. These Townes are adorned with many Temples and Towers, that beautifie the Lake. From *Ixtacpallapan* to Mexico is two leagues, all on a faire Causey, with many draw-bridges, thorow which the water passeth.

*Mutezumas religion.*

*Mutezuma* receiued *Cortes* with all solemnity on the eight of November 1519. into this great Citie, excusing himself of former unkindnes the best he could. Of his house, and Maiestie and the diuine conceit the people had of him, wee shall speake after more fully, as also of the Temples, Priests, Sacrifices and other remarkable things of Mexico.

*Mutezuma* provided all things necessary for the Spaniards and Indians that attended them: euen beddes of flowers were made, in place of litter for their horses. But *Cortes* disquieted with those thoughts which commonly attend ambition (discontent in the present, hopes and feares of the future) vsed the matter so, that he tooke *Mutezuma* prisoner, and detayned him in the place appointed for the Spaniards lodging, with a Spanish Guard about him, permitting him otherwise to deale in all priuate or publike affaires, as before. Heereupon *Cacama*, Lord of *Tezcuco*, nephew to *Mutezuma*, rebelled, but by treachery of his owne people was presented prisoner to *Mutezuma*. Hee, after this summond a Parliament, where he made an Oration vnto his subiects, saying, \* That he and his Predecessours were not naturals of the Countrey, but his Fore-fathers came from a farre Country; and their King returned againe, and said, hee would send such as should rule them. And he hath now sent these Spaniards, saith he. Heereupon he counselled them to yeelde themselves vassals to the Emperour, which they did at his command, though with many teares on his part and theirs, at this farewell of their liberty. *Mutezuma* presently gaue to *Cortes*, in the name of tribute, a great quantity of Gold and other jewels, which amounted to sixteene hundred thousand Castlins of Gold, besides Silver.

\* The like speech he had made at first to *Cortes*, who easily wroughton that aduantage applying this Tradition to the Spaniards, *Cortes*, Narrat.

*Cortes* had hitherto a Continuall victory in Mexico without any fight: but newes was brought him of *Pamphilo de Naruaes*, who was sent with eighty horse, and some hundredes of Spaniards by *Velasques*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with two hundred and fifty other came suddenly in the night, and tooke *Naruaes* Prisoner, and returned to Mexico with *Naruaes* his company, now his followers also, where he found his men exceedingly distressed by the Citizens, for a murther committed in the great Temple at a solempne Feast, where in a religious daunce, they were slaine, for the rich garments and iewels they ware, by the Spaniards. *Cortes* came in good time for the reliefe of his men: and *Mutezuma* caused the Mexicans to bridle their rage, which presently was renued, and when *Mutezuma* was againe by his Guardians, the Spaniards, caused to speake to the people: a blow of a stone on his temples wounded him, whereof three daies after he died.

*Mutezumas death.*

*Cortes*

*Cortes* had some thousands of the *Tlaxoltecas* to helpe him, but was driven to flee from Mexico with all his Spaniards and Indians, which he did closely in the night, but yet an alarme was raised, and the bridges being broken, much slaughter of his people was made by the Mexicans, and all his treasure in manner lost. They pursued after him also, and had two hundred thousand in the field: when it was *Cortes* his good hap to slay the Standard-bearer, whereupon the Indians forsooke the field. This battell was fought at Otumpan.

At Tlaxcallan, he and his were kindly enterrayned; they had prepared before 50 thousand men to goe to Mexico for his helpe, and now they promised him all offices of loyalty and seruices. With their helpe he subdued Tepeacac; and built certaine Brigandines, or Frigats, which were carried many leagues on the backs of those Indians, and there fastened and finished, without which he could neuer haue won Mexico.

In Tezcuco certaine Spaniards had bene taken, sacrificed and eaten, which *Cortes* now reuenged on them. Eight thousand men had caried the loose peeces and timber of this Nauy, guarded with twenty thousand Tlaxcallans, and a thousand Tamemez or Porters, which carried victuals attending. They calked them with Tow, and for want of Tallow and Oyle, they vsed mans grease, of such as had bene slaine in the wars. For so the Indians vsed, to take out the gresse of their sacrifices. *Cortes* had beere nine hundred Spaniards, of which fourescore and six were horse-men, three cast peeces of iron, fifteen small peeces of Brasse, and a thousand weight of powder, and 10000 Indian souldiers on his side. He made a sluice or trench about twelue foot road, and two fathome deep, halfe a league long, in which 40000 men wrought fifty dayes. He lanced his Vessels, and soone ouercame all the Canoas of the Lake, of which were reckoned in all 5. thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to be serued.

*Quabutimoc* now the new King of Mexico, receiuing encouragement from the diuinish Oracle, caused to breake downe the Bridges, and to exercise whatsoeuer wit or strength could doe in defence of his Citie, sometimes conquering, sometimes (as is the doubtfull chance of warre) conquered. *Cortes* had in Tezcuco ordained a new King, a Christian Indian, of the royall bloud, who much assisted him in this siege. The Spaniards being Lords of the Lake, and of the Causey, by helpe of their Galliot and Ordinance, they fired a great part of the Citie. One day the Mexicans had gotten some advantage, and thereupon celebrated a Feast of Victory. The Priests went vp into the Towers of *Tlatelulco*, their chiefe Temple, and made there perfumes of sweet Gummes, in token of victory, and sacrificed forty Spaniards, which they had taken captiues, opening their breasts, and plucking out their hearts for offerings to their Idols, sprinkling their bloud in the Ayre, their fellowes looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alvarado's* company, whom they eat in the open sight of the Army. The Mexicans danced, dranke themselves drunke, made bone-fires, stricke vp their Drummes, and made all solempne expressings of ioy. Dread, Disdain, and all the Furies that passion or compassion could coniure vp, had now filled the Spaniards hearts and their Indian partakers: and *Cortes*, that hitherto had hoped to reserve some part of the Citie, now did the vtmost that Rage and Reuenge could effect, helped no lesse within with Famine and Pestilence, then with sword and fire without. At last Mexico is rased, the Earth and Water sharing betwixt them what the Fire had left, and all which had sometime challenged a lofty inheritance in the Ayre. Their King also was taken; all that mighty State subuerted: And as the Mexicans before had prophesied, That the Tlaxantleca's should againe build the Citie, if conquered, for them; if conquerors, for the Spaniards. It was re-built with a hundred thousand houses, fairer and stronger then before. The Siege lasted three Moneths, and had therein two hundred thousand Indians, nine hundred Spaniards, fourescore Horses, seuentene Peeces of Ordinance, thirteene Galliot, and six thousand Canoas. Fiftie Spaniards were slaine, and six Horses: of the Mexicans a hundred thousand, besides those which died of Hunger and Pestilence.

This was effected Anno. 1521. on the thirteenth day of August, which for



for that cause is kept festiuall euery yeere. For the Discription of the Country wherein Mexico is situate, *Cortes* in his *second Narration* to the Emperour saith, it is enuironed with hilles: (He telleth of some hilles also in his journey wherein diuers of his people died with cold) in the middest is a plaine of 70. leagues compasse, and therein two lakes which extend the circuit of 50. leagues; the one salt which ebbeth and floweth, (an argument for *Patritius* his opinion, that salteneſſe is a chiefe cause of that vicissitude of ebbing and flowing, in the Ocean) the other fresh: When the water of the salt Lake increaseth, it runneth like a violent streame into the fresh Lake, which when it decreaseth, is repaid againe by the like issue of this into the former.

*Nunno di Gusman*\* hath written his expedition into Mechoacan and other Countries of New-Spaine 1530. subduing and taking possession for the Emperour: He found some of them Sodomites, others Sacrificers of mens flesh, and some cloſly practising this burchery after they had professed themselves Christians: none of them which durst looke a Horse in the face, but were afraid that that beast would eat them. The seuerall peoples by him reckoned would heere be tedious to name: which we may say of the like made by *Godoy* and *Aluaredo*\*. Of the customes of the ancient Mexicans one of *Cortes* his Gentlemen hath written a Treatise\* extant in *Ramusius*, wherein are described their Citie, Temples, Rites of Sacrifice, and the like; as after followeth out of him and others.

\* *N. di Gus.*  
ap. *Ram.* vol. 3.

\* *Lit. P. Aluaredo & Dieg. Godoy* ap. *Ram.* vol. 3.

\* *Relat. del Temistitan* ca.

## CHAP. X.

*Of the ancient inhabitants of New-Spaine, and the History of their Kings.*

Having now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vpon the first people which heere inhabited, with the beginnings and proceedings of the Mexican Empire. The first inhabitants of New-Spaine were very barbarous and sauage, which liued onely by Hunting, and for this reason were called *Chichimecas*. They liued naked, solitary in the Mountaines, without Tillage, Policie, or any religious Ceremonies: their wiues followed the same Hunting exercise, leauing their children tied in a Panier of Reedes to the boughes of some Tree. They did eat what they got in Hunting, raw. They eat also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whom onely they worshipped, and that without any Image: they offered to him Fowles, from the Butter-flie to the Eagle. And some remnants of the like beastly men (as is said before) are yet found, which doe great hurt, and will not, by either cunning or force of the Spaniards, be reduced to any other course. They seeme to haue learned the Sauage nature of the wilde Beasts, of whom and with whom they liue. By this meanes it came to passe, that this wilde Mountainous people left the best and most fertile part of the Countrey vnpeopled, which certaine remote Nations possessed, whom they called *Navatalcas*, for their ciuility. These came from those Northerne parts, which now they call New Mexico. The *Navatalcas* paint their beginning and first Territory in manner of Caves (because of their seuen Tribes) and men comming out of them. By the supputation of their Bookes this departure was about eight hundred yeeres since, and (by reducing to our accompt) about the yeere of our Lord 720. Four score yeeres they staid on the way, the cause whereof they ascribe to their Gods, which speake visibly to them, and bad them seeke new Lands that had such signes as they notified.

a *Botero*, part. 1. li. 5.  
Ios. *Acosta*, l. 7.  
Lop. *de Gam.* part. 1. N. di *Gus.*

b *Navatalcas* signifieth well-speakers.

Thus they proceeded in seeking those signes, and peopled the best partes, still removing their habitations as they found more fertill Countries, leauing onely the aged, sicke, and weary, with a few others to remaine in the former. And by these leisuely proceedings they entred the Land of Mexico, about the yeere 902, after our accompt. Those seuen Nations came not all at once; but first the *Suchimilcoas*, next the

the Chalcas, and thirdly the Tepanetans, fourthly those of Tescuco, after them the Tlalluicans : the sixth were the Tlascaltecan, which helped the Spaniards to conquer Mexico, and therefore are exempted from tribute to this day. These expelled, as their Histories say, certaine Gyants, whom in pretence of friendship they had invited to a banquet, and in their drunkenness stole away their weapons, and slew them. Neither doth this seeme a fable; for at this day are found dead mens bones, of incredible bignesse. I saw a tooth (saith *Acosta*) at Mexico, in the yeere 1586, as big as the fist of a man, and according to this, all the rest was proportionable. Three hundred and two yeares after the first transmigration, those of the seventh Cave or Line arrived, which is the Mexican Nation : they worshipped the Idoll *Vitzliputzli*, and the Devill ipake and governed this Nation. He promised to make them Lords over all, which the other six Nations possessed, and to give them a Land plentiful in riches : whereupon they went forth, carrying their Idoll with them in a Coffin of Reedes, supported by foure of their principal Priests, with whom he talked, and communicated his Oracles and Directions. He likewise gaue them Lawes, and taught them the Ceremonies and Sacrifices they should obserue. And euen as the pillar of Cloud and Fire conducted the Israelites in their passage thorow the Wildernesse, so this apish Devill gaue them notice when to aduance forwards, and when to stay. The first thing they did wheresoeuer they came, was to build a house or Tabernacle for their *Vitzliputzli*, which they set alway in the midst of their Campe, and there placed the Arke in the midst of the Altar. This done, they sowed the Land, and if their God commanded to gather, they did so, and if to raise their Campe, they obeyed, leauing the aged, sicke, and weary, to gather their fruits, and to dwell there. The chiefe Captaine whom they follow was called *Mexi*, whence the name of their Citie and Nation. Their Idoll perswaded them, when some were bathing themselves in certaine Lakes, to remoue the Campe closely, and steale away their cloathes : whereat they which were thus forsaken, changed their language and manner of life, retaining alway their hatred to the Mexicans. They peopled the Prouince *Machouacan*, From hence to Mexico is fifty leagues, and vpon the way is *Malinalco*, which they say was peopled by a Witch and her family, whom by the commandement of their God they left behind, closely remouing the army by night. They stayed in a place called *Tuta*, where by stopping a Riuer, they drowned a Plaine, and planted it round with Willowes and other Trees; and many liking the place, talked of staying there : whereat their God offended, threatened the Priests, and in the night slew those which had consulted of staying. Their hearts were found pulled out, and their stomackes opened, which, after that, they obserued in their Sacrifices. The Mexicans, by the aduise of their Idoll, proceeded, and by force made way through the *Caalcas*, and sent to the Lord of *Culhuacan*, who granted them the place of *Ticaapan* to dwell in, which was full of Snakes and venomous Beasts, which by the helpe of their God they tamed. He would not suffer them to stay there, but commanded them to proceede, and to seeke forth a woman, whom they should name the Goddesse of Discord. Whereupon they sent to the King of *Culhuacan*, to demand his daughter to be Queene of the Mexicans, and mother of their God; who easily condescended, and sent his daughter gorgeously attyred. The same night she arrived, by order of their God, she was murdered, and slayed, and a young man was couered with her skinne, with her apparrell thereon, and being placed neere the Idoll, was consecrated a Goddesse, and mother of their God, euer after worshiping the same, making an Idoll which they call *Tocay*, that is, our Grand-mother. The King of *Culhuacan* hereupon warred against them, and chased them out of those parts, by which meanes they came to the place where Mexico now is. Heere certaine old Priestes or Sorcerers, entering into a place full of Water-Lillies, they met with a very faite and cleare current of Water, with Trees, Medowes, Fish, and other things : all verie white which were the signes their God had giuen them of their promised Land. In the night following, *Vitzliputzli* appeared in a dreame to an ancient Priest, saying, That they should goe seeke out a Tunal in the Lake, which grew out of a stone, vpon which they should see an Eagle feeding on small Birdes, which they should hold for the place where their Citie should be built, to become famous through the World. Heereupon, the next day they all assem-

c Mexico and  
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bled, and diuiding themselves into bands, made that search with great diligence and deuotion.

In their search they met with the former Water-course, not white (as it was then) but redde like blood, diuiding it selfe into two streames, one of which was an obscure Azure. At last they espied the Eagle with wings displayed toward the Sunne, compassed about with many rich feathers of diuerse colours, and holding in his Talions a goodly bird. At this sight they fell on their knees, and worshipped the Eagle, with great demonstrations of ioy and thanks to *Vitzliputzli*. For this cause they called the Citie, *noxtiltan*. e Mexico Te-  
which there they founded *e*, *Tenoxtiltan*, which signifies, Tunal, on a stone; and to this day carrie in their armes an Eagle vpon a Tunal, with a bird in his Talion.

The next day following, by common consent, they made an Heremitage, adioyning to the Tunal of the Eagle, that the Arke of their God might rest there, till they might haue meanes to build him a sumptuous Temple. This they made of Flagges and Turfes, couered with Straw. Afterwardes they consulted to buy of their neighbours Stone, Timber, Lime in exchange of Fish, Fowles, Frogges, and other things which they hunted for in the Lake: by which meanes they procuring necessaries, built a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbish. The Idoll commanded, that they should diuide themselves into foure principall quarters about this house, and each part build therein: to which he enioyned certaine Gods of his appointment, called *Calpulteco*, which is, *Quarter-Gods*. This was the beginning of Mexico.

This diuision seemed not equall to some of the Ancients, who valued their deserts farre above their allotted portion who therefore separated themselves, and went to Tladedulco: whose practises against the Mexicans caused them to chuse a King, to which Soueraigntie was chosen *Acamapitzli*, Nephew to the King of Culhuacan, and of the Mexican blood by the fathers side. Him by embassage they demanded, and obtained in the name of their God, with this answer from the King of Culhuacan: *Let my grand-child goe to serue your God, and be his Lieutenant, to rule and gouerne his Creatures, by whom we liue; who is the Lord of Night, Daie, and Windes: Let him goe and bee Lord of the Water and Land, and possesse the Mexican Nations, &c.* Acamapitzli the first King of Mexico.

Hee was solemnely welcommed by the Mexicans: *Welcome thou art* (sayth an *Orator* f Many of these Orations are expressed in *Acofta's* sequenth booke at large full of wittie inventions and Rhetoricall flourishes.  
tour vnto him in their name) *to this poore House and Citie, amongst these Weeds and Mud, where thy poore Fathers, Grandfathers, and Kinsfolkes endure what it pleaseth the Lord of things created. Remember Lord, thou comest to be our defence, and to be the resemblance of Vitzliputzli, not to rest thy selfe, but to endure a new charge: with manie wordes of that effect, expressed in the Mexican Histories, reserved by tradition; the children to that end learning them by heart, and these being as presidents to them which learned the Art Oratorie. After this, they were sworne, and he crowned. The Crowne was like that of the Dukes of Venice. His name Acamapixtli signifieth a handfull of Reedes, and therefore they carrie in their Armories a hand, holding manie Arrowes of Reedes.*

The Mexicans at this time were tributaries to the Tapanecans, whose chiefe Cittie was Azcapuzalco: who iudging, according to the nature of Enuie and Suspicion, that they were so much weaker how much the stronger they saw their neighbours, thought to oppresse them by a strange policie, in imposing an vncouth, and (in shew) impossible tribute: which was that they should bring the Tapunecan King a Garden, planted and growing in the water. In this their distresse, *Vitzliputzli* taught them to doe it, by casting earth vpon Reedes and Grasses layed in the Lake, and planting in this moving Garden Maiz, Figges Gourds and other things, which at the time appointed they carried growing and ripe: a thing often since prooued in that Lake, emulous no lesse of that glorie, to be accounted one of the *Wonders* in that *New World*, then those pensill Gardens, towred vp in the Ayre at Babylon, both here and there the reason of man, according to his naturall priuiledge, subiecting to his vse the most rebellious Elements of Ayre and Water.

*Acamapixtli*, the Mexican King, after hee had reigned fortie yeares, dyed, leauing *Vitzliputzli* the second King.  
it to their choise to chuse his Successour. They chose his Sonne *Vitzliputzli*, which



\* *Lop. de Gom.*  
part 1.

signifieth a rich Feather : They annointed him with an Ointment, which they call Divine, being the same wherewith they annoynt their Idoll.

Of their Coronation thus \* *Lopez de Gomara* sayth, that this was done by the High Priest, attyred in his *Pontificalibus*, attended with many others in Surplices, the Ointment was as blacke as Inke. They blessed him and sprinkled him foure times with Holy Water, made at the time of the consecration of their God. Then they put vpon his head a Cloth, painted with the bones and skuls of dead men, clothed him with a blacke garment, and vpon that a blew, both painted with figures of skuls and bones. Then did they hang on him Laces, and bottles of Pouders, whereby he was deliuered from diseases and Witchcrafts. Then did he offer Incense to *Vitzliputzli*, and the High Priest tooke his Oath, for the maintenance of their Religion, to maintaine Iustice and the Lawes; to cause the Sunne to giue his light, and the Clouds to raine, and the Earth to bee fruitful, &c. Lastly, followed the acclamations of the people, crying, *God save the King*, with dances, &c.

*Chimalpopoca*. 3.

*Izcoalt*. 4.

He being crowned and hauing receiued homage of his Subiects, obtained the King of Azcapuzalco his daughter to wife, by whom he had a sonne called *Chimalpopoca*, and procured a relaxation of tribute from his father in Law. Hee was deuout in his superstitions: hauing reigned thirteene yeares, he dyed. His sonne then but ten yeares old, was chosen in his roome, but was soone after slaine by the Inhabitants of Azcapuzalco. The Mexicans enraged with this iniurie, assembled them themselves, and an Orator, among many other wordes tels them, *That the Sunne is eclipsed and darkened for a time, but will returne suddenly in the choise of another King*. They agreed vpon *Izcoalt*, which signifieth a Snake of Rasors, the sonne of *Acamapixtli* their first King. The common people were earnest with this new King for peace with the Tapanecans, for the obtaining whereof they would carrie their God in his Litter for an intercessor. This was hindered by *Tlacaellec* the Kings Nephew, a resolute and valiant young man, who also with perill of his life, vnderooke and Embassage to Azcapuzalco and there desired the King annointing him with the ointment of the dead, after their mannner. The commons of Mexico were herewith offended, and to pacifie them, the King indented with them, That if hee lost the Field, they should eate him and his Nobles: they on the other side promising, if he did ouccome, to become his Tributaries (for before they enioyed much freedome) and to labour in his Fields and Houses, and to become his seruants in Warre and Peace. In fine, such was the valour of *Tlacaellec* the Generall, that the enemies were overthrowne, their Citie sacked, and the remainder of them made tributarie, the lands and goods of the conquered being diuided among the Conquerours, and some reseruet to each quarter of Mexico, for the vse of their Sacrifices.

*Moteczuma* the  
first King.

*Cuyacan* had the next place in the Mexican Conquests: who hauing inuited the Mexicans to a banquet, in the end thereof sent for the last seruice, womens habits, which they forced them to put on: but *Izcoalt* and *Tlacaellec* made them know, by their ruine, the manhood of the Mexicans. They subdued also the Suchimilcos, and *Cuitlavaca*, a Citie in the Lake; *Tescuco*, yeelded it selfe. *Izcoalt* after twelue yeares died, and *Moteczuma* the first was chosen in his stead.

Presently after his Election they conducted him to the Temple with a great traine, where before the *Diuine Harth* (so called in regard of the continuall fire there kept) they enthronized him. The King there drew blood from his eares and legges with a Griffons talions as a Sacrifice, and was congratulated with many Orations of the Priests, Auncients, and Captaines. And whereas before they had accustomed, in their Elections to make great Feastes and Daunces, and wasted many Lights; Hee brought in the custome, personally to make warre in some Prouince, thence to procure Sacrifices, to feast their Gods and men. This he performed at Chalco, from whence hee brought many Captiues, which on the day of his Coronation were sacrificed and eaten. At this Feast all his Tributes were brought in with great solemnitie, each Prouince marching by it selfe, besides innumerable Presents. All Commers were bountifully entertained, and the poore were clad with new garments, given them by the King. The Chalcas had taken a brother of *Moteczuma*, and would haue made him their King,

King, but hee enioyning them to make a high Scaffold, ascended thereon, and telling them, the Gods would not permit that to be a King, he should bee a Traitor vnto his Countrey, cast downe himselfe; whose death *Moteczuma* reuenged with the ruine of that whole Nation, conquering further vnto the North and South Seas, by the counsell and courage of *Tlacaeleac*. This King instituted new Ceremonies, and increased the number of the Priestles: hee built the great Temple of *Vitzliputzli* and sacrificed great number of men at the dedication. Hauing Raigned eight and twentie yeares, hee died.

*Tlacaelel* was chosen his successour by the foure Deputies, and the two Lords of Tescuco and Tacuba (these were the Electors) but refused the Empire, as being fitter for the common good, as an instrument to another, then if himselfe welded the Scepter. At his nomination they chose *Ticocic*, sonne of the late King, and piercing his nothrills, for an ornament put an Emerald therein. He, in seeking captives for the solemnitie of his Coronation, lost more of his owne people, and after foure yeares was poysoned by his malecontent Subiects.

*Axayaca* his brother succeeded, altogether of another spirit. In his time died *Axayaca*. *Tlacaelles*, chiefe Authour of the Mexican greatnesse, whom before in his age they vsed to carrie in his Chaire, on mens shoulders, to counsell. Hee was buried more solemnely then any of the Kings, and his sonne was made Generall for the warres. *Axayaca* conquered Tequantepec, two hundred leagues from Mexico, thence to furnish the bloudie Solemnities of his Coronation. Hee added to his Conquests Guatulco on the South Sea: in single combate overcame the Lord of Tlatelulco, and subdued those Mexican-Enemies of the Mexicans, setting fire on their Citie and Temple. After eleven yeares hee died, and *Axtolol* the eight King was chosen. Hee punished the pride of Quazulatlan, a rich Prouince, with those Captiues, to celebrate his Coronation-Feast, and extended his Dominion to Guatimala, three hundred leagues from Mexico. Hee much adorned his Royall Citie, pulling downe the olde houses, and in their roome erected fairer. Hee let in a course of water to the Citie, because that of the Lake was muddie. But because they of Guyoacan vsed these waters, the chiefe man of that Citie, which was a great Magician, sought to hinder it, whereby the King being prouoked sent to attatch him. Hee escaped by his *Protean Arts*; now appearing like an Eagle, the second time like a Tygre, the third like a Serpent. But at last hee was taken and strangled, and the Mexicans forced a Channell, whereby the water might passe to their Citie, the Priests meane-while casting Incense on the bankes, sacrificing the bloud of Quailes; others winding their Cornets: and one of the chiefe went attired in a habite like to the *Goddesse of the Waters*, which was saluted and welcommed by all the people. All which things are painted in the *Annales* of Mexico: which Booke is now in the Vatican \* Librarie at Rome. Thus he enuiroined the Citie with water, like another Venice; and hauing reigned eleven yeares, died.

*Moteczuma* the second was chosen, who before his Soueraignty was of graue and stayed disposition, much addicted to his deuotions. Hee retired himselfe into a Chappell, appointed for him in the Temple of *Vitzliputzli*, where (they say) the Idoll spake to him; wherein also he hidde himselfe, after he had intelligence of this Election. From whence he was ledde to the *Harth of their Gods*, where hee sacrificed, with drawing blood from his eares and the calves of his legges. They attired him with the Royall ornaments, and piercing his nostrils, hung thereat a rich Emerald. Being seated in his Throne, the King of *Tecuco*, one of the Electors, made an Eloquent Oration, which *Joseph* <sup>b</sup> *Acosta* hath set downe word word, and deserueth a roome here, if our hastic pilgrimage would suffer.

This *Moteczuma* commanded, That no Plebian should serue him in any Office in his House ; providing Knights and Nobles for that purpose. His Coronation was solemnized with Dances, Comedies, Banquets, Lights, and other pompe : the sacrificed Captiues were of a farre Prouince toward the North Sea, which he subdued. *Macanachan Tlacalla*, and *Tapasca* neuer yeelded to the Mexicans ; which *Moteczuma* told *Cortez*, that he spared for the vse of his sacrifices and the exercise of his Souldiers. Hee laboured to bee respected and worshipped as a God. It was death for any Plebian to

**Yyy 2**

**lookc**

**Тисоци.б.**

*Antrol.3.*

a And Master  
Hakluyt hath a  
copie of it  
translated into  
English. It was  
in the Mexican  
language, sent  
to Charles 9.  
intercepted by  
Florinus.

**Молекула 9.**

b Lib.7-4.20.

looke him in the face: Hee neuer set his foot on the ground, but was alwaies carried on the shoulders of Noblemen; and if he lighted, they layed rich Tapestrie, whereon hee did goe. He neuer put on one Garment twice, nor vsed one Vessell, or Dish, aboue once. He was rigorous in execution of his Lawes, and for that purpose would disguise himselfe, to see how they were executed, and offer bribes to the Iudges, to prouoke them to iniustice; which, if they accepted, cost them their liues, though they were his kinsmen, or brethren. His fall is before declared: it shall not be amisse here to mention some prodigious fore-runners of the same. The Idoll of Cholola, called *Quetzacoalt*, declared, That a strange people came to possesse his Kingdome. The King of Tescuco a great Magician, and many Sorcerers, told him as much. The King shut vp the Sorcerers in prison, where they vanished presently: wherefore he exercised that rage on their wives and children, which he had intended against them. He sought to appease his angrie Gods by Sacrifices, and therefore would haue remoued a great stone, which by no humane industrie would be moued, as refusing his attonement. Strange voices were heard, accompanied with Earth-quakes and swellings of the waters. A prodigious Bird, of the bignesse of a Crane, was taken: which on his head had (as it were) a Glasse representing armed men, and in the Kings presence vanished. A stranger thing befel a poore man, who was taken vp by an Eagle, and carried into a certaine Caue where hee let him downe, pronouncing these words, *Most mightie Lord, I haue brought him whom thou hast commanded.* There he saw one like the King, lying asleepe; touching whom hauing receiued threatening Prophecies, he was againe by that former Pursuiuant placed where hee had beene taken vp. These things as Deuillish illusions, abusing Gods Prouidence and Iustice, and imitating his Power, to robbe him of his glorie, deserue to be mentioned.

Ominous prodigies.

*Mutezuma* hauing intelligence of *Cortes* his arriual, was much troubled, and conferring with his Counsell, they all said, that without doubt their great and ancient Lord *Quetzacoalt*, who had said, that hee would returne from the East whither hee was gone, had now fulfilled his promise and was come. Therefore did he send Embassadors with presents vnto *Cortes*, acknowledging him for *Quetzacoalt*, (sometime their Prince, now esteemed a God) and himselfe his Lieutenant.

The Mexican Historie described in Pictures and sent to *Charles* the first, (a copie whereof I haue seene with Master *Hakluyt*) in the first part sheweth their first expedition and plantation in this place; then all drowned with water, with great bogs and some drie bushie places: their Kalendar: and the names, yeares, and conquests of their Kings. In the second part their tributes are described; the particulars whereof are, reparations of certaine Churches; so many baskets of Maie ground (holding halfe a bushell) and Almonds of Cacao, baskets of Chianpinoli, mantles, paide euery fourth day: and once a yeare Armour and Targets of Feathers; all this was paid to the Citie Tlatilulco. And in like proportion euery Towne and Nation subiect, was to pay the Naturall or Artificiall commodities thereof: as Armour garnished with feathers, rich mantles, white or of other colours, Eagles aliue, beames of timber, boards, salt made in long moulds for the L.L. of Mexico onely pots, of Honie, Naguas and Huipiles (which were attire for women) Copale for perfume, Cotton, Wooll, Red-Sea-shells Xicharas in which they drinke Cacao, others full of Gold in powder, each containing two hand fuls, plates of Gold, three quarters of a yard long, and foure fingers broad, as thicke as parchment; Yellow Varnish to paint themselves, Bells and Hatchets of Copper, Turkeesse stones; Chalke, Lime Decree-skins, Cochinile, Feathers, Frizoles, Targets of Golde, Diadems, Borders, Beades of Gold, Beades of gemmes, Tigres-skins, Amber, Axi or West-Indian Pepper, &c.

Mexican Tributes from Tlatilulco, and from other places.

*h. R. Tomson ap. Hak.*

*i. H. Haukes ap. Hak. Job. Hortop.*

Concerning the State of Mexico vnder the Spaniards, *Robert h. Tomson* who was there about the yeare a thousand five hundred fiftie five sayeth, that then it was thought there were a thousand and five hundred households of Spaniards, and aboue three hundred thousand Indians. The Citie is couroned with a Lake, and the Lake also with Mountaines about thirtie leagues in compasse; the raines falling from these Hills cause the Lake.

In



In this Citie resideth the Viceroy, and here the highest Indian Courts are kept. There are weekly three Faires or Markets, abounding with plentie of commodities at a cheape price. Manie Rivers fall into the Lake, but none goe out. The Indians know how to drowne the Citie, and would haue practised it, had not the Conspirators beene taken and hanged. The Indians here are good Artificers, Gold-smithes, Copper-smithes, Black-smithes, Carpenters, Shooe-makers, Taylors, Sadlers, Embroderers, and of all o-ther Sciences, and worke exceeding cheape, liuing of a little. They will goe two or three leaguesto a Faire, carrying not aboute a pennie-worth of commodities, and yet maintaine themselves thereby.

*Miles a Philips* sayth, that when Sir *Francis Drake* was on the South Sea, the Vice-roy caused a generall muster to be made of all the Spaniards in Mexico, and found aboue seuen thousand houtholds, and three thousand single men, and of Mestizoes twentie thousand.

Master *Chilton*<sup>b</sup> testifieth, that euery Indian payeth tribute to the King twelue Reals of Plate, and a Hauneg of Maiz, (siue Haunegs make a quarter English) and euery Widow halfe so much. And all their children, aboue fifteene yeares olde, pay after the same rate. He hath great gaine by his fiths, and by the Popes Bulls: this leaden ware was worth to the King at first aboue three Millions of Golde yearly. The greatnesse of exactions caused two rebellions whiles hee was there, and the King will not suffer them to haue Oyle or Wine there growing, although the earth would prodigally repay them, that they may still haue neede of Spaine. *Tlaxcalla*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheate a man in signe of subiection: but some later encrochers haue forced them to till at their owne charge as much ground as their tribute would amount to. There are in it two hundred thousand Indians.

Some of the wilde people in New-Spaine are deadly enemies to the Spaniards, and eat as many as they get of them. *John Chilton* fell into their hands, but being sicke and leane, they thought (as a Captiue wench tolde him) that hee had the Pox, and was but vnholosome foode, and so let him depart. It is an ill winde that blowes none to good: sickness the harbenger of death, was to him preseruer of life.

Mexico is now an<sup>c</sup> Vniuersitie, and therein are taught those Sciences which are read in our Vniuersities of Europe. This Vniuersitie was<sup>d</sup> there founded by *Antonie Mendoza*, and King *Philip* erected a Colledge of Iesuites, Anno 1577. Mexico is an Archbishoprick. There<sup>e</sup> be many Spanish Colonies or Plantations, *Compostella*, *Colima*, *Guadaleira*, *Mechocan*, Citie of *Angele*, and others: whereof diuers are Episcopall Sees: *Antonie Herrera* reckoneth in this and other parts of America, siue Archbishops-likes, twentie seuen Bishoplikes, two Vniuersities, foure hundred Monasteries and Hospitals innumerable.

In *Guastecan*, not farre from *Panuco*, is a Hill, from whence spring two Fountaines one of blacke pitch, the other of red, very hot. To speake largely of New Galicia, *Mechuacan*, *Guastecan*, and other Regions, would not bee much to the Readers delight, and lesse to my purpose.

## CHAP. XI.

## Of the Idols and Idolatrous Sacrifices of New Spaine.

**T**HE Indians (as *Acoſta*<sup>f</sup> obserueth) had no name proper vnto God but vse the Spanish word *Dios* fitting it to the accent of the Cuscan or Mexican tongues. Yet did they acknowledge a supreme power, called *Vitziliputzli*, terming him the most puissant, and Lord of all things, to whom they erected at Mexico the most sumptuous Temple in the Indies. After the Supreme God they worshipped the Sunne, and therefore called *Cortes* (as hee writ to the Emperour) Sonne of the Sunne. That *Vitziliputzli* was an Image of Wood, like to a man, set vpon an Azure-coloured stoele in a bran-

<sup>f</sup> Naturall and morall hist. of the Indies. lib. 5. cap. 3.

<sup>g</sup> *Hernando Cortes.* *Apoſt.* l. 5. c. 9.

kard or litter; at euerie corner was a peece of wood like a Serpents head. The stoole signified that he was set in Heauen. He had the forehead Azure, and a band of Azure vnder the nose, from one eare to the other. Vpon his head he had a rich plume of feathers, couered on the top with gold: he had in his left hand a white target, with the figures of five Pine Apples, made of white feathers, set in a crosse; & from aboue issued forth a creft of gold: At his sides hee had foure Darts, which the Mexicans say, had bene sent from Heauen. In his right hand he had an Azure staffe, cut in fashion of a wauing Snake. All these ornaments had their mysticall sense. The name of *Vitziliputzli* signifies the left hand of a shining feather. Hee was set vpon an high Altar in a small boxe, well couered with linnen clothes, iewels, feathers, and ornaments of gold: and for the greater veneration he had alwayes a curtaine before him. Ioyning to the Chappel of this Idol, there was a pillar of lesse work and not so well beautified, where there was another Idol called *Tlaloc*. These two were alwayes together, for that they held them as companions, and of equall power. There was an other Idol in Mexico much esteemed, which was the God of Repentance, and of Iubilees and Pardons for their sinnes. He was called *Tezcallipuca*, made of a blacke shining stone, attyred after their manner, with some Ethnike deuises: it had eare-rings of gold and siluer, and through the nether lip a small Canon of Chrysall, halfe a foote long, in which they sometimes put an Azure feather, sometimes a Greene, so resembling a Turkeis or Emerald: it had the haire bound vp with a baire-lace of Gold, at the end whereof did hang an eare of Gold, with two Fire-brandes of smoke painted therein signifying that he heard the prayers of the afflicted, and of sinners. Betwixt the two eares hung a number of small Herons. Hee had a iewell hanging at his necke, so great that it covered all his stomacke: vpon his armes, bracelets of gold; at his nauila rich green stone, and in his left hand a fan of pretious feathers of green, Azure, and yellow, which came forth of a looking glasse of Gold, signifying that hee saw all things done in the World. In his right hand he held foure Darts as the Ensignes of his Iustice, for which cause they feared him most. At his festiuall they had pardon of their sinnes. They accompted him the God of Famine, drought, barrenesse, and pestilence. They painted him in another forme, sitting in great Maiestie on a stoole, compassed in with a red Curtin, painted and wrought with the heads and bones of dead men. In the left hand was a Target with five Pines, like vnto Pine-Apples, of Cotton; and in the right hand a little Dart, with a threatening countenance, and the arme stretched out, as if he would cast it: and from the Target came foure Darts. The countenance expressed anger, the bodie was all painted blacke, and the head full of Quailles feathers. *Quecalcanatl* was their God of the Ayre.

k Gomar. part. 1.  
calls him the  
God of Proui-  
dence.

l Cholula.

In Cholula<sup>l</sup> they worshipped the God of Merchandise, called *Quetzalcoatl*, which had the forme of a man, but the visage of a little Bird with a red bil, and aboue, a combe full of warts, hauing also rankes of teeth, and the tongue hanging out. It carried on the head a pointed Mitre of painted paper a Sicke in the hand and many toyes of Gold on the legges: it had about it gold, siluer, iewels, feathers, and habits of diuers colours: and was set aloft in a spacious place in the Temple. All this his furniture was significant. The name importeth Colour of a rich feather. No maruell if this God had many futes, seeing *Gain* is both God and godlinesse to the most; the whole World admiring and adoring this *Mammon* or *Quetzalcoatl*. *Tlaloc* was their God of Water: to whom they sacrificed for Raine.

m Gomara.  
part. 1.

They had also their Goddesses<sup>m</sup>, the chiefe of which was *Tozi*, which is to say, *Our Grand-mother*, of which is spoken before; shee was slayed by the commaund of *Vitziliputzli*, and from hence they learned to slay men in Sacrifice, and to cloth the living with the skinned of the dead. One of the Goddesses, which they worshipped, had a sonne who was a great Hunter, whom they of *Tlascalla* afterwards tooke for a God; being themselves addicted much to that exercise. They therefore made a great feast vnto this Idoll as shall after follow.

They had an other strange kinde of Idoll which was not an Image but a true Man. For they tooke a Captiue, and before they sacrificed him they gaue him the name of the Idoll, to whom hee should bee sacrificed, apparrelling him also with the same ornaments. And during the time that this representation lasted (which was for a yeare in some

some feastes, fixe monethes in some, in others lesse) they worshipped him in the same manner, as they did their God; he in the meane time eating, drinking, and making merrie. When hee went through the streets, the people came forth to worshipping him, bringing their almes, with children and sicke folkes, that he might cure and blesse them, suffering him to doe all things at his pleasure; only hee was accompanied with tenne or twelue men, lest hee should flee. And hee (to the end hee might bee reuerenced as hee passed) sometimes sounded on a small flute. The feast being come, this fat foole was killed, opened, and eaten. The Massilians are said<sup>n</sup> to haue vsed the like order, nourishing one a whole yeare with the purest meats, and after with many Ceremonies to lead him through the Citie, and sacrifice him.

*Lopes de Gomara* writeth, that the Mexicans had two thousand Gods; but the chiefe were *Vitziliputzli* and *Texcatlipuca*. These two were accounted brethren: There was an other God who had a great Image placed on the top of the Idols chappell, made all of that Countrie seedes, ground, and made into past, tempered with childrens blood, and Virgins sacrificed, whose hearts were plucked out of their opened breasts, and offered as first fruits to that Idoll. It was consecrated by the Priests with great Solemnitie, all the Citizens being present, many deuout persons sticking in the dowle Image, Gold and jewels: after which consecration no secular person may touch that Image, nor come in his Chappell. They renew this Image with new dow many times, and *Oterque* *quaterque* blessed man he that can get any reliques of him. The Souldiers thought themselves hereby safe in the warres. At this consecration also a Vessell of water was halloved with many ceremonies, and kept at the foot of the Altar for the Kings Coronation, and to blesse the Captaines that went to the warres, with a draught of it.

Next after their Gods it followeth to speake of their Goddesse sacrifices: wherein they surmounted all the Nations of the World in beastly butcheries. The persons they sacrificed were Captiues: to get which, they made their warres, rather seeking in their victories to take then to kill. Their manner of Sacrificing was this. They assembled such as should bee sacrificed in the Pallisadoe of dead mens skuls, of which wee shall after speake, where they vsed a certaine Ceremonie at the foot of the Palisado; they placed a great guard about them. Presently there slept forth a Priest attyred with a short Surplice full of tassels beneath, who came from the top of the Temple, bearing an Idoll made of Wheat and Mays mingled with honic, which had the eyes thereof made of green glasse, and the teeth of the graines of Mays. He descended the steps of the Temple with all speed, and ascended by a little ladder vpon a great stone, planted vpon a high terrasse in the midst of the Court. This stone was called *Quauxi-calli*, that is, the stone of Eagle: as hee went vp and came downe, still he embraced his Idoll. Then went hee vp to the place, where those were which should be sacrificed, shewing his Idoll to euery one in particular, saying vnto them, *this is your God*. This done; he descended by the other side of the staires, & all such as should die, went in Procession to the place where they should bee sacrificed, where they found the Ministers readie for that office. Sixe of the Priests were appointed to this execution; foure to hold the handes and feete of him that should be sacrificed, the fift to hold his head, the sixt to open his stomacke, and pull out his heart. They called them *Chachalmua*, that is, the Ministers of Holy thinges. It was a high dignitie wherein they succeeded their Progenitours.

The sixt, which killed the Sacrifice, was as a high Priest, or Bishop, whose name was different according to the difference of times and solemnities. Their habits also differed according to the times. The name of their chiefe dignitie was *Papa* and *Topilzin*. Their habite and robe was a red Curtin with tassels below, a Crowne of rich feathers Greene, White, and Yellow vpon his head, and at his eares like pendants of Golde, wherein were set greene stones and vnder the lip vpon the midst of the beard, he had a peece lik vnto a smal Canon of an Azured stone.

The sacrificer came with his face and hands shining blacke: the other siue had their haire much curled, and tyed vp with laces of Leather, bound about the midst of the head: vpon their fore-head they carried small Roundelets of paper painted about with diuers colours, and they were attyred in a Dalmatike Robe of white wrought with blacke,

*n* *Iax Doula*  
*Pracida ad Ar-*  
*bit. l. 3. c. 1.*

*o* *Lop de Gom.*  
*part. 1.*

*P* They had  
their *Venus* &  
their *Bacchus*,  
and *Mars*, and  
other such dei-  
ties in Mexicā  
appellations,  
as the heathon  
Greekes and  
Romans, as  
after shall ap-  
peare.

*q* *Acosta l. 5. c.*  
*Relat. del Temi-*  
*stlan.*

*r* So (some say)  
from the like  
practise of the  
Ancients *V. i.*  
*clima* was so  
called, & *bustia*  
*quasi a victo, &*  
*ab buste.*



blacke, in this attyre representing the Deuill. The Soueraigne Priest carried a great knife in his hand of a large and sharpe flint, another carried a collar of wood wrought in forme of a Snake, all put themselves in order before a Pyramidall Stone which was directly against the doore of the Chappel of their Idol. This stone was so pointed, that the man which was to bee sacrificed, being laied thereon vpon his backe, did bend in such sort, as letting the knife but fall vpon his stomacke, it opened very easily in the middest. Then did the Guard cause them to mount vp certaine large staires in ranke to this place, and as euery one came in their order, the six sacrificers tooke him, one by one foot, an other by the other; and one by one hand, an other by the other, all naked, and cast him on his backe vpon this pointed stone: where the fift of them put the collar of wood about his necke, and the high Priest opened his stomacke with the knife with a strange dexteritie and nimblenesse, pulling out his heart with his handes, the which he shewed smoking vnto the Sunne, to whom he did offer this heart and some of of the heart: and presently he turned towards the Idol, and did cast the heart at his face, and then cast away the bodie, tumbling it downe the staires of the Temple, there being not two foot space betwixt the stone and the first step. In this sort they sacrificed them all one after another, Their Masters, or such as had taken them, tooke vp the bodies and carried them away, and diuiding them amongst them, did eat them. There were euer for tie or fiftie at the least, thus sacrificed. The neighbour Nations did the like, imitating the Mexicans in this sacred Butcherie.

a Gomara saith, that the ancient persons, & sometimes the King himselfe, would put on this skinned being of a principall Captiue.

There was another kinde of Sacrifice, which they made in diuers Feastes, called *Raxcipe Velitzli* which is as much as the slaying of men, because they slayed the sacrifice (as is said) and there with apparelled a man appointed to that end. This man<sup>a</sup> went dancing and leaping through all the houses and market places of the Citie, euery one being forced to offer something vnto him: which, if any refused he would strike him ouer the face with the corner of the skinne defiling him with the congealed bloud. This continued till the skin did stinke, during which time much almes was gathered, which they employed in necessities for their deuotions. In many of these Feastes they made a challenge betwene him that did sacrifice, and him that should be sacrificed, thus: They tyed the slaue by one foot to a wheele of stone, giuing him a sword and target in his hands to defend himselfe: then stepped forth the other armed in like manner. And if he, that should be sacrificed, defended himselfe valiantly against the other, hee was freed, and was reputed a famous Captaine: but if he were vanquished, he was sacrificed on that stone whereto he was tyed.

They euery yeare gaue one slaue to the Priests, to represent their Idoll. At his first entrie into the office after hee had bene well washed they adorned him with the Idols ornaments and name, as before is said: and if hee escaped before his time of Sacrifice was expired, the chiefe of his guard was substituted to that representation and Sacrifice. Hee had the most honourable lodging in all the Temple, where hee did eate and drinke, and whither all the chiefe Ministers came to serue and honour him: he was accompanied with Noblemen through the streets. At night they put him into a strong Prison, and at the appointed feast sacrificed him.

b Ioh. 8. 44.

The Deuill (<sup>a</sup> *Murderer from the beginning*) suggested to the Priests, when there seemed defect of these Sacrifices, to goe to their Kings, telling them that their Gods dyed for hunger, and therefore should be remembered. Then assembled they their people to warres to furnish their bloudie Altars.

There happened a strange accident in one of these Sacrifices, reported by men of worthie credit, That the Spaniards beholding these Sacrifices, a young man whose heart was newly plucked out, and himselfe tumbled downe the staires, when hee came to the bottome, he said to the Spaniards in his Language; *Knights they haue slaine mee.* The Indians themselves grew wearie of these cruell Rites, and therefore they easily embraced the Spaniards Christianitie: Yea, Cortes writ to the Emperour Charles, that those of *Mechuacan* sent to him for his Law, being wearie of their owne, as not seeming good vnto them.

<sup>a</sup> *Lop. de Gom.*  
*part. 1.*

Some of the Spaniards<sup>\*</sup> were thus sacrificed at Tescuco, and their Horse-skinnes tanned

ranned in the haire, and hung vp with horse-shoes in the great Temple, and next to them the Spaniards garments for a perpetuall memorie. At the siege of Mexico, they sacrificed at one time, in sight of their Countie-men, fortie Spaniards.

The <sup>1</sup> Mexicans, besides their cruelties, had other vn-beseeming Rites in their Religion: as to eat and drinke to the name of their Idols, to pisse in the honour of them, carrying them vpon their shoulders, to annoint and besmeare themselves filthily, and other things, both ridiculous and lamentable.

They<sup>m</sup> were so deuour in their Superstitions, and superstitious in their deuotions, that before they would eat or drinke, they would take a little quantitie and offer it to the Sunne, and to the Earth. And if they gather Corne, Fruit, or Roses, they would take a lease before they would smell it, and offer the same: hee which did not thus, was accounted neither louing nor loued of God.

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopes* reporteth, vnto *Cortes*; Considering that thou art the child of the Sunne, why dost thou intreat the Sunne thy Father to make an end of vs: O Sunne that canst goe round about the World, in a day and a night, make an end of vs, and take vs out of this miserable life, for we desire death, to goe and rest with our God *Quetzanath*, who tarrith for vs.

1 *Acost.* l. 5. c. 27.m *Gom.* p. 4. 398.

## CHAP. XII.

*Of the Religious places and persons in New Spaine: wherein is also handled  
their Penance, Marriges, Burials, and other Rites per-  
formed by their Priests.*



EE haue alreadie mentioned the Temple of *Vitziliputzli* in Mexico, which requireth our further description. It<sup>a</sup> was built of great stones in fashion of Snakes tied one to another: and had a great circuit, called *Coatepanthly*, that is, a circuit of Snakes. Vpon the toppe of euerie Chapell or Oratorie, where the Idols were, was a fine pillar wrought with small stones blacke as Iet, the ground raised vp with white and red, which below gaue a great light: Vpon the top of the pillar were Battlements wrought like Snailles, supported by two Indians of stone, sitting, holding Candlestickes in their hands, were like Croysants, garnished and enriched at the ends, with yellow and greene feathers, and long fringes of the same. Within the circuit of this Court there were many chambers of Religious men, and others that were appointed for the Priests and Popes. This Court is so great and spacious, that eight or tenne thousand persons did daunce easily in a round, holding hands, which was an vsuall custome there, howsoeuer it seemeth incredible. *Cortes* relateth, that within the compasse of the wall, a Citie of five hundred houses might haue bene builded: round about encompassed with goodly buildings, Hals, and Cloisters for the Religious Votaries to dwell in. In that circuit hee numbred fortie high towers well built, to which the ascent was by fiftie steps or staires: the least of them as high as the steeple of the Cathedrall Church in Siuill. The stoneworke as curious as in any place, full of grauen and painted imagerie. All these Towers were sepulchres of great Lords, and had each of them a Chappell to some speciall Idol. There were here three large Hals with their Chappels annexed into which none but certaine Religious men might enter, both full of Images: the chiefe of which *Cortes* cast down, & insteed thereof placed the Image of the Euer-blessed, neuer worthy to be dignified with indignitie, the glorious Virgin & Mother of our Lord, such with other Saints.

n *Acost.* l. 5. c. 13.o *Narrat.* 2. ad  
Car. 5.

There were foure gates or entries, at the East, West, North, and South, at euery of which began a faire causey of two or three leagues long. There were in the midst of the Lake wherein Mexico is built, foure large causeies. Vpon euery entrie was a God or Idol, hauing the visage turned to the causey right against the Temple gate of *Vitziliputzli*. There were thirty steps of thirty fadom long, diuided from the circuit of the court by

p *Gomara* saith  
that the fourth  
was not a causey,  
but a street  
of the Citie.

by a street that went betwene them, Vpon the top of these steps, there was a walke of thirtie foot broad, all plastered with chalke in the midst of which walke was a Pallisado artificially made of very high Trees, planted in order a fadome a-sunder. These Trees were very bigge and all pierced with small holes from the foot to the top, and there were rods did runne from one Tree to another, to which were tied many dead mens heads, Vpon euery rod were many skuls, and these rankes of skuls continue from the foote to the top of the Tree. This Pallisado was full of dead mens skuls from one end to the other, which were the heads of such as had beene sacrificed. For after the flesh was eaten, the head was deliuered to the Priests who tied them in this sort, vntill they fell off by morsels. Vpon the top of the Temple were two stones or Chappels, and in them the two Images of *Vitziliputzli* and *Tlaloc*. These Chappels were carved and grauen verie artificially, and so high, that to ascend vp to it there were an hundred and twentie staires of stone. Before these Chappels there was a Court of fortie foote square, in the midst whereof was a high stone of fise hand breadth, pointed in fashion of a Pyramide, placed there for the sacrificing of men as is before shewed.

a *Gom. part. 1.*

b *Pe. Mart. Dec. 5. l. 4.* saith that in largenesse the situation of this Temple is matchable with a Towne of fise hundred houses.

*Gomara* saith, that this and other their Temples were called *Temcalli*, which signifieth *Gods Hauſe*. This Temple, hee saith, was square, containing euery way as much<sup>b</sup> as a Crosse-bow can shoote leuell: in the midst stood a mount of earth and stone fittie fadome long euery way, built Pyramide-fashion, saue that the top was flat; and tenne fadome square. It had two such Pyramide stones or Altars for sacrifice, painted with monstrous figures. Euery Chappell had three lofts, one aboue another sustained vpon pillars: From thence the eye with much pleasure might behold all about the Lake. Besides this Tower, there were fortie other Towers belonging to other inferior Temples; which were of the same fashion: only their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

There was one round Temple dedicated to the God of the Aire, called *Quecalcomatl*, the forme of the Temple representing the Aires circular course about the earth. The entrance of that Temple had a doore, made like the mouth of a Serpent, with foule and deuellish resemblances, striking dreadfull horrore to such as entered. All these Temples had peculiar Houses, Priests, Gods, and Seruices. At euery doore of the great Temple was a large Hall and goodly buildings, which were common Armories for the Cite. They had other darke houses full of Idols of diuers mettals, all embrewed with blood, the daily sprinkling whereof makes them shew blacke: yea, the wals were an inch thick, and the ground a foot thick with blood, which yeelded a lothsome sent. The Priests entered daily therein, which they allowed not to others except to Noble personages, who at their entrie were bound to offer some man to bee sacrificed to those slaughter-houses of the Deuill. There did continually reside in the great Temple fise thousand persons, which had there their meate, drinke, and lodging; the Temple enjoying great reuenues and diuers Townes for the maintenance thereof.

c *Acoſt. l. 5. c. 13.*

Next<sup>c</sup> to the Temple of *Vitziliputzli* was that of *Tescalipuca*, the God of Penance, punishments (& Providence) very high and wel built. It had foure ascents; the top was flat, an hundred & twenty foot broad; and ioyning to it was a Hall hanged with Tapeſtrie, and Curtins of diuers colours and workes. The doore being low and large was alwaies couered with a Vaile, and none but the Priestes might enter. All this Temple was beautified with diuers Images and Pictures most curiously: for that these two Temples were as the Cathedrall Church, the rest as parishionall. They were so spacious, and had so many Chambers, that there were in them places for the Priestes, Colledges, and Schooles.

d *Lop. Gom. p. 1.*

e *Acoſt. l. 5. c. 13.*

Without<sup>d</sup> the great Temple, and ouer against the principall doore, a stones cast distant was the Charnell house, or that *Golgotha* (before mentioned;) where vpon poles or sticks, and also in the wals (two Towers hauing no other stufte but lime and skuls) *Andrew de Tapia* certified<sup>e</sup> *Gomara*, that he and *Gonsola de Vmbria* did reckon in one day, an hundred thirtie six thousand skuls. When any wasted, supply was made of others in their roomes.

Within this great Circuit of the principall Temple were two Houses, like Cloysters, the



the one opposite to the other, one of men, the other of women. In that of women they were Virgins only, of twelue or thirteene yeares of age, which they called the *Maids of Penance*: they were as many as the men, and liued chastely, and regularly, as Virgins dedicated to the seruice of their God. Their charge was to sweepe and make cleane the Temple, and euerie morning to prepare meate for the Idoll and his Ministers, of the Almes the Religious gathered. The foode they prepared for the Idoll were small Loaves, in the forme of handes and feete, as of March-pane: and with this bread they prepared certaine sauces, which they cast daily before the Idoll, and his Priests did eat it.

These Virgins had their haire cut, and then let them grow for a certaine time: they rose at mid-night to the Idols Martins, which they daily celebrated, performing the same exercises which the Religious did. They had their Abbesses, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinarie habite was all white, without any worke or colour. They did their penance at mid-night, sacrificing and wounding themselves, and piercing the tops of their eares, laying the bloud which issued forth vpon their cheekes, and after bathed themselves in a poole which was within the Monasterie. If any were found dishonest, they were put to death without remission, saying, she had polluted the house of their God.

They held it for an ominous token, that some Religious man or woman had committed a fault, when they saw a Rat or a Mouse passe, or a Batte in the Idol-Chappell, or that they had gnawed any of the vailles, for that they say, a Cat, or a Bat would not aduenture to commit such an indignitie, if some offence had not gone before: and then began to make inquisition, and discovering the offender put him to death. None were receiued into this Monasterie, but the daughters of one of the fixe quarters, named for that purpose: and this profession continued a yeare, during which time, their fathers and themselves had made a vow to serue the Idoll in this manner, and from thence they went to be married.

The other Cloyer or Monasterie was of young-men of eighteene or twentie yeares of age, which they called Religious. Their Crownes were shauen, as the Priests in these partes, their haire a little longer, which fell to the middest of their eare, except on the hinder part of the head, where they let it grow to their shoulders, and tyed it vp in trusses. These serued in the Temple, liued poorly and chastly, and (as the Leuites) ministred to the Priests, Incense, Lights and Garments, swept and made cleane the Holy place, bringing wood for a continuall fire, to the harth of their God, which was like a Lamp that stil burned before the Altar of their Idoll. Besides these, there were other little Boyes that serued for manuell vses, as to decke the Temple with Boughes, Roses, and Reedes, giue the Priests water to wash, Rasours to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernment ouer them, and when they came in publike, where women were, they carried their eyes to the ground, not daring to behold them. They had linnen garments, and went into the Citie foure or fixe together, to aske almes in all quarters, and if they got none, it was lawfull for them to goe into the Corne-fields, and gather that which they needed, none daring to contradict them.

Cortes writeth that almost all the chiefe mens sonnes in the Citie, after they were fixe or seuen yeares old, till the time of their marriage, especially the eldest, were thrust into a kinde of Religious habit and seruice.

There might not aboue fiftie liue in that strict penance, they rose at midnight, & sounded the Trumpets, to awake the people. Euerie one watched by turne, least the fire before the Altar should die: they gaue the censor, with which the Priest at midnight incensed the Idoll, and also in the morning, at noone, and at night. They were very subiect and obedient to their superiours, and passed not any one point commanded. And at midnight after the Priest had ended his censuring, they retired themselves a-part into a secret place, where they sacrificed and drew bloud from the Calues of their legges with sharpe bodkins therewith rubbing their Temples and vnder their Eares, presently washing themselves in a Poole appointed to that end. These young men did not annoynt their heades and bodies with *Petuum*, as the Priests did. This austeritie continued a yeare.

Cortes narrat. ad  
Imp. & Relat.  
del Temisitan.

ap Ram. v. 3.

h Mexican Vo-  
taries, no lesse  
strict in that

threefold cord

which the Po-

pish Voraries

glorie of Po-

uertie, Conti-

nenencie, obe-

dience, with o-

ther wil-wor-

ships: yea, for

the time, more

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\* Tobacco.

The

The Priests likewise rose at mid-night, and retired themselves into a large place where were many lights, and there drew bloud, as the former, from their legs, then did they set these Bodkins vpon the battlements of the Court, stuck in straw, that the people might see. Neyther might they vse one Bodkin twice. The Priestess also vsed great fasts of fve or tenne dayes together, before their great Feasts. Some of them to preserve their chastitie, slit their members in the midst, and did a hundred thinges to make themselves impotent, lest they should offend their Gods. They drunke no Wine, and slept little, for that the greatest part of their exercises were by night.

Thy did vse also (that the selfe-tyrannising Catholike should not out-vie merits) to Discipline themselves with cords full of knots, wherein the people likewise came not behinde in cruel Processions, especially on the Feast of *Texcalipuca*, lashing themselves with knotted *Mauguey*-cords over the shoulders. The Priest fasted fve dayes before that Feast, eating but once a day, and abstaining from their Wiues; the whips supplying those delicacies.

i *Lop. de Gom.*  
part. 1. pag. 396.

*Gomara*<sup>i</sup> speaketh of others, besides those yong ones before mentioned, which lived in those Cloysters, some being sicke, for their recouerie; some in extreme pouvertie, to find reliefe; some for riches, for long life, for good husbands, for many children, and some for vertue: euery one abode there as long as they had vowed, and after vsed their libertie. Their offices were to spinne Cotton, Wool, and feathers, and to weaue cloth for their Gods, and themselves, to sweepe all the holy roomes: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their food was boiled flesh and hot bread, receiued of almes, the smoke whereof was offered vnto their Gods: they ate and lay all together, but lay in their clothes. The multitude of Idols and Idoll Temples in New Spaine was such that a Bishop of Mexico in his letters 1532. saith that the Friars had defaced twentie thousand of the one and desolated fve hundred of the other: and where in Mexico they had vsed yearely to offer more then twentie thousand Harts of Boyes and Girles to their Idols, they now (sayth hee) offer them by good instruction to God. God grant it.

lit. *Episc. Mexic.*

k *10f. Acost. l. 5.*  
cap 14.

Touching their Priests in Mexico<sup>k</sup>, there were some high Priests or Popes, euen vnder the same name, called by the Mexicans, *Papas*, as they should say, Soueraigne Bishops: others, as before you haue heard, were of inferiour ranke. The Priests of *Ytzaliputzli* succeeded by linages of certaine quarters of the Citie, deputed for that purpose: and those of other Idols came by election, or by being offered to the Temple in their Infancie. The daily exercise of the Priests was to cast incense on the Idols, which was done foure times in the space of a naturall day: at breake of day, at noone, at Sun-set, at mid-night. At mid-night all the chiefe Officers of the Temple did ryse, and in stead of Bells they did sound a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, slept forth attyred in a white Robe with a Censor in his hand, full of coles, which he tooke from the harth, burning continually before the Altar; in the other hand he had a purse full of incense, which hee cast into the Censor, and entring the place where the Idoll was he incensed it with great reuerence; then tooke he a cloth with the which hee wiped the Altar and the Curtins. This done, they went all into a Chappell, and there did beat themselves and draw bloud with Bodkins, as is said: this was alwayes done at mid-night. None other but the Priestesses might intermeddle with their Sacrifices, and euery one did employ himselfe according to his dignitie and degree. They did likewise preach to the people at some Feastes. They had reuenues and great offerings. They had<sup>m</sup> conuenient houses for their habitation. They ware blacke garments, and cut not nor combed their haire in the time of their ministration.

<sup>m</sup> *Cortes narrat.*

l *Acost. l. 5. c. 26.*

The Mexican Priests<sup>l</sup> were thus annoynted; they annoynted the bodie from the foot to the head, and all the haire likewise, which hung like tresses, or a Horse-maine, for that they applyed this vnction wet and moist. Their haire grew so<sup>n</sup> that in time it hung downe to their hammes, insomuch, that the weight made it burthenesome: for they neuer cut it vntill they dyed, or were dispensed with for their great age, or were employed in gouernments, or some honourable charge in the Common-wealth. They carried their haire in tresses of fixe fingers breadth, which they dyed blacke with the fume

of

of Sapine, Firre, or Rosine. They were alwayes died with this tincture, from the foote vnto the head, so as they were like vnto shining Negros. This was their ordinarie vnction; they had another when they went to sacrifice or incense on the tops of mountaines, or in darke Caues, where their Idols were, vsing also certaine ceremonies, to take away feare, and add courage. This vnction was made with diuers venomous beasts, as Spiders, Scorpions, Salamanders, and Vipers, which the boyes in the Colledges tooke and gathered together: wherein they were so expert, as they were alway furnished when the Priests called for them. They tooke all these together, and burnt them vpon the harth of the Temple which was before the Altar, vntill they were consumed to ashes. Then did they put them in Morters with much Tobacco or *Petum*, which maketh them loose their force, mingling likewise with these ashes, scorpions, spiders, and palmers aliue. After this, they put to it a certain seed being grownd, which they called *Ololuluehqui*, whereof the Indians made drinckes to see Visions, for that the vertue of this herb is to depriue men of sense: they did likewise grinde with these ashes blacke and hairie wormes, whose haire onely is venomous: all which they mingled together with black, or the fume of Rosine, putting it in small pots, which they set before their God, saying it was his meate, and therefore called it a diuine meate. By meanes of this oyntment they became Witches, and did see and speake with the Diuell. The Priests being slubbered with this oyntment, lost all feare, putting on a spirit of crueltye. By reason whereof they did very boldly kill men in their sacrifices, went all alone in the night time to the mountaines, and into obscure Caues, contemned all wilde beasts, beleeuing, that Lyons, Tygres, Serpents, and the rest fledde from them by vertue hereof.

This *Petum* did also serue to cure the sicke, and for children; all resorted to them as to their Sauour, to applie vnto them this Diuine Physicke, as they called it. They vsed manifolde other superstitions to delude the people, in tying small flowers about their neckes, and strings with small bones of Snakes, commanding them to bathe at certaine times, to watch all night at the *Diuine harth*, to eate no other bread but that which had beene offered to their Gods, that they should (vpon all occasions) repaire to their wisards, who with certaine graines tolde fortunes, and diuined, looking into keelers and pailles full of water. The forcerers and <sup>1</sup> ministers of the diuell vsed much to besmeare themselves. There were an infinite number of these witches, diuiners, inchanters, and the like: and still there remaine of them (but secret) not daring publickly to exercise their superstitions.

1 Their witches.

The Mexicans <sup>m</sup> had amongst them a kinde of baptisme, which they did with cutting the eares and members of yong children, hauing some resemblance of the Iewish circumcision. This ceremonie was done principally to the sonnes of Kings and Noblemen: presently vpon their birth the Priests did wash them, and did put a little sword in the right hand, in the left a Target. And to the children of the vulgar sort, they put the markes of their callings, and to their daughters, instruments to spinne, knit, and labour.

m Their rites vnto infants.

The Mexican historie afore-mentioned, in the third part therof, sheweth in pictures their policie and customes. When a childe was borne (as is there described) it was laide in a Cradle: foure dayes after, the midwife brought it naked, with the instrument of the trade (as is said) in the hand, into the yard; where were prepared Bull-rushes and a little pan of water, in which she washed the same. Three boyes sate by eating toasted Mais, with sodden Frizoles in a little pan, and at the midwiues appointment named the childe with a loude voyce. After twentie dayes they went with it into the Temple, and presented the same in presence of the Priest, with an offering: and being offseene yeares, committed him to the high Priest of that Temple to be taught, if they would after haue him a Priest: or if they would haue him a souldier, they committed him to the Master thereof, with an offering of meate also. In this booke is pictured how they instruct and feede them at three yeares of age, giuing them halfe a cake: how at foure with a whole Cake: at siue burthening and exercising their bodies, and setting their daughters to spinne: how at six they exercise them in gathering vp corne

Mex. pict. hist.

Education of children in Mex.

Z z z

spilled



Drunkards,  
theeves, adul-  
terers, stoned.  
n Their mar-  
riages.

spilled on the ground, or the like: at seven in fishing. There is likewise described their severe discipline in punishing them with Manguéz. The Priests did exercise their Pupils in bodily seruices of the Temple, in going to the Mountaines to sacrifice, in Musicke, obseruing the time by the starres, and the like. Olde men of threescore and ten, might be publicly drunken without controll, which to young folkes of both sexes was death, as was theft also and adulterie.

The Priests<sup>n</sup> also had their office in marriages. The Bridegroom and the Bride stood together before the Priest, who tooke them by the handes, asking them if they would marrie: vnderstanding their will, he tooke a corner of the vaile, wherewith the woman had her head couered, and a corner of the mans gowne, which he tied together on a knot, and so led them thus tied to the Bridegroomes house, where there was a harth kindled. Then he caused the wife to goe seven times about the harth, and so the married couple sate down together, and thus was the marriage contracted. That booke of pictures describes it thus: an *Amantesa* or Broker carried the Bride on her backe at the beginning of the night, foure women attending with Torches of Pine-tree Rosenned. At the Bridegroomes house his parents receiue her, and carrie her to him in a hall, where they are both caused to sit on a mat, neere a fire, and tied together with a corner of their apparell, and a perfume of Copale wood is made to their Gods. Two olde men, and as many olde women were present. The married couple eate, and then these olde folkes, which after this sepeare them asunder, and giue them good instructions for Oeconomical duties.

o Gomara. p. vii.  
x. pag. 389.

In other parts of New-Spaine<sup>e</sup> they vsed other marriage-rites; at Tlaxcallan the Bridegroom and Bride polied their heads, to signifie, that from thenceforth all childish courses should be laide aside. At Michuacan the Bride must looke directly vpon the Bridegroom, or else the marriage was not perfect. In Mixteopan they vsed to carrie the Bridegroom vpon their backs, as if he were forced: and then they both ioine hands, and knit their mantles together with a great knot. The Macatecas did not come together in twentie daies after marriage but abode in fasting and praier all that while, sacrificing their bodies, and anointing the mouths of the Idolls with their blood. In Panuco the husbands buy their wiues for a bow, two arrowes, and a net; and afterwards the father in law speaketh not one word to his sonne in-law for the space of a year. When he hath a child, he lieth not with his wife in two years after, lest she should be with childe againe before the other be out of danger; some sucke twelue years: and for this cause they haue many wiues. No woman, while shee hath her discase, may touch or dresse any thing.

Adulterie in Mexico was death: common women were permitted, but no ordinary stews. The diuell did many times talke with their Priest, and with some other Rulers and particular persons. Great gifts were offered vnto him whom the Diuell had vouchsafed this conference. He appeared vnto them in many shapes, and was often familiar with them. He to whom he appeared, carried about him, painted, the likenesse wherin he shewed himselfe the first time. And they painted his Image on their doores, benches, and euery corner of the house. Likewise, according to his *Protean* and diuersified apparitions, they painted him in many shapes.

Acosta. l. 5. c. 8.

It belonged also to the office of the Priests and religious in Mexico, to interre the dead, and doe their obsequies. The places where they buried them were their gardens and courts of their owne houses: others carried them to the places of sacrifices, which were done in the mountaines: others burnt them, and after buried the ashes in the Temples, burying with them whatsoever they had, of apparell, stones, and jewells. They did sing the funerall offices like Responds, often lifting vp the dead body, with many ceremonies. At these mortuaries they did eate and drinke; and if it were a person of qualitie, they gaue apparell to such as came. When one was dead, his friends came with their presents, and saluted him as if he were liuing. And if he were a King or Lord of some Towne, they offered some slaues to be put to death with him, to serue him in the other world. They likewise put to death his Priest or Chaplaine (for euery Nobleman had a Priest for his domesticall holies) that he might execute his office with the dead. They likewise

likewise killed his Cooke, his Butler, Dwarffes, and deformed men, and whosoever had most serued him, though he were his brother. And to prevent pouertie, they buried with them much wealth, as God Siluer, Stones, Curtins, and other rich peeces. And if they burned the dead, they vsed the like with all his seruants, and ornauments they gaue him for the other world, and lastly, buried the ashes with great solemnitie. The obsequies continued tenne dayes with mournfull songs, and the Priests carried away the dead with innumerable ceremonies. To the Noble-men they gaue their honourable Ensignes, Armes, and particular Blazons, which they carried before the body to the place of burning, marching as in a Proceffion, where the Priests and Officers of the Temple went with diuers furnitures, and ornauments, some casting incense, others singing, and some making the Drummes and Flutes to sound the mournfullest accents of sorrow. The Priest who did the office was decked with the markes of the Idoll which the Noble-men had represented: for all Noble-men did represent Idolls, and carrie the name of some one.

The \* Mexicans honoured the best souldiers with a kinde of Knighthood, of which were three Orders: one wore a red ribband, which was the chiefe: the second was the Lion or Tyger-knight: the Grey Knight was the meaneft: they had great priuiledges. Their Knighthood had these funerall solemnities. They brought the corps to the place appointed, and enuironing it, and all the baggage, with Pine-trees, set fire thereon, maintaining the same with gummie wood, till all were consumed. Then came forth a Priest attired like a diuell, hauing mouths vpon every ioynt of him, and many eyes of glasse, holding a great staffe with which he mingled all the ashes with terrible and fearful gestures.

When the King of Mexico sickened, they vsed forthwith to put a Visor on the face of *Texcatlipuca* or *Uitzilivtzli*, or some other Idoll, which was not taken away till he mended or ended. If he died, word was presently sent into all his dominions for publike lamentations, and Noble-men were summoned to the funeralls. The bodie was laide on a Mat, and watched foure nights, then washed, and a locke of haire cut off for a relike, for therein (said they) remained the remembrance of his soule. After this an Emerald was put in his mouth, and his bodie shrowded in seuerenteene rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Deuice or Armes of some Idoll, whereunto he had bene most deuout in his life time; and in his Temple should the body be buried. Vpon his face they put a Visor painted with foule and diuellish gestures, beset with jewells: then they killed the slaue, whose office was to light the Lamps, and make fire to the Gods of his Pallace. This done, they carried the body to the Temple, some carrying Targets, Arrowes, Mases, and Ensignes, to hurle into the funerall fire. The high Priest and his crew receiue him at the Temple gate with a sorrowfull Song, and after he hath said certaine words, the body is cast into the fire there prepared for that purpose, together with jewells: also a Dogge newly strangled, to guide his way. In the mean-while two hundred persons were sacrificed by the Priests, or more, to serue him, as is said. The fourth day after, fiftene slaues were sacrificed for his soule, and vpon the twentieth day, five; on the sixtieth, three, &c. The ashes with the locke of haire was put in a Chest, painted on the inside, with diuellish shapes, together with another locke of haire, which had bene reserued since the time of his birth. On this Chest was set the Image of the King: the kinred offered great gifts before the same. The King of Mechuacan obserued the like bloudie rites: many Gentlewomen were by the new King appointed their offices in their seruice to the deceased, and while his bodie was burning, were maled with clubbes, and buried foure and foure in a graue. Many women-slaues and free maydens were slaine to attend on these Gentlewomen. But I would not burie my Reader in these direfull graues of men cruell in life and death. Let vs seeke some Festiuall argument, if that may be more delightfull.

\* Acos. l. 6. s. 26

q Lap. de Gome  
part. 1. pag. 383.

## CHAP. XIII.

Of the supputation of times, Festivall solemnities, Colledges, Schooles,  
Letters, Opinions, and other remarkable things  
in New-Spaine.

a Acos. l. 6. c. 2.



b Gom. p. 317.  
Mexican hist.  
M. S. ap. Hak.  
hath this Ka-  
lendar.

He Mexicans<sup>a</sup> diuided the yeare into eightene moneths, ascribing to each twentie dayes, so that the five odde dayes were excluded. These five they reckoned apart, and called them *the daies of nothing*: during the which, the people did nothing, neither went to their Temples, but spent the time in visiting each other: the sacrificers likewise ceased their sacrifices. These five dayes being past, the first month began about the twentie six of February. *Gomara*<sup>b</sup> sets downe their moneths names in order. The Indians described them by peculiar pictures, commonly taken of the principall feast therein. They accounted their weekes by thirteene dayes: they had also a weeke of yeares which was likewise thirteene. They reckoned by a certaine wheele, which conrayned foure weekes, that is, two and fiftie yeares. In the midst of this wheele was painted the Sunne, from which went foure beames of lines, in crosse, of distinct colours, greene, blew, red, and yellow; and so the lines betwixt these: on which they noted by some picture, the accident that befell any yeare, as the Spaniards comming, marked by a man clad in red. The last night when this wheele was run about, they brake all their vessels and stuffe, put out their fire and all the lights, saying, that the world should end at the finishing of one of these wheeles, and it might be at that time; and then what should such things need? Vpon this conceit they passed the night in great feare, but when they saw the day begin to breake, they presently beat many Drums, with much other mirth and musick, saying, that God did prolong the time with another age of two and fiftie yeares. And then began another wheele; the first day whereof they tooke new fire, for which they went to the Priest, who fetched it out of a mountaine, and made a solemne sacrifice and thanksgiuing. The twentie daies of each month were called by severall names, the first *Cipactli* which signifieth a Spade, and to the rest a house, a Dogge, a Snake, an Eagle, a Temple, and the like. By this Calendar they keepe things in memory about nine hundred yeares since; The Indians of *Culhua* did beleue that the Gods had made the world, they knew not how: and that since the creation, foure Sunnes were past, and that the fift and last is the Sunne, which now giueth light vnto the world.

Opinion of  
five Sunnes.

The first Sunne (forsooth) perished by water, and all living creatures therewith: the second fell from heauen, and with the fall slew all living creatures, and then were many Giants in the countrey: the third Sunne was consumed by fire; and the fourth, by Tempest of ayre and winde; and then mankinde perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued five and twentie yeares: and at the fifteenth yeare, God did forme one man and woman, who brought forth children, and at the end of other ten yeares appeared this fift Sunne newly borne, which after their reckoning is now in this yeare 1612, nine hundred and eightene yeares since. Three dayes after this Sunne appeared, they held that all the Gods did die, and that these which since they worship, were borne in processe of time.

Mexica's feasts.

At the end of euerie twentie daies the Mexicans celebrated a Feast called *Toumli*, which was the last day of euerie moneth. The last day of the first month was called *Tlacaxipevaliztli*, on which were slaine a hundred captiues in sacrifice, and eaten, others putting on the skins (as before is shewed.) Many of them would goe to the slaughter with ioyfull countenance, dancing, and demanding almes, which befell to the Priests. When the greene corne was a foote about the ground, they vsed to goe to a certaine Hill, and there sacrificed two children, a Girle and a Boy, three yeares olde, to the honour of *Tlaloc*, God of Water, that they might haue raine: and because these children were free-borne, their hearts were not plucked out, but their throats being cut, their  
bodies



bodies were wrapped in a new mantle, and buried in a graue of stone.

When the fields of Maiz were two foote high, a Collection was made, and therewith were bought foure little slaues, betwixt the age of five and seuen, and they were sacrificed also to *Tlaloc*, for the continuance of raine: and those dead bodies were shut vp in a Caue appointed to that purpose. The beginning of this butcherie, was, by occasion of a drought which continued foure yeares, and forced them to leaue the Countrey. When the Maiz was ripe, in the moneth and Feast *Hueitzozotli*, euery man gathered his handful of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atli*, made of the same graine. They brought also *Copalli*, a sweet gumme, to incense the Gods which cause the corne to grow. At the beginning of Summer they celebrated the Feast *Tlaxuchimeca*, with Roses and all sweet flowers, making Garlands thereof, to set on their Idolls heads, and spending all that day in dauncing. To celebrate the Feast *Tecuilbuitli*, all the principall persons of each Prouince, came to the Citie on the euening of the Feast, and apparelled a woman with the attire of the *God of salt*, who daunced among a great companie of her neighbours, but the next day was sacrificed with much solemnitie, and all that day was spent in deuotion, burning of Incense in the Temple. The Merchants had a Temple by themselves, dedicate to the *God of gain*: they made their Feast vpon the day called *Micailbuitli*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dauncing.

In the feast of *Uehpaniztli* they sacrificed a woman, whose skinn was put vpon an Indian, which two dayes together daunced with the Townsmen, celebrating the same Feast in their best attire.

In the day of *Hasamutzi* the Mexicans entred into the Lake with a great number of Canoas, and there drowned a boy and a girle, in a little Boat, which they caused to be sunke, in such sort, that neuer after that boat appeared againe, holding opinion, that those children were in company with the Gods of the lake. That day they spent in feasting and anointing their Idolls cheekes with a kinde of gumme, called *Vlli*.

When *Cortés* was gone out of Mexico, to encounter *Pamphilo de Naruaes*, & had left *Aluaro* in the city, he in the great temple murdered a great multitude of gentlemen; which had there assembled in the great Temple, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vsed to sing and daunce, in honour of their God, to obtaine health, children, victorie, &c.

In the moneth of May, the Mexicans made their principall feast to *Vitziliputzli*: two dayes before which, the religious Virgins or Nunnes mingled a quantitie of Beets with roasted Maiz, and moulded it with honey, making an Image of that paste, in bignes like to the Idoll of wood, putting in in stead of eyes, graines of glasse, Greene, blew, or white, and for teeth graine of Maiz. Then did all the Nobles bring it a rich garment like vnto that of the Idoll, and being clad, did set it in an azured chaire, and in a Litter. The morning of the feast being come, an houre before day, all the maidens came forth attired in white with new ornaments, which that day were called the sisters of *Vitziliputzli*: they were crowned with garlands of Maiz roasted and parched, with chaines of the same about their neckes, passing vnder their left armes. Their cheekes were dyed with vermillion, their armes from the elbow to the wrist were couered with red Parrots feathers. Thus attired, they tooke the Image on their shoulders, carrying it into the Court, where all the yong men were, attired in red garments, crowned like the women. When the maidens came forth with this Idoll, the young men drew neere with much reuerence, taking the Litter wherein the Idoll was, vpon their shoulders, carrying it to the staires foote of the Temple: where all the people did humble themselves, laying earth vpon their heads.

After this, all the people went in Procession to a Mountaine called *Chapultepec*, a league from Mexico, and there made sacrifices. From thence they went to their second Station called *Atlahuayaya*: and from thence againe to a village, which was a league beyond *Cuyoacoan*, and then returned to Mexico. They went in this sort about foure leagues, in so many houres, calling this Procession *Ypania Vitziliputzli*. Being come to

the foote of the Temple-stairs, they set downe the litter with the Idoll, and with great obseruance draw the same to the top of the Temple, some drawing aboue, and others helping below, the Flutes and Drums, Cornets, Trumpets, meane-while increasing the solemnitie. The people abode in the Court. Hauing mounted, and placed it in a little lodge of Roses, presently came the yong men, which strowed flowers of sundry kinds, within and without the Temple. This done, all the Virgins came out of their Conuent, bringing peeces of the same past whereof the Idoll was made, in the fashion of great bones, which they deliuered to the young men, who carried them vp, and laide them at the Idols feet, till the place could receiue no more.

They called these morsels of paste, the flesh and bones of *Vaxiliputzli*. Then came all the Priests of the Temple, euery one strictly obseruing his place, with Vailles of diuers colours and works, garlands on their heads, and chaines of flowers about their necks: after them came the Gods and Goddeses, whom they worshipped of diuers figures, attired in the same liuerie. Then putting themselues in order about those peeces of paste, they vsed certain ceremonies, with singing and dancing. By these meanes they were blessed and consecrated for the flesh and bones of the Idoll: which were then honoured in the same sort as their God. Then came forth the sacrificers, who began the sacrifice of men, whereof they now sacrificed more then at other times: for this was their solemnest festiuall. The sacrifices being ended, all the young men and maides came out of the Temple attired as before, and being placed in order and ranke, one directly against another, they danced by Drums, which sounded in praise of the feast, and of their God. To which song, all the auncientest and greatest men did answer, dauncing about them, making a great circle as the manner is, the yong men and maides remaining alwaies in the middest.

All the Citie came to this spectacle, and throughout the whole land, on this day of *Vitxiliputzli* his Feast, no man might eat any other meate, but this paste with Honey, whereof the Idoll was made: and this should be eaten at the point of day, not drinking till afternoone: the contrarie was sacrilegious. After the ceremonies ended, it was lawfull for them to eat any thing. During the time of this ceremonie, they hid the water from their little Children, admonishing such, as had the vse of reason, to abstaine.

The ceremonies, dances, and sacrifices ended, they went to vncloth themselues, and the Priests and Ancients of the Temple, tooke the Image of paste, and spoyled it of all the ornaments, making many peeces of it, and of the consecrated Rolls, which they ministered in a kind of Communion, beginning with the greater, and continuing vnto the rest, both men, women, and children: who receiued it with teares, feare, reuerence, and other both affects, and effects of deuotion, saying, that they *did eat the flesh and bones of their God*. Such as had sicke folkes demaunded thereof for them, and carried it with great reuerence and veneration. All such as did communicate were bound to giue the tenth part of this seede, whereof the Idoll was made. The solemnitie of the Idoll being ended, an olde man of great authoritie stept vp into a high place, and with a loude voyce preached their Law and Ceremonies. This Historie deserueth the longer Relation, because it so much resembleth the Popish *Chimara*, and monstrous conception of *Transubstantiation*, and of their *Corpus-Christi*-Feast, with other their Rites, to which *Acosta* also the relater compareth it, blaming the Diuell, for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Diuell, and these his Idolatrous Disciples, in their Stupendious monsters of opinion, and ridiculous offices of superstition. But you shall yet see a further resemblance.

d The new  
Catholikes of  
olde Spaine,  
and old Caco-  
like of new  
Spaine alike in  
Superstition.

e *Ac. l. 5. c. 2.*

f Mexican lu-  
biles.

Next to this principal Feast of *Vitxiliputzli*,<sup>e</sup> was that of *Texcalipuca*, of chiefe estimation. This fell on the nineteenth day of May, and was called *Tozcolt*. It fell euery foure yeares with the Feast of Penance, where there was giuen<sup>f</sup> full indulgence and remission of finnes. In this day they did sacrifice a captiue, which resembled the Idoll *Texcalipuca*. Vpon the euen of this solemnitie, the Noble-men came to the Temple, bringing a new garment like to that of the Idoll, which the Priest put vpon him, ha-  
uing

uing first taken off his other garments, which they kept with great reverence. There were in the Coffers of the Idoll s many Ornaments, Jewels, Eare-rings, and other riches, as Bracelets, and precious Feathers, which serued to no vse, and were worshipped as the God himselfe. Besides that garment, they put vpon him certaine ensignes of Feathers, with fannes, shadows, and other things. Being thus attired, they drew the Curtaine from before the doore, that all men might see. Then came forth one of the chiefe of the Temple, attired like to the Idoll, carrying flower in his hand, and a Flute of earth, hauing a very sharpe sound, and turning toward the East, hee sounded it, and after that to the West, North, and South, he did the like.

g Their Reliques.

This done, he put his finger into the Ayer, and then gathered vp the earth <sup>h</sup> which hee put in his mouth, eating it in signe of adoration. The like did all that were present, weeping, and falling flat to the ground, inuocating the *darkeness of the night, and the winds*, not to forsake them, or else to take away their liues and free them from the labours they endured therein. Theeues, Adulterers, Murtherers, and all other offenders had great feare and heauinesse whiles the Flute sounded, so as some could not hide nor dissemble their offences. By this meanes they all demanded no other thing of their god, but to haue their offences concealed; powring forth many teares, with great repentance and sorrow, offering great store of incense to appease their gods. All the Martialists, and resolute spirits, addicted to the Warres, desired with great deuotion of *God the Creator, of the Lord, for whom we liue, of the Sunne*, and of other their gods, that they would giue them victorie against their enemies, and strength to take many captiues for sacrifice. This ceremonious sounding of the Flute by the Priest continued ten dayes, from the ninth of May to the nineteenth, with eating of earth, praying euery day with eyes lifted vp to heauen, sighes and grones, as of men grieued for their sinnes. Yet did not they beleue that there were <sup>i</sup> any punishments in the other life, but did these things to auert temporall punishments: they accounted death an assured rest, and therefore voluntarily offered themselues thereto. The last day of the Feast, the Priests drew forth a litter well furnished with Curtins and pendants of diuers fashions: this litter had so many armes to hold by, as there were Ministers to carrie it: all which came forth besmeared with blacke, and long haire, halfe in tresses with white strings, and attired in the Idols liuerie. Vpon this litter they set the Image of *Texcalipuca*, and taking it on their shoulders, brought it to the foote of the staires. Then came forth the yong men and maidens of the Temple, carrying a great cord wreathed of chaines of roasted Mays, with which they enuironed the litter, and put a chaine of the same about the Idols necke, and a garland thereof on his head.

h The Mexicans Lent be-  
gunne not  
with ashes, but  
with dust.

i *Gomara* writ-  
teth otherwise  
as followeth in  
the end of this  
Chapter.

The yong men and maids weare chaines of roasted Mays, and the men garlands, the maids miters made of rods couered with the Mays, their feete couered with feathers, and their armes and cheeks painted. The Image being placed in the litter, they strewed round about store of the boughes of Manguay, the leaues whereof are pricking. They carried <sup>k</sup> it on Procession (two Priests going before with incense) in the circuit of the Court: and euery time the Priest gaue incense, they lifted vp their armes as high as they could to the Idoll and the Sunne. All the people in the Court turned round to the place whither the Idoll went, euery one carrying in his hand new cords of the threds of Manguay, a fadome long, with a knot at the end, wherewith they whipped themselues on the shoulders, euen as they doe heere (saith *Acosta*) on Holy Thursday. The people brought boughes and flowers to beautifie the Court and Temple.

k Their blou-  
dy Processions.

This done, euery one brought their offerings, Jewells, Incense, sweete Wood, Grapes, Mays, Quails, and the rest. Quails were the poore mans offering, which he deliuered to the Priests, who pull off their heads, and cast them at the foot of the Altar, where they lost their blood: and so they did of all other things which were offered. Euery one offered meat and fruit, according to his power, which was laid at the foot of the Altar, and was carried to the Ministers chamber. The offering done, the people went to dinner: the yong men and maidens of the Temple being busied meane-while

to



to serue the Idoll with all that was appointed for him to eate, which was prepared by other women who had made a vow that day to serue the Idoll. These prepared meats in admirable varietie, which being readie, the Virgins went out of the Temple in Procession, euery one carrying a little Basket of Bread in her hand, and in the other a dish of these meates. Before them merched, an olde man like to a Steward, attired in a white Surples downe to the calves of his legges, vpon a red iacket, which had wings in stead of sleeues, from which hung broad Ribands, and at the same a small Pumpion stucke full of flowers, and hauing many superstitious things within it. This old man comming neere to the foote of the staires, made lowly reuerence. Then the Virgins with like reuerence presented their meats in order: this done, the old man returnes leading their Virgins into the Conuent. And then the yong men and Ministers of the Temple came forth and gather vp their meat, which they carry to their Priests chambers, who had fasted fise dayes, eating but once a day, not stirring all that time out of the Temple, where they whipped themselves, as before is shewed. They did eate of these *Diuine meates* (so they called it) neither might any other eate thereof. After dinner they assembled againe, and then was sacrificed one who had all that yeare borne the habit and resemblance of their Idoll. They went after this, into a holy place appointed for that purpose, whither the yong men and Virgins of the Temple brought them their ornaments, and then they danced and sung, the chiefe Priests drumming and founding other Instruments. The Noble-men in ornaments like to the yong-men, danced round about them.

They did not vsually kill any man that day, but him that was sacrificed, yet euery fourth yeare they had others with him, which was the yeare of Iubilee and full pardons. After Sunne-set, the Virgins went all to their Conuent, and taking great dishes of earth full of bread, mixed with Honey, couered with small Panniers, wrought and fashioned with dead mens heads and bones, carried the same to the Idoll, and setting them downe retired, their Steward vsing them as before. Presently came forth all the yong men in order, with Canes or Reedes in their hands, who beganne to runne as fast as they could to the toppe of the Temple-staires; euery one striving to come first to the Collation. The chiefe Priests obserued who came first, second, third, and fourth, neglecting the rest, these they praised, and gaue them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the yong men as great Reliques. This ended, the yong men and maids were dismissed: and so I thinke would our Reader, who cannot but be gluttied with, and almost surfet of our so long and tedious feasting. Yet let me intreat one seruite more, it is for the god of gaine, who I am sure will finde followers and Disciples too attentiu.

For the Festiuall of this Gaine-god, *Quetz-aabcaalt*, the Merchants, his deuoted and faithfull obseruants, fortie dayes before, bought a slaue well proportioned to represent that Idol for that space. First they washt him twice in a lake, called the lake of the gods, and being purified, they attired him like the Idoll. Two of the Ancients of the Temple came to him nine dayes before the Feast, and humbling themselves before him, said with a loud voice, Sir, nine dayes hence your dancing must end, and you must die: and he must answer, (whatsoeuer he thinketh) *In a good boure*. They diligently obserued if this aduertisement made him sad, or if he continued his dancing according to his wont. If they perceiued him sad, they tooke the sacrificing Rasors, which they washed and censed from the bloud, which thereon had remained, and hereof with another liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had beene said to him, and returne to his former iollitie. For they tooke this heauinesse in these men to be ominous.

On the Feast-day, after much honouring him, and incensing him, about midnight they sacrificed him, offering his heart to the Moone, and after cast it to the Idoll, letting the bodie fall downe the staires to the Merchants, who were the chiefe worshippers. These hearts of their sacrifices (some<sup>1</sup> say) were burned after the Oblation to this Planet and Idoll. The bodie they sauced and dressed for a banquet about  
breake

<sup>1</sup> Peter Martyr,  
Dec. 5.

breake of day, after they had bid the Idoll good morrow with a small dance.

This Temple of *Quetzalcoatl* had Chappels as the rest, and Chambers, where were Conuents of Priests, yong men, maids, and children. One Priest alone was resident which was changed weekly. His charge that weeke, after he had instructed the children, was to strike vp a Drumme at Sunne-setting, at the sound whereof (which was heard throughout the Citie) euery one ended his Merchandize and retired to his house, all the Citie being as silent as it no bodie had beene there: at day breaking he did againe giue notice by his Drumme: for till that time it was not lawfull to stirre out of the Citie. In this Temple was a Court wherein they danced, and on this Idolls holy-day, had erected a Theater, thirtie foot square, finely decked and trimmed, in which were represented Comedies, Maskes, and many other representations to expresse or cause mirth and ioy.

The Mexicans<sup>m</sup> had their Schooles, and as it were Colledges, or Seminaries, where the Ancients taught the children to say by heart, the Orations, Discourses, Dialogues, and Poems, of their great Orators and chiefe men, which thus were preserued by Tradition, as perfectly as if they had beene written. And in their Temples, the sonnes of the chiefe men (as *Peter<sup>n</sup> Martyr* reporteth) were shut vp at seuen yeares old, and neuer came forth thence till they were marriageable, and were brought forth to be contracted. All which time, they neuer cut their haire, they were clothed in blacke, abstained at certaine times of the yeare from meats engendring much bloud, and chastened their bodies with often fasting.

And although they had not Letters, yet they had their wheele for computation of time, (as it is said before) in which their writings were not as ours from the left hand to the right, or as of the Easterne Nations, from the right hand to the left, or as the Chinois, from the toppe to the bottome: but beginning below did mount vpwards: as in that mentioned wheele, from the Sunne which was made in the Center, vpwards to the circumference. Another manner of writing or signing, they had, in circle-wise. In the Province of Yucatan or Honduras, there were bookes of the Leaues of Trees, folded and squared, which contained the knowledge of the Planets, of Beastes, and other Naturall things, and of their Antiquities, which some blindly-zealous Spaniards, taking for incantments, caused to be burned. The *P* Indians of Tescuco, Talla, and Mexico, shewed vnto a Iesuit their Bookes, Histories, and Kalendars, which in figures and Hieroglyphickes represented things after their manner. Such as had forme or figure, were represented by their proper Images, other things were represented by Characters; and I haue seene, saith *Acoffa*, the *Pater-noster*, *Aue Maria*, and Confession thus written. As, for these things, *I a sinner doe confesse my selfe*, they painted an Indian, kneeling on his knees, at a Religious mans feet; *To God most mightie*, they painted three faces with their crownes, according to that painting blasphemie of the Popish Image-mongers, and so they went on in that manner of picturing the words of their Popish Confession; where Images failed, setting Characters; Their *9* bookes for this cause were great, which (besides their engrauiings in stone, walles, or wood) they made of Cotton-wooll wrought into a kinde of paper, and of Leaues of Metl, folded vp like our broad-cloathes, and written on both sides. Likewise they made them of the thinn inner-rinde of a Tree, growing vnder the vpper barke (as did also the Ancient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians.) They did binde them also into some forme of bookes, compacting them with *Bitumen*: their Characters were of Fish-hookes, Starres, Snarres, Files, &c. Thus did they keepe their priuate and publike records.

There<sup>t</sup> were some in Mexico, that vnderstood each other by whistling, which was ordinarily vsed by louers and theeues, a language admirable euen to our wits, so highly applauded by our selues, and as deeply delecting these Nations in termes of sillinesse and simplicitie. Yea, in *Our Virginia* (so I hope and desire) Captaine *Smith* told me that there are some, which the spacious diuorce of the wide streame notwithstanding, will by hallowes and howps vnderstand each other, and entertaine conference.

m *Acoffa*, lib. 6.  
cap. 7.

n *Peter Martyr*.  
Dec. 5 lib. 4.

o *Acoffa*, lib. 6.  
cap. 9.  
Indian writing.

p *Cap. 7.*

q *Gomara* a. part. 1.  
pag. 3. 69.

r *Peter Martyr*  
Dec. 4. lib. 8.

s *Gomara* lib. 1.  
*supra.*

\* *Relat. del Temistitan ap. Ram. v. 3.*  
† *Gom. pag. 382.*

rence. The numbers of the Mexicans are simple, till you come to six, then they count six and one, six and two, six and three; ten is a number by it selfe, which in the ensuing numbers, is repeated as in other languages till fifteen, which they reckon in one terme, ten, five, and one, and so the rest to twentieth. Some write \* that the men in Mexico sate downe, and the women stood, when they made water.

‡ *Acosta lib. 7. cap. 20.*

The Mexicans † did beleue concerning the soule, that it was immortall, and that men receiued either ioy or paine, according to their deserts and liuing in this world. They held for an assured faith, that there were nine places appointed for soules, and the chiefe place of glorie to be neere vnto the Sunne, where the soules of good men shaine in the warres, and those which were sacrificed, are placed: that the soules of wicked men abide in the earth, and were diuided after this sort: children which were dead-borne, went to one place: those which died of age or other disease went to another: those which died of wounds or contagion, to a third: those which were executed by order of Iustice, to a fourth; but parricides, which slew their Parents, or which slew their wiues or children, to a fifth. Another place was for such as slew their Masters or Religious persons. ‡ *Acosta* seemeth to deny that the Indians beleued any punishments after death, and yet setteth downe an Oration made at *Mutezuma's* election, wherein he is said to haue pierced the nine Vaults of heauen, which seemeth to allude to this of *Gomara*.

Their burials also were diuers, as is shewed before: and heere may be added, that hee which died for Adulterie, was shrowded like vnto their god of Lecherie, called *Tlazoultetel*: hee that was drowned, like to *Tlaloc*: hee that died of drunkenness like to the god of Wine, *Ometochtli*, the Souldiour, like to *Uitziliputzli*. But lest you with mee buried in like manner, which trouble as much my English Reader, with New-Spaines tedious Relations, as Old Spaines fastidious insulting spirits haue sometime done our English Nation, I will aduenture further into the adioyning Prouinces.

## CHAP. XIII.

Of Iucatan, Nicaragua, and other places betwixt New Spaine, and the Straits of Darien.

‡ *Lop. de Gom. part. 1. p. 10. & Gen. hist. ca. 52.*



‡ *Peter Martyr Dec. 4. lib. 1.*

Circumcision, and Croffes.

Iucatan ‡ is a point of Land extending it selfe into the Sea, ouer against the Ile Cuba, and was first discovered by *Francis Hernandez de Cordona*, in the yeare 1517. at which time one asking an Indian how this Country was called, he answered *Telietan Telietan*, that is, I vnderstand you not, which words the Spaniards corrupting both in the sound and interpretation, called it *Iucatan*. *Iames Velasques*, Gouvernour of Cuba, sent his Cousin, *Iohn de Grijalua* the yeare after, who there fought with the Indians at *Camporan*, and was hurt. The Spaniards ‡ went to a Citie on the shore, which for the greatnes they called *Cayro* of that great Citie in Egypt. Here they found Turreted Houses, Stately Temples, wayes paved, and faire Market-places. The houses were of stone or bricke, and lime, very artificially composed. To the square Courts or first habitations of their houses they ascended by ten or twelue steps. The rooofe was of Reeds, or stalkes of Hearbes. The Indians gaue the Spaniards Jewels of Gold, verie faire and cunningly wrought, and were requited with Vestures of Silke and Wooll, Glasse, Beads and little Bells. Their apparell was of Cotton in manifold fashions and colours. They frequented their Temples much, to the which the better sort paved wayes with stone from their houses. They were great Idolaters, and were circumcised, but not all. They liued vnder lawes, and trafficked together with great fidelitie, by exchanging commodities without mony. The Spaniards saw Croffes amongst them, and demanding whence they had them, they said that a certaine man of excellent beautie passing



passing by that coast, left them that notable token to remember him: others said, a certaine man brighter then the Sunne died in the working thereof. The Spaniards say'd thence to *Campechium*, a Towne of three thousand houses. Heere they saw a square Stage or Pulpit foure cubits high, partly of clammy Bitumen, and partly of small stones, whereto the Image of a man cut in Marble, was ioyned, two foure-footed vnknowne beasts fastning vpon him, as if they would teare him in peeces. And by the Image stood a Serpent all besmeared with bloud, deuouring a Lion, it was seuen and fortie foot long, and as bigge as an Oxe. These things I mention as testimonies of their Art in these barbarous places, and perhaps of their deuotion also. *Grijalua* or *Grisalua* seeing a Tower farre off at Sea, by direction thereof, came to an Iland called *Cosumel*, agreeing in priuate and publike manner of life with them of *Lucatan*: Their houses, Temples, apparell, and trade of Merchandise all one: their houses somewhere couered with Reeds, and where quarries were, with slate: many houses had marble pillars.

c This Towne  
was taken by  
Master William  
Parker.  
Anno 1596.

They found ancient Towers there, and the ruines of such as had beene broken downe and destroyed: there was one whereto they ascended by eigheteene steppes or staires. The Gouvernour whom they supposed to be a Priest, conducted them to the Tower: in the top whereof they erected a Spanish Banner, and called alio the Iland *Santa Cruce*. In the Tower they found chambers, wherein were marble Images, and some of Earth in the similitude of Beares. These they inuoked with loude singing all in one tune, and sacrificed vnto them with fumes and sweet odours, worshipping them as their household gods. There they performed their diuine ceremonies and adorati-on: they were also circumcised.

*Gomara* d saith, That heere, and at *Xicalanco*, the Diuell vsed to appeare visiblie, and that these two were great in estimation for holinesse; euery Citie had their Temple, or Altar, where they worshipped their Idols, amongst which were many Crosse of Wood and Brasse, whereby some conceiue that some Spaniards had recourse hither when *Roderigo* was defeated, and Spaine ouer-runne by the Saracens. In e both these places they sacrificed men: which *Cortes* perswaded them to cease. The Temple in *Cosumil* or *Acusamil* was built like a square Tower, broad at the foote, with steppes round about, and from the middest vpward very strait: the toppe was hollow and couered with straw: it had foure windowes and porches. In the hollow place was their Chappell, where stood their Idolls. In a Temple by the Sea side was an vn-couth Idoll, great and hollow, fastened in the wall with lime: it was made of earth. Behinde this Idols backe was the Vestrie, where the ornaments of the Temple were kept. The Priests had a little secret dore hard adioyning to the Image, by which they crept into his hollow panch, and thence answered the people that came thither with prayers and petitions, making the simple people beleeue it was the voyce of the god, which therefore they honored more then any other, with many perfumes and sweete smells. They offered Bread, Fruit, Quails bloud, and of other Birds, Dogges, and sometimes Men. The fame of this Idoll and Oracle brought many Pilgrimes to *Acusamil* from many places. At the foote of this Temple was a plot like a Church yard, well walled, and garnished with Pinnacles, in the middest whereof stood a Crosse of ten foote long, which they adored for the god of raine. At all times when they wanted raine, they would goe thither on Procession deuoutly, and offered to the Crosse, Quails sacrificed, no sacrifice being so acceptable. They burnt sweete gumme to perfume him with, besprinkling the same with water, and by this meanes they thought to obtaine raine. They could neuer know, saith *Gomara*, how that *God of Crosse* came amongst them, for in all those parts of India there is no memorie of any preaching of the Gospell that had beene at any time. What others thinke, and what some Indians answered, concerning it, is said before.

d Gomar. Gen.  
lib. cap. 54.

e Gomar. paria.  
pag. 36.

*Benzo* f writeth, That they did not eate the flesh of these men which they sacrificed: and that they were first subdued by *Francis Montegius*, whose cruelties were such that *Alquinozep* a Cacique or Indian Lord about an hundred and ten yeares old, and a Christian, told him, That when he was a yong man, there was a sicknesse of

f H. Bemola.  
cap. 15.

wormes,

wormes, that they thought all would haue died: (they were not onely eiected by vomite, but did eate out themselues a passage thorow mens bodies) and not long before the Spaniards arriual, they had two battells with the Mexicans, in which an hundred and fiftie thousand men perished. But all this was light, in respect of that Spanish burthen.

g Botero lib. 5.  
part. 1.  
Guatimala, or  
Saint James.  
h Benzo and  
Gomara say  
September 8.  
1541.

Guatimala is commeth next to our consideration, a Prouince of pleasant Ayre, and fertile soyle, where groweth abundance of their Cacao, which is a fruit that serueth the Indians for meate, drinke, and money. The Citie (which beareth the same name) was first at the foote of a Vulcano or Hill which casteth fire, but because in the year 1542. <sup>h</sup> on the fixe and twentieth day of *December*, a Lake hidden in the bowels of that Hill, brake forth in many places, and with a terrible violence ruined the most part of the Citie: it was remoued two miles thence, together with the Episcopall Sea, and the Kings Councell. But in the year 1581. there issued from another Vulcan two miles off, or somewhat more, such an irruption of fire, as threatened to consume euery thing. The day following, followed such a showre of ashes that it filled the valley, and almost buried the Citie. And yet were not all the throwes passed of this Hilles monstrous trauels, but the year after, for the space of foure and twenty houres, thence issued a streame of fire, that dranke vp fire/streames of water, burned the stones and rockes, rent the Ayre with thunders, and made it a wauiug and mouing sea of fire. Before <sup>i</sup> that first eruption of waters, some Indians came and told the Bishop, that they had heard an vncredible noise and murmuring at the foot of the Hill, but he reprobued them, saying, they should not trouble themselves with vaine and superstitious feares; about two of the clock in the night following happened that deluge, which carried many houses, and whatsoever stood in the way, in which, fise hundred and twentie Spaniards perished, and scarce any mention of the houses remained.

i Gaspar Ins  
lib. 3. cap. 6.

k H. Benzo l. 2.  
cap. 16.  
Gomara histor.  
Gen. cap. 209.

It is worthy recitall which Benzo <sup>k</sup> and Gomara haue recorded, that *Peter Aluado* the Gouvernour (who by licence of the Pope had married two sisters, the Ladie *Frances*, and the Ladie *Beatrice della Culua*) hauing perished by a mischance, his wife not onely painted her house with Sorrowes blacke liuerie, and abstained from meate and sleepe, but in a madde impietie said, *God could now doe her no greater euill*. Yet for all this her sorrow, shee caused the Citizens to be sworne vnto her Gouvernement (a new thing in the Indies.) Soone after, this inundation happened, which first of all assailed the Gouvernours house, and caused this impotent and impatient Ladie now to bethinke her of a deuotion, and betake her to her Chappell, with eleuen of her maids, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; whereas if shee had stayed in her bed-chamber, shee had escaped death. They tell of vncouth noyses, and hideous apparitions which then were seene. Benzo obserued by his owne experience, that this Countrie is much subiect to Earth-quakes. The Guatimalans, in manner of life resemble the Mexicans and Nicaraguans.

l Benzo lib. 2.  
cap. 15.

Fondura <sup>l</sup> or Hondura is next to Guatimala, wherein were (saith Benzo) at the Spaniards first comming thither foure hundred thousand Indians, but when I was there, scarcely eight thousand were left: the rest being slaine, or sold, or consumed by the mines: and those which are left, both heere, and in other places, place their habitation as farre as they can, where the Spaniard shall be no eye-fore vnto them. The Spaniards in this Prouince planted fise Spanish Colonies, which all scarcely could number an hundred and twentie houses.

m Chap. 16.

Nicaragua <sup>m</sup> extendeth it selfe from the Chiularecan mines of Fondura, toward the South Sea. This Region is not great, but fertile, and therefore called of the Spaniards *Mahumets Paradise*, for the plentie of all things; yet in the Summer time it is so scorched with heate, that men cannot trauell but in the night. Six moneths, from *May* to *October*, are pestered with continuall showers, which the other fixe wholly want: The Parrots are heere as troublesome as Crowes and Rookes with vs, and they are forced to keepe their corne in like manner from their spoiling. The people are of like condition

dition to the Mexicans ; they feede on mans flesh. To their dances they flocke two or three hundred in a company, which are performed with great variety of gestures, vestures, and passions: Every man in, and, every man out of his humour. Thirty and five miles from Leon or Lyon, an Episcopall City in this Region, is a Vulcano or flaming hill, the fire whereof may be seene (in the night) about 100 miles. Some had a conceit, that molten Gold was the matter of this fire. And therefore a certaine Dominican caused a Kettle and long chaine of Iron to be let downe into this fiery concavity, where by the violence of the heat, the Kettle and part of the chaine was molten. He makes a bigger and stronger, but returnes with like successe, and this added, that himselfe and his 2. companions by eruption of fire, had almost heere consumed. *Gomara*, calls this fire *Blaso de Ynesta*, and the hill, *Mafaya*. It goes downe two hundred and fifty braces or yards. In this Country they vse Sodomie and sacrifices of men. Of this name *Nicaragua*, *Gilgon sales*, that first of the Spaniards discovered these parts, found a King with whom he had much conference, whom he perswaded to become a Christian: although his prohibition of wars and dancing, did much trouble him. This *Nicaragua* demanded them if the Christians had any knowledge of the Flood, which drowned all the earth with men and beasts (as he had heard his Progenitors say) and whether another were to come, whether the earth should be over-turned, or the heauen fall: when, and how the Moone and Starres should loose their light and motion: who moved those heauenly bodies, where the soules should remaine, and what they should doe, being freed from the body, whether the Pope died, whether the Spaniards came from heauen, and many other strange questions admirable in an Indian. They worshipped the Sunne and other Idols which *Nicaragua* suffered *Gilgon sales* to take out of the great Temple.

n *Gom. gen*  
hyst. ca. 203.

o P. M. Dec. 6.  
libr. 4.

In *Nicaragua* there were five linages; and different languages: the *Coribiet*, *Ciototoga*, *Ciondale*, *Oretigua*, and the Mexican; though this place was a thousand miles from Mexico, yet were they like them in speech, apparell, and religion: they had also the same figures instead of letters, which those of *Culhua* had, and bookes a span broad, and twelue spannes long, doubled, of many colours. They differ, as in languages, so in religions. Of their religious rites thus writeth *Gomara*: their Priests were all married, except their *Confessors*, which heard Confessions, and appointed Penances, according to the quality of the fault: they revealed not the Confession: they appointed the Holydaies, which were eightene. When they sacrificed, they had a knife of flint, wherewith they opened him that was sacrificed. The Priests appointed the sacrifices, how many men, whether they were to be women, or slaues taken in battell, that all the people might know how to celebrate the Feasts, what prayers and what offerings to make. The Priest went three times about the Captiue, singing in a dolefull tune, and suddenly opens his breast, annoints his face with the blood, takes out his heart, diuideth his body. The heart is given to the Prelate, the feete and hands to the King, the buttocks to the taker, the rest to the people. The heads of the sacrifices are set on trees, planted there for that purpose, every tree hath figured in it the name of the Prouince wherewith they haue wars. Vnder these trees they many times sacrifice men and children of the Country and of their owne people, being first brought: for it was lawfull for the father to sell his children. Those which the Kings bring vp of their owne people, with better fare then ordinary for sacrifice, are made beleeue they shall be some canonized Wights, or heauenly Deities, and therefore take it gladly. They did not eat the flesh of these, as they did of the captiues. When they eat their sacrificed captiues, they made great feasts, and the Priests and religious men dranke much wine and smoke: their wine is of Prunes, whiles the Priest annoynts the cheekes and mouth of the Idol with the blood, the others sing, and the people make their praiers with great deuotion and reares, and after goe on procession (which is not done in all Feastes.) The religious haue white Cotten coates, and other ornaments which hang downe from the shoulders to the legges, thereby to put a difference betwene them and others. The Lay-men haue their Banners, with that Idol which they most esteeme, and bagges with dust and bodkins, the Yong-men haue their bowes, darts, arrowes; and the guide of all is the image of the Deuill set vpon a Lance, carried by the most ancient and honourable Priest. They go in order, the religious singing till they come to the place of their Idolatry, where being arriued, they spread cou-

p *Gom. ca. 206.*

Confession.

q *Pet. Mart.*  
dec. 6 l. 6 & 7.



rings on the ground, or strew it with Roses and Flowers, because their Idols should not touch the ground, and the banner being stucke fast, the singing ceaseth, and the Prelate beginning, all the rest follow, and draw bloud, some from their tongues, some from their eares, some from their members, and euery man as his deuotion liketh best, and with that bloud annoynt the Image. In the meane while, the youths skirmish and dance for the honour of their Feasts: they cure the wounds, with the poulder of hearbs and coles. In some of these processions they hallow Mayz, besprinkling the same with the bloud of their priuities, and eat it.

They may haue many women, but one is their lawfull wife, which they marry thus; the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a chamber at a fire, and giues them certaine instructions, and when the fire is out they are married. If he take her for a Virgin, and finds her otherwise, hee may diuorce her. Many bring their wiues to the *Caciques* or Lords to corrupt them, esteeming it an honour. Their Temples were low daike roomes, which they vsed for their Treasury also and Armory. Before the Temple was an high Altar for the Sacrifices, whereon also the Priest plaied the Preacher first, and then the Butcher.

Adulterers are beaten, but not slaine; the adulterous wife is diuorced, and may not marry againe, and her parents are dishonoured. Their husbands suffer them to lie with others in some Feasts of the yeere. Hee that forceth a Virgin, is a slave, or payeth her dowry: if a slave doe it with his Masters daughter, they are both buried quicke. They haue common brothels. A thiefe hath his haire cut off, and is made his slave from whom he hath stollen, vntill he hath made satisfaction, which if he defer long, he is sacrificed. They had no punishment for him which should kill a *Cacique*, for (they said) such a thing could not happen. The riches of Nicaragua consisteth much in a great Lake three hundred miles long, and being within twelue miles of the South Sea, doth disemboque it selfe in the North Sea, a great way off. In this Lake of Nicaragua are many and great fishes. One strange kind is that, which the inhabitants of Hispaniola call *Manati* (as for these inhabitants of the place, the Spanish iniuries haue chased them thence.) This fish somewhat resembleth the Otter, it is 25. foote long, twelue thicke, the head and taile like a Cow, with small eyes, his backe hard and hairy, hee hath onely two feet at the shoulders, and those like an Elephants. The females bring forth yong, and nourish them with the vdder, like a Cow. I haue seene and eaten of them (saith *Benzo*) the taste is like swines flesh; they eat grasse. There was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a Lake of standing waters, where it liued fife and twenty yeeres: when any of the seruants came to the Lake and called *Matto*, *Matto*, shee would come and receiue meate at their hands; and if any would be ferried ouer the Lake, she willingly yeelded her backe, and performed this office faithfully, yea she hath carried ten men at once singing or playing. A Spaniard had once wronged her, by casting a dart at her; and therefore after that, when she was called, she would plunge downe againe, otherwise to the Indians she remained officious. She would be as full of play as a Monkie, and would wrastle with them: especially shee was addicted to one yong man, which vsed to feed her. This proceeded, partly from her docible nature, partly, because being taken yong, she was kept vp a while at home, in the Kings house, with bread. This fish liueth both on land and water. The Riuer swelling ouer his banks, into the Lake, this fish followed the streame, and was seene no more. There was another strange creature in Nicaragua (they call it *Cascuij*) like a blacke Hogge, with small eyes, wide eares, clouen feet, a short trunkce or snout like an Elephant, off so lowd a braying, that he would make men deafe. An other there is with a naturall purse vnder her belly, wherein she putteth her yong: it hath the body of a Fox, handed and footed like a Monkie. The Battes in these parts are terrible for biting. The Inhabitants neere the Riuer Suerus are not differing from the rest, but that they eat not mans flesh. Next, is that necke or narrow extent of Land stretching betweene the North and South Seas, and (as it were) knitting the two great *Peninsuls* of the North and South America together.

*Nombre de Dios* signifieth the name of God, or actioned by the words of *Didacus Niqueza*, who after disastrous aduentures else where, came hither, and here bad his men

goe

r Pet. Mart.  
Dec. 6.

f Botero,

r Benzo lib.  
2. ca. 14.  
Gomara part. 2.  
ca. 32.

u Pet. Mart.  
Dec. 3. l. 8.

goe on shore in the Name of God; whereupon the Colonie and Plantation there, was so called: It hath a bad situation, and small habitation. *Baptista Antonio* the King of Spaines Surueyout counielled to bring *Nombre de Dios* to *Puerto Bello*. It was remoued from the former sear, in the yeere of our Lord 1584. Sir *Thomas Baskernile* burnt it and went from thence with his Armiētowards Panama, in the yeere 1595. Darien was called *Antiqua Darienis*, because *Ancifus* vowed to our Lady at Siuill called *Maria Antiqua*, if shee would helpe him in those Indian Conquests, he would turne the Caciques house into a Temple: there he planted a Colonie.

It would be tedious to tell of the sturres and ciuill vnciuill brawles betwixt the Spaniards in these parts. *Vasques Valboa* imprisoned *Ancifus*, and after recovered his credit by discouery of the South-sea. For whiles the Spaniards contended about the weight and sharing of their Gold which a Cacique had giuen them, this Cacique being present, hurled downe the Gold, not a litle maruelling (as hee said) that they would so much contend for that, as if they could eat or drinke it: But if they liked it so well, he would carry them where their Golden thirst should be satisfied. He was deceiued in the nature of that dropisie thirst, which as a fire quenched with oyle, receiues thence greater strength: but he deceived not them in his promise, bringing them to the South-sea: where *Valboa* named one Prouince, *Golden Castle*. And for that which he spake of their strife, \* as if they could eat or drinke those mettals, the cruelties of the Spaniards were such, as the Indians, when they got any of them, would bind their hands and feet, and laying them on their backs, would poure Gold into their mouthes, saying in insultation, *Eate gold Christian*. This *Valboa* was put to death by *Arias* his father in law.

2 Bero l. 1. c. 23

But now we haue mentioned the first Spaniards which planted these parts, it shall not be amisse to mention some hardships the Spaniards sustained before they could here settle themselves, which may be an answer to those nice and delicate conceits that in our Virginian Expedition cast off all hope, because of some disasters. How the Spaniards dealt one with an other, and how the Indians dealt with them, you haue heard; worse hath not followed from any turbulent emulous spirit of our owne, or hostile, of the Virginian, in this Plantation. And as for famine, *Nicuesa's* men were so pinched, that (not to speake of those which perished) one sold 7 an old leane mangy dogge to his fellowes for many castellans of Gold: these slayed the Dogge, and cast his mangie skin, with the bones of the head among the bushes. The day following one of them findes it full of Maggots, and stinking; but famine had neither eyes nor tent: hee brought it home, sod, and eat it, and found many Customers which gaue a \* Castellan a dish for that mangy broth. An other found two Toads and sod them, which a sicke man bought for two fine shirts curiously wrought with gold. Others found a dead man, rotten, and stinking, which putrified carcassee they roasted, and eat. And thus from seuen hundred and seenty men, they were brought so low, that scarce forty (shadows of men.) remained to inhabite Darien. Much like to this was their successe at the riuer of Plate, in Florida and other places of the West Indies.

y Pet. Mart.  
Dec. 2. l. 10.\* Seuen shil-  
lings and six  
pence.

What *John Oxenham*, Sir *Francis Drake*, Master *Christopher Newport*, and other our worth Country-men haue atchieued in these parts against the Spaniards, Master *Hackluyt* in his Voyages relateth. It is time for vs to passe beyond these Darien Straits, vnto that other great *Chersonesus* or Peruvian America.







RELATIONS OF THE  
DISCOVERIES, REGIONS,  
AND RELIGIONS, OF THE  
NEW WORLD.

OF CVMANA, GVIANA, BRA-  
SIL, CHICA, CHILI, PERV, AND  
OTHER REGIONS OF AMERICA,  
PERVVIANA, AND OF THEIR  
RELIGIONS.

THE NINTH BOOKE.

CHAP. I.

*Of the Southerne AMERICA, and of the Countries on the Sea-coast  
betwixt Dariene and Cumana.*



HIS *Peninsula* of the New World extending it selfe  
into the South, is in forme somewhat like to Africa,  
and both <sup>a</sup> to some huge *Pyramis*. In this, the *Basis* <sup>a</sup> *Gef. ens. lib. 3. cap. 24.*  
or ground is the Northerly part, called *Terra Firma*,  
from whence it lesseneth it self by degrees, as it draw-  
eth neerer the *Magellan Straits*, where the top of this  
Spire may fitly be placed. On the East side it is washed  
with the North Ocean, as it is termed : On the West  
with that of the South, called also the *Peaceable*. It is  
<sup>b</sup> supposed to haue sixteen thousand myles in compasse <sup>b</sup> *Botero par. 1. lib. 6.*  
four thousand in lenght; the breadth is vnequal. The  
Eastern part thereof, betwene the *Riuers Maragnon*

and *Plata*, is chalenged by the *Portugals*; the rest by the *Spaniard*. From the North to  
the South are *Ledges of Mountaines*, the toppes whereof are said to be higher then that  
*Birds* will visit; the bottomes yeeld the greatest *Riuers* in the World, and which most  
enrich the *Oceans Store-house*. *Orenoque*, *Maragnon*, and *Plata* seeme to be the *In-  
dian Triumviri*, Generals of those *Riuers-Armies*, and *Neptunes* great *Collectors* of his  
watery tributes. *Orenoque* for *Ships* is nauigable a thousand myles; for lesse *Vessels*,  
two thousand; in some places twenty miles broad; in some, thirty. *Berreos* affirmed to  
*Sir Walter Raleigh*, That a hundred *Riuers* fell into it, marching vnder his name and co-  
lours,

lours, the least as bigge as *Rio Grande*, one of the greatest Riuer of America. It extendeth two thousand myles East and West, and commanded eight hundred myles, North and South. Plata, taking vp all the streames, in his way, is so full swolne with his increased shore, that he seemeth rather with bigge lookes to bid defiance to the Ocean, then to acknowledge homage, opening his mouth forty leagues wide, as if he would deuoure the same, and with his vomited abundance maketh the salt waters to recoyle, following fresh in this pursuit, till in salt sweates at last he melteth himselfe in the Combate. Maragnon is far greater, whose water hauing furrowed a Channell of six thousand miles, in the length of his winding passage, couereth threescore and ten leagues in breadth, and hideth his Bankes on both sides from him which sayleth in the midst of his proud Current, making simple eyes beleue, that the Heauens alway descend to kisse and embrace his waues. And sure our more-straitned world would so far be accessory to his aspiring, as to style him with the royall title of Sea, and not debase his greatnesse with the meaner name of a Riuer? *Girana* somewhat otherwise writeth of these Riuer, that Plata called by the Indians *Paranaguau*, as one should say, a Riuer like a sea is twenty fiue leagues in the mouth, (placed by him in thirty three degrees of Southerly latitude) encreasing in the same time and maner as Nilus: Marannon hee saith is in the entrance fiue leagues, and is not the same with Orellana (so called of *Francis Orella*, the first Spaniard that sailed in it, and Amazonas of the fabulous reports, as *Girana* termeth them, of such women there scene) which he saith hath aboue fifty leagues of breadth in the mouth, and is the greatest Riuer of the world, called by some the fresh Sea, running aboue 1500. leagues vnder the Equinoctiall. Thus much he though lesse then others, yet more then can be paralleld in any other streames. This Southern halfe of America hath also, at the Magellane Straits, contracted, and (as it were) shrunk in it selfe, refusing to be extended further in so cold a Climate. The manifold riches of Mettals, Beasts, and other things, in the beginning of the former Booke haue bene declared; and in this, as occasion moueth, shall be further manifested. The Men are the worst part as being in the greatest parts thereof inhumane and brutish. The Spanish Townes in this great tract and their Founders, are set downe by *Pedro de Cieza Herera* and others, I rather intend Indian-Superstitions then Spanish Plantations in this part of my Pilgrimage.

Of the Townes of *Nombre de Dios*, seuentene leagues from Panama, the one on the North Sea, the other on the South, and of *Dariene*, wee last tooke our leaues, as vncertaine whether to make them Mexican, or Peruvian being borderers, and set in the Confinnes, betwixt both. The moorish soyle, muddie water, and grosse Ayre conspire with the heauenly Bodies to make *Dariene* vnholme: the myrie streame runneth (or creepeth rather very slowly; the water but sprinkled on the heuse-floore, engendreth Toads and Wormes.

They haue in this Prouince of *Dariene* store of Crocodiles, one of which kinde, *Cieza* saith, was found fiue and twenty foot long; Swine without tayles, Cats with great tayles, Beasts clouen footed like Kine, otherwise resembling Mules, sauing their spacious eares, and a trunk or snout like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of *Dariene* are found twenty Riuer, which yelde Gold. The men are of good stature, thinn haired; the women weare Rings on their eares and noses, with quaint ornaments on their lippes. The Lords marry as many Wiues as them listeth, other men one or two. They forsake, change, and sell their Wiues at pleasure. They haue publike Stewes of women, and of men also in manie places, without any discredit; yea, this priuiledgeth them from following the wars. The young girles hauing conceived, eate certaine herbes, to cause abortion. Their Lords and Priests consult of warres after they haue drunke the smoke of a certaine herbe. The women follow their husbands to the warres, and know how to vse a Bow. They all paint themselues in the warres. They neede no Head-peece, for their heades are so hard, that they will breake a Sword, being smitten thereon. Wounds receiued in warre, are the badges of honour, whereof they glorie much, and thereby enioy some Franchises. They brand their prisoners and pull out one of their teeth before. They will sell their children; are excellent Swimmers, both Men and women; accustoming themselves twice or thrice a day thereunto. Their Priests are their Physicians, and Masters of Ceremonies;

c Colum undiq;  
e undiq; pontus  
Nil nisi pontus  
e aer.

H. Girana l. 2.

d Pedro de Cieza  
de Leon. Chron.  
del Peru.  
e Eastward  
from this  
Towne cer-  
taine Negro-  
slaves made a  
head, and ioy-  
ning with the  
Indians, vied  
to robbe the  
Spaniards.  
Bent. l. 2. c. 9.  
f Linchoten.  
P. Mart. Dec. 3.  
lib. 6.  
g Gomar. Gen.  
Hist. c. 67.  
h P. Mart. Dec. 3.  
lib. 4.

† Tobacco.

Ceremonies; for which cause, and because they haue conference with the Deuill, they are much esteemed. \* They haue no Temples, nor Houses of deuotion. The Deuill they honour much, which in terrible shapes doth sometimes appeare vnto them; as I (saith *Cieza*) haue heard some of them say. They beleue, that there is one God in heauen, to wit, the Sunne, and that the Moone is his wife; and therefore worship these two Planets. They worship the Deuill also, and paint him in such forme as he appeareth to them, which is of diuers sorts. They offer Bread, Smoke, Fruits, and Flowers, with great deuotion. Any one may cut off his arme which *Realeth* *Mais*, *Enciso*, with his Armie of Spaniards, seeking to subdue these parts, vsed a Spanish trick, telling the Indians, That he sought their conuersion to the Faith, and therefore discouered of one God, Creator of all things, and of Baptisme; and after other things of this nature, Iesse to his purpose, he told them, That the Pope is the Vicar of Christ in all the world, with absolute power ouer mens Soules and Religions; and that hee had giuen those Countreies to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demand gold for tribute. They Indians answered, That they liked well what hee had spoken of one God, but for their Religion; they would not dispute of it, or leaue it: And for the Pope, hee should bee liberall of his owne; neither seemed it, that their King was mightie, but poore, that sent thus a begging. But what wordes could not, their Swords effected; with the destruction of the Indians.

The soile of Vraba is so sated with a streame therein, that in eight and twentie dayes the seedes of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is a Tree in those Countreies, whose leaues, with the bare touch, cause great blisters; the fauour of the wood is poyson; and cannot be carried without danger of life, except by the helpe of another hearbe, which is an Antidote to this venomous Tree. King *Abibeiba* had his Palace in a Tree, by reason of the moorish situation and often inuasion of his Land. *Vasques* could not get him downe, till he beganne to cut the Tree, and then the poore King came downe, and bought his freedome at the Spaniards price.

Carthagena was so called, for some resemblance in the situation to a Citie in Spaine of that name. Sir *Francis Drake* tooke it. The Indians thereabouts vsed poisoned Arrows: the women warre as well as the men. *Enciso* tooke one, who with her owne hands had killed eight and twentie Christians. They did eate the enemies which they killed. They vsed to put in their Sepulchres gold, feathers, and other riches. Between Carthagena and Martha runneth a swift Riuer, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

It is called of the Inhabitants *Dabaiba* (the Spaniards haue named it *Rio Grande*, and the Riuer of *St. Iohn*) it passeth with a Northerne discouerie, into the Gulfe of Vraba before mentioned. They which dwell on this Riuer obserue an Idoll of great note, called by the name of the Riuer, *Dabaiba*: whereto the King at certaine times of the yeare sends slaues to bee sacrificed, from remote Countreies, from whence also is great resort of Pilgrimes. They kill the slaues before their God, and after burne them, supposing that odour acceptable to their Idoll, as Taper-lights, and Frankincense (saith *Martyr*) is to our Saints. Through the displeasure of that angrie God, they said that all the Riuers and Fountaines had once failed, and the greatest part of men perished with famine. Their Kings in remembrance hereof, haue their Priests at home, and Chappells which are swept euery day, and kept with a religious neatnesse. When the King thinketh to obtaine of the Idoll, Sunne-shine, or Raine, or the like; he with his Priests gets vp into a Pulpit, standing in the Chappell, purposing not to depart thence till his suit be granted. They vrge their God therefore with vehement prayers, and cruell fasting: the people meane while macerating themselves also with fasting, in foure dayes space not eating nor drinking, except on the fourth day, onely a little broth. The Spaniards asking what God they worshipped thus, they answered, The Creator of the Heauens, Sunne, Moone, and all inuisible thinges; from whom all good thinges proceede. And they say *Dabaiba* was the Mother of that Creator. They call them to their Deuotions with certaine Trumpets and Bells of gold. The Bells had clappers like in forme to ours, made of the bones of Fishes, and yeelding a pleasing

\* *P. Cieza Chron.*  
*Peru. lib. 8.*  
*lib. 1. cap. 1.*

a *P. Martyr.*  
*Dec. 3. l. 6.*

b *P. Martyr.*  
*Dec. 2. l. 4.*

c They say  
*Dabaiba* was a  
woman of great  
wisdom, hon-  
oured in her  
life, Deified af-  
ter death; to  
whom they  
ascribe thun-  
der and light-  
ning, when she  
is angrie.



\* Pensum ex-  
ceedeth the  
Ducat a fourth  
part. *A. Pery.*

a pleasing sound, as they reported: which no doubt, was a pleasing sound and musick to the Spaniards couetous hearts, howsoever it agreeth with the nature of that mettall to ring in the eares. One of them, say they, weighed six hundred \* *Pensa*. Their Priests were enioyned chastitie, which vow, if they violated, they were either stoned or burned. Other men also in the time of that fast, likewise contained themselves from those carnall pleasures. They have an imagination of the soule (but know not what substance or name to ascribe vnto it) to which yet they beleue, was assigned future ioyes or woes, according to their demerits, pointing vp to Heauen, and downe to the Center, when they spake thereof. Many of their Wiues (for they might haue many) followed the Sepulchres of their husbands. They allow not marriage with the sister, of which they haue a ridiculous conceit of the spot, which they account a man, in the Moone; that for this Incest he was thither confined, to the torments of cold & moisture, in that Moone-prison. They leaue trenches on their Sepulchres, in which they yearly powre Mayes, and some of their Wine (to the profit) as they thinke of the Ghosts. If a Mother die while shee giueth suck, the poore nursing must not be Orphan, but be interred with her, being put there to her breast, and buried aliue. They imagined that the soules of their great men and their familiars were immortall, but not others: and therefore such of their seruants and friends as would not be buried with them, they thought should lose that priuiledge of immortalitie, and the delights of those pleasant places, where was eating, drinking, dancing, and the former delicacies of their former liues. They renew the funerall pompe of these great men yearly, assembling thither with plenty of wine and meats, and there watch all night (especially the women) singing dreerie lamentations, with inuectiues against his enemies, if he died in the warres, yea cutting the Image of his enemy in peeces in reuenge of their slaine Lord. This done, they fall to drinking of Mays-wine till they be wearie, if not drunken. Yet after this, they resume their songs to his commendation, with many dances and adorations. When day appeareth, they put the Image of the deceased into a great Canoe (a boat of one Tree, capable of threescore Oares) filled with drinke, hearbs, and such things as in his life he had loued: which some carrie vpon their shoulders in procession about the Court, and set it downe there againe, and burne it with all the contents. After which, the women, filled with wine, and emptied of all modestie, with loose haire, secrets not secret, and varietie of *Bacchanal* gestures, sometimes goe, sometimes fall, sometimes shake the weapons of the men, and conclude with beastly sleeping on the ground. The yong men exercise their dances and songs, piercing the middle of their priuie member with the sharpe bone of the Ray-fish, bedewing the pavement with the blood. And their *Bauti*, who are their Physitians, and Priests, heale the same againe in foure daies. They haue in those parts Magicians, without whose aduice they attempt nothing: and neither hunt, fish, nor gather gold, except the *Tequenigna* or Wizard thinke it fit.

To end this *Dabaiban* storie, *Martyr* saith (for I will not further engage my credit for the truth) that in *Cainara*, which is at the head of this Riuer, there hapned most terrible tempests from the East, which threw downe trees and houses, and in the last act of that tragedie, were brought (not by representation) two foule monsters of monstrous fowles, such as the Poets describe the *Harpies*, with womens faces; one of them so great, that her legs were thicker then a mans thigh, so heauie, that the boughes of the Trees could not beare her, so strong, that shee would seize on a man, and flie away with him, as a Kite with a Chicken: the other was lesse, and supposed to bee the yong one of the former. *Corales*, *Oserius*, and *Spinosa*, told *Martyr*, that they spake with many who saw the greater killed, which was done by a strageme; for they made the Image of a man, and set it on the ground, attending in the woods with their arrowes, till shee the next morning seized on this prey, and lost her selfe; the yong was neuer seene after; and happily you thinke, not before neither. But they added, that the killers of her were honored as Gods, and rewarded with presents.

a *Lincolne* 1.2.

In the Valley of *Tunia*, or *Tomana*, are Mines of Emeralds. The people worship the Sunne for their chiefe God, with such awfull deuotion, that they dare not looke stedfastly vpon it: the Moone also they worship, but in an inferiour degree. In their Warres, in stead of Ensignes, they tye the bones of certaine men (who in their liues had

had been valiant) vpon long staues, to prouoke others to the like fortitude. They burie their Kings with golden neck-laces, set with Emeralds and with Bread and Wine. The people about *Rio Grande* are Caniballs, as also about *S. Martha*. The Tunians vse poisoned arrowes: and when they goe to the warres, they carrie their Idoll *Chiappen* with them; vnto whom, before they enter into the field, they offer many sacrifices of liuing men, being the children of slaues, or of their enemies, painting all the Image with blood; which done, they eate the flesh. Returning Conquerours, they hold great feasts, with dauncing, leaping, singing, drinking themselues drunke, and againe besmeare their Image with blood. If they were ouercome, they sought by new sacrifices to appease *Chiappen*. They demanded counsell of their Gods for their marriages, and other affaires. For these consultations they obserued a kinde of Lent two moneths, in which they lay not with women, nor eate Salt. They had Monasteries of boyes and girles, where they liued certaine yeares. They corrected publike faults, as stealing, and killing by cutting off the eares, and nose; hanging; and if he were a Nobleman, by cutting off his haire. In gathering Emeralds, they first vsed certaine Charmes. They vsed to sacrifice Birds, and many other things.

*S. Martha* standeth about fiftie leagues from Carthagena, at the foote of certaine Hills, alway crowned with snow. The Indians there are very valorous, and vse poisoned arrowes. They make bread of Iucca, a root as bigge as a mans arme, or legge, the iuyce whereof is poyson in the Islands, and therefore they presse it betweene two stones: but in the fittme land they drinke it raw; and both heere and there sodden, they vse it for Vineger; and being sodden till it be very thicke, for honey. This bread is their *Casani*, not so good as that of *Mais*. I haue seene a Plant of this herbe growing in Mr. *Geralds* Garden, the picture whereof he hath expressed in his Herball. The people are abominable Sodomites, a badge whereof they ware about their neckes; a chaine, with the resemblance of two men committing this villanie. In *Gayta* the Sodomites were attired like women, others were shauen like Friars. They had women which preserved their Virginitie: these addicted themselues to Hunting, with Bow and Arrowes, alone: they might lawfully kill any that sought to corrupt them. These people were Caniballs, and eate mans flesh, fresh and powdered: the young boyes which they tooke they gelded, to make them fatter for their Tables, as wee doe Capons. They set vp the heads of those they killed, at their gates, for a memoriall, and wore their teeth about their neckes for a brauerie. They vvorship the Sunne and Moone, and burne thereto perfumes of Hearbs, and Gold, and Emeralds. They sacrifice slaues.

p Nic. Monardi  
cap. 53.  
Gomar. Hist.  
Gen. c. 71.

q M. Gerard.

r P. Messia. l. 9.  
cap. 13.

*Venezuela* is so called, because it is built vpon a plaine Rock, in the Waters of a Lake. The women of this Countrey paint their breasts and armes: all the rest of their bodie is naked, except their priuie parts. The Maides are knowne by their colour, and greatnesse of their girdle. The men carrie their members in a shell. There are many filthie Sodomites. They pray to Idols, and to the Deuill, whom they paint in such forme as he appeareth to them. They paint their bodies in this sort. He that hath killed one enemy in the Warres, paints one of his armes; the second time his breast: and when he hath killed a third, he painteth a line from his eyes to his eares: and this is his Knight-hood. Their Priests are their Physicians, who being sent for by a sicke man, aske the Patient, if he beleue that they can helpe him; and then lay their hands vpon the place where they say their paines are: if he recouer not, they put the fault in him or in their Gods. They lament their dead Lords in songs in the night time, made of their praises: that done, they roste them at a fire, and beating them to poulder, drinke them in wine, making their bowells their Lords Sepulchres. In *Zonpaciay* they burie their Lords with much Gold, Jewells, and Pearles, and set vpon the graue foure sticks in a square, within which they hang his weapons, and many viands to eate.

From the Cape *Vela*, the space of two thousand miles alongst the Coast, is the fishing for Pearles, discovered by *Christopher Columbus*, in the yeare 1498, which sailed all along this Coast. In *Curiana* they receiued the Spaniards with great ioy, and for Pinnes, Needles, Bells, Glasses, and such trifles, gaue them many strings of Pearles: for foure Pinnes they would giue a Peacocke; for two, a Pheasant; for one,

f P. M. Des. 1.  
lib. 8.  
Gomar. c. 74.  
to c. 84.

a Turtle-

a Turtle-Doue : And when they asked, What they should doe with this new Merchandise of Pinnes and Needles, seeing they were naked ? they shewed them the vse to pick their teeth, and to pick out thornes in their feet. These Indians had Rings of gold, and Jewells made with Pearles, after the formes of Birds, Fishes, and Beasts : They had also the Touch-stone for their Mettall, and Weights to weigh the same, things not elsewhere found in India. They make their teeth white with an hearbe, which all the day they chew in their mouthes.

CHAP. II.  
Of CUMANA.

a Gom. 4. 76.

b P. M. Dic. 7.  
lib. 4.



Vmana is a Prouince named of a Riuer, called Cumana, <sup>a</sup> where certaine *Franciscans*, Anno 1516. built them a Monasterie, and the Spaniards were very diligent in the fishing for Pearles. About <sup>b</sup> that time three *Dominicans* went fourescore miles West from thence to preach the Gospell, and were eaten of the Indians, which hindered not, but others of the same Order founded them a Monasterie in Ciribici, neare Maracapaná. Both these Orders tooke paines with the Indians to conuert them, and taught their children to write and reade, and to answere at Masse, and the Spaniards were so respected, that they might safely walke alone through all the Countrey: but after two yeares and a halfe, the Indians, whether for their too much imploiment in the Pearle-fishing, or for other cause, rebelled, and killed a hundred Spaniards, slue the Friars, one of which was then saying Masse, and as many Indians as they found with them; which the Spaniards of *Domingo* soone after reuenged.

c Gom. 6. 78.

Cubagua.

The losse <sup>c</sup> of Cumana hindered their Trade for Pearles at Cubagua, and therefore the King sent *James Castilion* to subdue them by force: which he did, and beganne the Plantation of New Caliz, for the Spaniards to inhabite there. Cubagua was called by *Columbus*, the Find. r. the Island of Pearles, situate in twelue degrees and a halfe of Northerly Latitude, and contains twelue miles in circuit. This little Island is exceeding great in commoditie, that accreweh by those Pearles, which hath amounted to diuers millions of gold. They fetch their Wood from Margarita, an Island foure miles to the North; and their Water from Cumana, which is two and twentie miles thence: they haue a Spring of medicinall Water there in the Island. The Sea there, at certaine times of the yeare, is very redde, which those Pearle-oysters by some naturall purgation are said to cause. There are Fishes, or Sea-monsters, which from the middle vpwards resemble men, with Beards, Haire, and Armes. The <sup>d</sup> people of Cumana goe naked, covering only their shame. At Feasts and Daunces they paint themselues, or else annoint themselues with a certaine Gumme, in which they sticke Feathers of many colours. They cut their haire about the Eares, and will not suffer it to grow on any places of their bodies, esteeming a bearded man a Beast: They take great paines to make their teeth blacke, and account them women, which haue them white. They blacke them with the poulder of the leaues of a certaine Tree called *Gay*; these leaues they chew, after they are fiftene yeares old; they mixe that poulder with another of a kinde of Wood, and with Chalke of white shells burned, in manner as the Easterne Indians vse their *Betela* and *Arecca*, with Chalke of Oysters: and this mixture they beare continually in their mouthes, still chewing it, that their teeth are as blacke as coales, and so continue to their death. They keepe it in Baskets and Boxes, and sell it in the Markets to some, which come farre for it, for Gold, Slaues, Cotton, and other Merchandise. This keepeth them from paine, and rotting of the teeth. The Maides goe naked, only they binde certaine bands hard about their knees, to make their hippes and thighes seeme thick, which they esteeme no small beautie. The married Women liue honestly, or else their husbands will diuorce them. The chiefe men haue as many Wiues as they will; and, if any stranger come to lodge in one of their houses, they make the fairest his Bed-fellow;

d Cap. 79.

These



These also shut vp their Daughters two yeares before they marrie them, all which time they goe not forth, nor cut their haire: After which, there is made a great Feast, and very many bidden, which bring their varietie of cheare, and also wood to make the new Spouse a house: A man cuts off the Bridegroomes haire before, and a woman the Brides, and then they eate and drinke, with much excesse, till night. This is the lawfull wife, and the other which they marrie afterwards, obey this. They giue their Spouses to be deflowred to their *Piaces*, (so they call their Priests) which these reuerend Fathers account their Preheminnce and Prerogatiue; the Husbands, their honour; the Wiues, their warrant.

The men and women weare Collars, Bracelets, Pendants, and some Crownes of Gold and Pearles: the Men weare Rings in their Noses, and the Women Brooches on their breasts, whereby at first sight the sexe is discerned. The Women Shoor, Runne, Leape, Swimme, as well as the Men: their paines of trauell are small: they till the Land, and looke to the house, whiles the men Hunt and Fish. They are high-minded, treacherous, and thirstie of reuenge: Their chiefe weapons are poisoned Arrowes, which they prepare with the bloud of Snakes, and other mixtures. All of both sexes, from their infancie, learne to shoot. Their meat is whatsoever hath life, as Horie-leaches, Battes, Gralhoppers, Spiders, Bees, Lice, Wormes, raw, sodden, fried: and yet their Countrey is replenished with good Fruits, Fish, and Flesh. This Diet (or, as some say, their Water) causeth spots in their eyes, which dimme their sight. They haue as strange a Fence or Hedge for their Gardens and Possessions, namely, a threed of Cotton, or *Bexuco*, as they call it, as high as a mans Girdle; and it is accounted a great sinne to goe ouer or vnder the same, and he which breakes it (they certainly belecue) shall presently die: So much faster is their threed *women with this imagination*, then all our stone-walls.

The Cumanois are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogges, and all other four-footed Beasts, with Bowes, Nets, Snates. They take one Beatt, which they call *Capa*, that hath the soales of his feet like a French shooe, narrow behinde, broad and round before. Another, called *Aranata*, which for the Physnomie and subletie seemes to bee a kinde of Ape: it hath mouth, handes, and feet, like a man; a goodly countenance, bearded like a Goat. They goe in Heards, they bellow loud, runne vp Trees like Cats. auoide the Huntsmans Arrow, and cast it with cleanly deliuerie againe at himselfe. Another Beast hath a long snour, and feedeth on Ants<sup>f</sup>, putting his tongue into a hollow Tree, or other place, where the Ants are, and as many of them as come thereon, hee licks in. The Friers brought vp one, till the stinke thereof caused them to kill it, snouted like a Foxe, rough-haired, which voided in the excrements long and slender Serpents, which presently dyed. This Beast stinking while hee liued, and worse now dead, yet was good foode to the Indians. They haue one which will counterfeite the voice of a crying childe, and so cause some to come forth, and then deuoure them. The like is written of the *Hyana*, That shee will call the Shepheards by their names, and then destroy them when they come forth.

<sup>e</sup> P.M. Dec. 8.  
<sup>bb. 7.</sup>

<sup>f</sup> Quied calleth  
it a Bearc.

They haue Parrots as bigge as Rauens, with bills like Hawkes, liuing on the prey, and smelling like Muske: Great Battes, one of which was a Physician; by strange accident, to a seruant of the Friers: which being sick of a Pleurisie; was giuen ouer for dead, because they could not raise a veine wherein to let him blood; in the night a Batte (after the custome of that Creature) bit and sucked him, whereby so much blood issued, that the sick man recovered; which the Friers counted for a miracle. They haue three sorts of Bees, one whereof is little and black, and makes Honie in the Trees, without Waxe. Their Spiders are greater then ours, of diuers colours, and weaue such strong Cobwebs, that they aske good strength to breake them. There are Satamanders as bigge as a mans hand: they cackle much like a Pullet: their biting is deadly. I might here hold you too long in viewing these strange Creatures, wee will now returne to their stranger customes.

They take great pleasure in two thinges, Dauncing and Drinking, in which they will spend eight daies together, especially at the Marriages, or Coronation of their Kings.

Kings. Many Gallants will then meet together, diuersly drest; some with Crownes and Feathers, some with shells about their legges in stead of bells, to make a noise: some otherwise, all painted with twentie colours and figures: hee that goes worst, seemes best: taking one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfeiting the Deafe, Lame, Blinde; Fishing, Weauing, telling of Stories; and this continueth sixe houres, and then they eate and drinke: before, he which danced most, now hee which drinketh most, is the most complete and accomplished Gallant: and now beyond counterfeiting, drunkennesse sets them together in brauing, swaggering, quarrelling: others play the Swine, spew vp the former to make way for other liquor: and they adde hereunto the fume of an hearbe, which hath the like drunken effect; it seemeth to be Tobacco.

This perhaps will not seeme strange to some, seeing these sauage customes of drinking, dancing, smoking, swaggering, so common with vs in these daies: it might indeede seeme strange to our forefathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now he must bee a stranger in many companies, that will not estrange himselfe from ciuilitie, from humanitie, from Christianitie, from God, to become of a Man a Beast; of an English-man, a Sauage Indian; of a Christian, a Fiend, saue that he hath a bodie, in the diuersified pollutions whereof, he hath aduantage, and takes it, to out-swagger the Diuell. These are the Gull-gallants of our dayes, to whom I could wish, that either their Progenitors had bene some Cumanian Indians, or that they would leaue this vsurped Gallantrie to those true owners, and resume spirits *truly English*.

The Gods of the Cumanians are the Sunne and Moone, which are taken for man and wife, and for the greatest Gods. They haue great feare of the Sunne, when it Thunders or Lightens, saying that hee is angrie with them. They fast when there is any Eclipse, especially the women; for the married women pluck their haire, and scratch their faces with their nailes: The Maids thrust sharp fish-bones into their armes, and draw blood. When the Moone is at full, they thinke it is wounded by the Sunne, for some indignation he hath conceiued against her. When any Comet appeareth, they make a great noise with Drummes and hallowing, thinking so to scarie it away, or to consume it, beleeuing that those Comets portend some euills.

Among their many Idols and figures, which they honour as Gods, they haue one like a Saint *Andrewes* Crosse, which they thought preserued them from night-spirits; and they hanged it on their new-borne children.

They call their Priests *Piaces*, whose Maiden-head-rite we before mentioned. They are their Physitians and Magicians. They cure with rootes and hearbes, raw, sod, and pounded, with the fat of birds, fishes, and beasts; with wood and other things vknowne to the people, with abstruse and darke wordes which themselves vnderstand not. They suck and lick the place where the paine is, to draw out the euill humors. And if the paine encreaseth, they say that the Patients are possessed with euill Spirits: and then rubbe their bodies all ouer with their hands, vsing certaine words of Coniuration or Charmes, sucking after that very hard; giuing them to vnderstand, that by that meanes, they call out the euill spirits. Presently they take a peece of wood, the vertue whereof none else knoweth but the *Piace*, and therewith rubbe their mouthes and throats, so long till they cast all that is in their Bellies, vomiting sometimes blood with the force thereof; the *Piace* in the meane time stamping, knocking, calling, and gesturing: after two houres there comes from him a thick flegme, and in the middest thereof a black hard buller, which those of the house carrie and cast into the fields, saying, Let the Deuill goe thither. If the sick-man recouer, his goods die and become the Priests; if hee die, they say his time was come. The *Piace* is their Oracle, with whom they consult, whether they shall haue warre, what shall bee the issue thereof, whether the yeare will be plentifull. They fore-warne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any ships would come shortly, and they answered, that on such a day a Caruell would come with so many men, and such prouision and Merchandize, which accordingly came to passe.

They

They call vpon the Deuill in this manner: the *Piase* entereth into a Caue, or secret place, in a darke night, and carries with him certaine couragious youtnes, that may moue questions without feare. Hee sits on a bench, and they stand on their feet, hee cryeth, calleth, singeth Verses, soundeth shells: and they with a heauie accent say many times *Prorourne, Prorourne*: if the Deuill comes not, all this *Black-Sanctus* is renewed with grievous sighes and much perplexitie. When he commeth (which is knowne by the noise) he sounds lowder, and suddenly falls downe, by visages and varied gesture, shewing that the Deuill is entred. Then one of those his Associates demandeth what him please: the Friars went one day with their coniuring and coniured holies, the Crosse, Stole, Holy-water: and when the *Piase* was in that distraction, cast a part of the Stole on him, crossing and coniuring in Latine, and hee answered them in his native language much to the purpose: at last they demanded whither the soules of the Indians went, he answered to hell.

These *Piases* by their Physick and Diuining grow rich: they goe to Feasts, and sit by themselves apart, and drinke themselves drunke, and say the more they drinke, the better they can Diuine. They learne these Artes when they are children, and are enclosed in the woods two yeares, all that time eating nothing that hath blood, see no women, nor their owne parents, come not out of their Caues or Cells: and the *Piases*, their Masters, goe to them by night, to teach them. When this time of their solitarie discipline is past, they obtaine a testimoniall thereof, and beginne to professe in practise of Physick and Diuination. Let vs burie the *Cumanois*, and then we haue done.

Being dead, they sing their praises, and burie them in their houses, or drie them at the fire and hang them vp. At the yeares end (if hee were a great man) they renew the lamentation, and after many other ceremonies, burne the bones, and giue to his best beloued wife his skull to keepe for a Relique: they beleue that the soule is immortall, but that it eateth and drinketh about in the fields where it goeth, and that it is the Echo which answereth when one calleth.

CHAP. III.

*Of Paria, Guiana, and the neighbour Countries, both on the Coast, and within the Land.*

**I**N the yeare 1497. (some adde a yeare more) \* *Christopher Columbus* seeking new Discoveries, after the suffering of vn sufferable heats and calmes at Sea (whereby the hoopes of his Vessells brake, and the fresh-water not able further to endure the hor indignation of that now-belleued Burning-Zone, fled out of those close prisons, into the lappe of that Father of waters, the Ocean, for refuge) he came at last to *Trinidad*. The first Land he incountred, he called by that name; either for deuotion, now that his other hopes were dried vp with the heat, or washed into the Sea by the violent showers aboue-board, and the lesse (but not lesse dangerous) which flowed from his Caske within: or else, for the three Mountaines which hee there descried. Once, this discoverie of Land so rauished his spirit, by the unexpected deliuerie from danger, as easily carried his impotent thoughts into a double error, the one in placing earthly Paradise in this Iland, (to which opinion, for the excellencie of the Tobacco there found, he should happily haue the smokie subscriptions of many Humorists, to whom that fume becomes a fooles Paradise, which with their braines, and all, passeth away in smoke) the other was, that the Earth was not round like a Ball, but like a Peare, the vpper-swellling whereof, he esteemed these parts. Hence *Columbus* sailed to *Paria*, and found out the Pearle-fishing, of which *Petrus Alphonsus*, a little after made great commoditie by trade with the Sauges. He was assailed with eighteen Canoas of Caniballs, a one of which he tooke, with one Caniball, and a bound Captiue, who with teares shewed

B b b b

them

\* P. Martyr.  
Dec. 1. lib. 6.  
Gom. part. 1.  
cap. 84.

Pearle-fishing.  
a P. Martyr.  
Dec. 1. lib. 8.  
Of the Caniballs, see Chapter 13.



them that they had eaten fixe of his fellowes, and the next day he must haue gone *topos* too: to him they gaue power ouer his Iaylour, who with his owne clubbe killed him, still laying on when his braines and guts came forth, and testified that hee needed not further feare him.

In Haraia of Paria, they found plentie of salt, which the Fore-man in Natures shop, and her chiefe worke-man, the Sunne, turned and kernald from water into salt: his worke-houfe for this businesse, was a large plaine by the waters-side. Here the Sepulchres of their Kings and great men seemed not lesse remarkable: they laid the body on a kinde of hurdle or gred-iron of wood, vnder which they kindled a gentle fire, whereby keeping the skinne whole, they by little and little consumed the flesh. These dried carkasses they held in great reuerence, and honoured for their household-Gods. In the year<sup>e</sup> 1499. Vincent Pinxon discovered Cape Saint *Augustine*, and sailed along the coast from thence to Paria.

c Gom. cap. 85.

Relat. S. J. R.

But why stand we here pedling on the coast for Pearles, Salt, and Tobacco? let vs rouse vp higher spirits, and follow our English guides for Guiana. Only let mee first haue leave to mention concerning the Superstitions of these parts Northward from Guiana, what it pleased Sir *Walter Raleigh* to impart vnto me from the Relation of a very vnderstanding man of that Countrie, whom hee vsed for an Interpreter. These people worship the Sunne, whom they imagine (as the fabulous Græcians tell of his Chariot and Horses, wherewith yong *Phaeton* sometime set the World on fire) to bee drawne in a Chariot by Tigres, which are the most fierie, fierce, and swift beasts amongst them: In honour therefore of the Sunne, and for sustenance of his Chariot-beasts, they carefully wash the carkasses of their dead, and lay them forth in the night, for repast vnto the Tigres, wearied with their long and late journey in the day. For so they beleue, that after Sunne-set these beasts are to this end dismissed from their labour; and that vicissitude, wherein *Dauid* obserueth the wisdom of diuine providence (that when it is night the wild beasts goe forth to seeke their prey, which when the Sunne ariseth and calleth men forth of their houses to labour, returne to their Dennes) is blindly by them applied to this their superstition. They likewise haue a Tradition amongst them, that their Ancestors in times past neglecting thus to prepare the corpses of such as died, for the Tigres diet, or not washing them so neatly as behoued, the Tigres made hereof a complaint to the Sunne, as not able to doe his worke, if not allowed their wonted cates: whereupon the Sunne sent one amongst them, brandishing a terrible fierie sword, and so dreadfully assaulting the places of their habitations, and the soile couered with long grasse, that all fell on fire, and an hundred thousand of the Inhabitants were destroyed: a terrible warning hereafter to bee more diligent in these Tigre-deuotions, which accordingly they performe to this day.

Psal. 104. 20. 21.  
22. 23.

d Sir Walter Raleighs treatise of Guiana.

In the year 1595. d Sir *Walter Raleigh* hauing before receiued intelligence of this rich and mightie Empire, set forth for the Discouerie, and on the two and twentieth of March anchored at Point Curiapan in Trinidad, and searched that Iland, which he found plentifull. He tooke the Citie of Saint *Ioseph*, and therein *Antonie Berreo* the Spanish Gouvernour: Leauing his ships, hee went with an hundred men in boats, and a little Galley, and with some Indian Pilots passed along that admirable confluence of Riuer, (as by the *Corps du guard*) vnto *Orenoque*, as great a Commander of Riuer, as the Emperour of Guiana of Souldiers. And although wee haue before mentioned somewhat thereof, yet this, his peculiar place, requireth some further consideration. This Riuer *Orenoque* or *Baraquan* (since, of this Discouerie, called *Raleana*) runneth from Quito in Peru on the West, it hath nine branches which fall out on the North side of his owne maine mouth, on the South side seuen. Thus many armes hath this Giant-like streame to be his Purveyers, which are alway filling his neuer-filled mouth (seeming by this their naturall officiousnesse incorporate thereunto, and to bee but wider gapings of the same spacious iawes) with many Ilands and broken grounds, as it were so many morsells and crummes in his greedie Chaps, still opening for more, though hee cannot, euen in Winter, when his throat is glibbest, altogether swallow these: yea these force him, for feare of choaking, to yawne his widest, and to vomit

OUT,

out, betweene these cleaving morfells, into the Oceans lappe, so many streames, and (so farre is it from the Northerne and Southerne extreames) three hundred miles distant. The Inhabitants on the Northerne branches are the *Tinisinas*, a goodly and valiant people, which haue the most manly speech, and most deliberate (saith Sir *Walter*) that euer I heard, of what Nation soeuer. In the Sommer they haue houses on the ground, as in other places: in the Winter they dwell vpon the trees, where they build very artificiall Townes and Villages: for betweene May and September the Riuer of Orenoque riseth thirtie foot vp-right, and then are those Islands ouer-flowne twentie foot high, except in some few raised grounds in the middle. This waterie store, when the clouds are so prodigall of more then the Riuer store-house can hold, whereby they become violent intruders and incrochers vpon the Land, and not the violence of cold, giueth this time the Title of Winter. These *Tinisinas* neuer eate of anything that is set or sowne; Natures nurslings, that neither at home nor abroad, will be beholden to the Arte or Labour of Husbandrie. They vse the tops of Palmitos for bread, and kill Deere, Fish, and Porke, for the rest of their sustenance. They which dwell vpon the branches of Orenoque, called *Caphiri* and *Macureo*, are for the most part Carpenters of Canoas, which they sell into Guiana for gold, and into Trinidado for Tobacco, in the excessive taking whereof, they exceede all Nations. When a Commander dieth, they vse great lamentation, and when they thinke the flesh of their bodies is putrified and fallen from the bones, they take vp the carkasse againe, and hang it vp in the house, where hee had dwelt, decking his skull with feathers of all colours, and hanging his gold-plates about the bones of his armes, thighes and legges. The *Armacas* which dwell on the South of Orenoque, beat the bones of their Lords into powder, which their wiues and friends drinke.

c King *Abibi-*  
ba dwelt on a  
Tree, in the  
Countrie of  
Darien.  
Pet. Martyr.  
Des. 3. lib. 6.

As they passed along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the only Actor; here the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the Birds in vnspcakable varietie of kindes and colours, rendering their seruice to the eye and eare: the Lands either in large plaines of many miles, baring their beautifull bosomes, adorned with *Floras* embroderie of vnknowne Flowers and Plants, and prostrating themselues to the eye, that they might bee seene; or else lifting vp themselves in Hills; knitting their furrowed browes, and strouting out their goggle eyes to watch their treasure, which they keepe imprisoned in their stonie walls; and now, to see these strangers: the Waters (as the *Graces*) dancing with mutuall and manifold embracings of diuers streames, attended with plentie of Fowle and Fish; both Land and Water feasting varietie of senses with varietie of objects: only the Crocodile (a Creature which seemeth Vassall, now to the Land, now to the Water, but to make prey on both) well-nigh marred the Play, and turned this Comedie into a Tragedie, euen in their sight, feasting himselfe with a Negro of their companie.

One leuell passed hence to Cumana, an hundred and twentie leagues to the North, wherein dwell the *Sayma*, the *Assawai*, the *Wikiri*, and the *Aroas*, a people as black as Negros<sup>d</sup>, but with smooth haire. Their poisoned Arrowes, like cruell Executioners, doe not only kill, but with vncouth torments make death to be, as the last, so the least of their furie; especially if men drinke after they are wounded.

d These might  
descend of  
those in Care-  
ca, sup. c. 2.

At the Port of Morequito they anchored, and the King being an hundred and ten yeares old, came a foot fourteene miles to see them, and returned the same day. They brought them store of fruits, and a sort of Paraquitos, no bigger then Wrennes, and an *Armadilla*, which seemeth to be all barred ouer with small plates, somewhat like to a Rhinoceros, with a white horne growing in his hinder-parts, as bigge as a great hunting horne, which they vse to winde in stead of a Trumpet. They after eate this beast. *Monardus*<sup>e</sup> saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

e Owned in Sum-  
mar, calls it  
Bardato.

f Monard. c. 37.

They passed further, till they came in sight of those strange ouer-falls of Caroli, of which there appeared ten or twelue in sight, euery one as high ouer the other as a

Church-Tower. They had fight at Winicapora of a Mountaine of Cryftall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mightie Riuer, which toucheth no part of the fide of the Mountaine, but rushing ouer the top, falleth to the ground with fo terrible noife, as if a thoufand great bells were knocked one againft another. No maruell of thefe roring out-cries, if we confider that double penaltie of *Sense* and *Losse*, which this Riuer seemeth to fuftaine, the one in that dreadfull downe-fall, bruifing and breaking his vnited ftreames into drops, and making it foming and fenfeleffe with this *falling-fickneffe*; the other in leaving behinde his Cryftall purchafe, further enriched with Diamonds and other Iewells, which euen now he embraced in his waterie armes, but himfelfe (fuch is the couife and curfe of couetoufneffe) will not fuffer himfelfe to enioy.

Now for the Monfters of men: there are faid to be (not feen by our men, but reported by the Sauages and other) an Amazonian nation further South: which *Gomara* thinks to be but the wines of fome Indians (a thing common, as you haue euen now read) fhooting and following the warres, no leffe then their husbands: once, about Lucatan, about Plata, about the Riuer, called of this fuppoftion, *Amazones*: about Monomotapa in Africa; our Age hath told, but no man hath feene this *Unimammian* Nation. Yet here they fpeake not of fearing of the breaft: and what neede they, if there be fuch, feeing the women are fo good Archers in other places, their breafte notwithstanding? Again, \* they tell of men with mouthes in their breafte, and eyes in their fhoulders, called *Chiparemai*, and of the Guianians, *Ewianponmos*, very ftrong; and of others headed like Dogs, which liue all the day time in the Sea. Thefe things are ftrange, yet I dare not efteeme them fabulous: only (as not to prodigall of faith) I fufpend, till fome eye-intelligence of fome of our parts haue teftified the truth.

*Francis Sparrey* left in Guiana by Sir *W. Raleigh* 1595. hath alfo witten of thefe parts; He relateth of a place called Comalaha Southwards from Orenoque, where at certaine times they fell women as at a Faire. He faith he bought eight, the eldeft of which was not eigheteene, for a red-hafted knife, which in England coft an halfe-penie: hee gaue them to the Sauages. He was afterwards fent prifoner into Spaine.

Anno 1604. Captaine *Charles Leigh*, fet faile from Woolwich on the one and twentieth of March for Guiana: May 10. he came in water thick and white, the next day in frefh, and the day after faw two Ilands in the mouth of Amazons, accounting themfelues fortie leagues vp the Riuer. May 22. they were in the Riuer of Wiapogo, (which they called *Careleigh*) in  $3\frac{1}{2}$ . degrees Northward from the Line. The people were readie to giue them entertainment. The *Sayos* and *Capayos* offered them their owne houfes, and gardens alreadie planted, two of which hee accepted with fome Gardens, vndertaking to defend them againft the Charibes and their other enemies. They defired him to fend into England for fome to teach them to pray, and gaue fwee pledges to be fent thither. Hee after (intending for England) died aboard his fhip of the fluxe. They intoxicate the fifh with a ftrong fented wood called Ayaw, whereby they eafily take them on the top of the water. Their bread is Caffari, of which chewed they alfo make drinke. They are much troubled with a worme like a flea (the Spaniards call it *Niguas*) which creeps into the flefh of their toes vnder the nailes, and multiply there with much multiplication of torment, except they vfe speedie preuention. One was fo pestered with them, that for remedie, they were faine to hold his feet vpwards, and powre thereon melted waxe hot, which being cold they plucked off, and therewith feuen or eight hundred. The people are of modeft countenance, naked, but would weare clothes if they had them. *Hunty* returned for England, and left there fwee and thirtie, which fhould haue bene succoured if Difcord had fuffered.

An. 1605. a fhip was fent for fupply: but the Marriners and Land-men quarrelling, thefe were left on Land at *Saint Lucia*, an Iland in twelue degrees of Northerly Latitude, to the number of threfcore and feuen, and moft of them flaine \* by the Ilanders. Thefe Indians goe naked, haue long black haire, their bodies painted red, with three ftrokes alfo of red from the eare to the eie. Eleuen of our men, after much miferie and famifhment (which killed fome of them in the way) got to Coro: and after good & bad enter-

\* *L. Kymis*.  
Thefe may rather be faid to want necks then heads, and that cauferth them thus to feeme.  
*F. Sparrey*,  
*M. Spar-Hak*.

*M. Charles Leigh*.

*John Nichol*.  
\* Legates compagnie 1606. in a voiage to *Amar*, in a mutinie flue their Captain, and the reft were taken at Cuba, and fourteen hanged, foure kept prifoners.  
*W. Adams*.



entercourse of fortunes with the Spaniards, some returned home. The Spaniards there (as *John Nichol* one of this companie testifieth) told them of a vision of Christ on the Crosse appearing to our King, and reuoking him from his error: at the sight whereof three of our Bishops fell into a trance, and so continued three dayes, after which they became Catholikes and preached: and the King had sent to the Pope for learned men to perfect this conuersion. These were the Spanishe tricks with falchiffe tales to peruert these men to their faith. The Marriners gaue names to the places which they left according to their conceits of these men; *Roanoke Bay, Cape Knabo, River of Pascalls*. They came as farre as *Corbana* or *Cumana*, where they observed the weather hot till noone, and then a coole breeze and thunder without raine. By Windes and Current they were detained from *Wiapogo*, which they sought. A Fleming there told them fabulous rumours of warres with Spaine.

W. Turner.

John Wilson of  
Wantsied in  
Essex.M. Harcourt  
so calls the  
priest, and the  
Deuill Watt.  
pa.

May, 1606.

Rob Harcourt's  
voiage to  
Guiana.a Bounds of  
Guiana.

Another ship of Amsterdam (to disgrace our men) told the Indians of *Wiapoco*, that they came to inhabite there and to oppresse them, as the Spaniards did. See what gaine can doe without godlinesse. A ship of Middleburgh came thither with Negroes to sell: thither came also a ship of Saint *Malos*. The Indians of these parts (as *Wilson* reporteth) choose their Captaines at their drunken feasts in this sort. They set the nominated person in the midst, with his handes lifted ouer his head, making Orations to him to be valiant: after which, they whip him with a whip that fetcheth blood at every stroke, for triall of his courage, hee neuer mouing thereat. They haue Commerce with the Deuill. For they told vs of three ships in the Riuer of *Amazon*, and that one two moneths after would visit vs. They call this Deuill *Peyas*, with whom the men haue often conference, the women neuer that they could perceiue: they suffer not meane while a child in the house. When any be sicke they thus consult of their recouerie, and if their Oracle answer death, they will giue no physicke; if life, they use their best helpe. For an Axe they would trauell with them two or three moneths, or finde them so long victualls at home. The *Iayos* are proud, ingenious, giuen to flourishing. The *Arwakos* of better carriage. The *Saspayas* craftie. The two former hate the Spaniards as much as the *Caribes*. Their houses haue doores at each end: the men keepe at one end, the women at the other: they are like *Barbies*, but longer; some hundred and fiftie paces long, and twentie broad, an hundred of them keepe together in one. No raine commeth in, notwithstanding that store which falleth in *Aprill*, *May*, *Iune*, and most of *Iuly*. They paint them when they goe to feasts. Against the time of trauell, the women haue a roome apart, whereto they goe alone, and are deliuered without helpe: which done, shee calls her husband and deliueis it to him, who presently washeth it in a pot of water, and paints it with sundrie colours. I could not heare (saith *Wilson*) the woman so much as grone all the time of her trauell. When one dies, they make great moane ten or twelue daies together, and sometimes longer. Here are store of *Deare*, *Hares*, *Conies*, *Hogs*, *Munkeys*, *Leopards*, *Lyons*, *Porcupines*, *Parots* as bigge as *Hennes*, blew and red very beautifull, &c. He returned with the rest in a ship of Amsterdam, the Indians being loth to part with them. They often enquired of Sir *W. Raleigh*, and one came from *Orenoque* to aske of him, alledging his promise of returne.

The like remembrances of him are mentioned by Master *Harcourt* in his late published Voiage to *Guiana*. This worthie Gentleman *An. 1608.* with Gentlemen and others, to the number of fourescore and seenteene, set forth for *Wiapoco*. The ninth of *May* they fell into the Current of that great & famous Riuer of *Amazones*, of which they drunke fresh and good, being thirtie leagues from Land: the tenth day the water became muddie, whitish, and thick: the eleventh day they made Land, and their *Pin-nice* being left drie vpon the *Ebbe*, by the next flood comming on was almost spoiled. Thence they stood along the coast to *Wiapoco*, whither they came *May 17.* and settled themselues at *Caripo*. Hee tooke possession in his Maiesties name (as *Capraine Leigh* had also done) of this spacious Countrey of *Guiana*, bounded on the North with *Orenoque* and the Sea, on the East and South with the Riuer of *Amazones*, on the West with the Mountaines of *Peru*. The *Charibes* are the ancient Inhabitants, the other later incrochers. There is no settled Gouvernement amongst them, only they

Bbbb 3

acknowledge

acknowledge a superioritie which they will obey as long as they please. They commonly punish murder and adulterie by death, which are the only offences punished amongst them: and certaine persons are appointed to execute those punishments. The better sort haue two or three wiues or more, the rest but one: they are very iealous, and if they take them in adulterie, cause their braines to bee beaten out. Their wiues, especially the elder, are as their seruants, and he which hath most, is the greatest man.

Their account of time is by Moones, or daies: their numbring is to ten, and then say ten and one, &c. they also keepe accounts by bundles of sticks containing so many, as daies are agreed on, of which they take away every day one. They haue a certaine obseruance of the Sunne and Moone, supposing them to be aliuie, but as farre as he could perceiue, vsed neither sacrifice nor adoration to any thing. At the death of any great man, they make a solemne feast, their chiefeest prouision being their strongest drinke called *Parranow*, and as long as this drinke lasteth they continue their feast, with dancing, singing, and excessiue drinking, accounting the greatest drunkard the brauest man: during which drunken solemnitie, some woman (being nearest of kinne to the dead partie) stands by and eries extremely. Their Priests or South-saiers (he calls them *Peeaios*) haue conference with the Deuill, whom they terme *Wattipa*, but feare him much and say he is naught: he will often beat them black and blew. They beleue that the good Indians when they die goe to *Caupo* or Heauen, the bad to *Soy*, downewards. When a chiefe man dies, if he haue a captiue, they slay him; if not, then one of this seruants, to attend him in the other world.

The qualitie of the Land is diuers: by the Sea-side low, and would be violently hot, if a fresh easterly breeze did not coole it with a yehement breath in the heat of the day: the Mountaines are colder, the middle sort most temperate. Profit may here take pleasure, neither neede pleasure abandon profit. The particulars are by this and other our Authors related; I hunt after rarities to present you. Such is the fish *Cassoorwa*, which hath in each eye two sights, and as it swimmeth, it beares the lower sights within the water, and the other aboue: the ribbes and back resemble those parts in a man, saue that it is little bigger, but much daintier then a Smelt. Besides the Pockiero or small Swine with the Nauill in the back, is another called *Paingo* as large as ours in England. The Sea-cow or Manatin eates like beefe and will take salt and serue to victuall ships, it yeelds also an excelleng oyle, and the hide will make buffe. In the wet are infinite store of them. The Pina for delicacie exceedeth, a fruit tastig like straw-beries, claret wine and sugar. What commoditie Tobacco<sup>b</sup> and Sugars in those parts may yeeld is incredible, especially in this smokie humour of the one sexe, and that daintier of the other. Their dies, gummes, and other commodities I omit. Of gold and other metralls they haue good testimonie.

The Marashawaccas are a Nation of Charibes, vp high within Land, hauing great cares beyond credit: they haue an Idoll of stone which they worship as their God, in a house erected purposely to it, which they keepe very cleane. It is fashioned like a man sitting vpon his heeles, holding open his knees, and resting his elbowes vpon them, holding vp his handes with the Palmes forwards, and gaping with his mouth wide open.

Captaine *Michael Harcourt* was left Commander of the Countrey for his brother, who continued the possession three years, in all which space of thirtie persons died but sixe, and some of them by casualtie. Amongst the East-Indian Plants is mentioned one called *Sensida*: the like they found here, much like vnto Rose trees, about halfe a yard high, which if they were touched, or a leaf cut from them, would presently shrinke and close vp themselves, and hang as they were dead & withered: within halfe a quarter of an houre by degrees againe opening. *Araminta* the Cacique of Morefhegoro had a rough skin like to buffe-leather, of which kinde there be many in those parts. They returned by Cape Brea, which is so called of the pitch there gotten in the earth, whereof there is such abundance that all places of this our world may be stored thence: it is excellent for trimming of ships for those hot Countries, not melting in the Sunne.

It were a hard taske to muster all that World of Riuers, and names of Nations in the

<sup>a</sup> It is like March beere.

<sup>b</sup> Anno 1610. The Tobacco that came into England amounted to (at least) 60000<sup>l</sup>. and not much lesse in other years.

<sup>c</sup> Vid. l. 5. c. 11. A feeling Plant.

the parts neere Guiana, which they that will may finde in Sir *Walter* and Master *Keymis*, and Master *Harcourt* their owne relations. As for Guiana, this Sir *Walter* hath written. It is directly East from Peru towards the Sea, and lieth vnder the Equinoctiall: it hath more abundance of Gold then any part of Peru, and as many or moe great Cities. It hath the same Lawes, Government, and Religion; and Manoa, the Imperiall City of Guiana, which some Spaniards haue scene, and they call it *El Dorado*, for the greatnesse, riches, and situation, farre exceedeth any of the world; at least so much of it as the Spaniards know. It is founded vpon a Lake of salt water, two hundred leagues long, like vnto the Caspian Sea. The Emperour of Guiana is descended from the *Incas*, the magnificent Princes of Peru: for when *Francis Pizarro* had conquered Peru, and slaine *Atabalipa* the King; one of his yonger brethren fled from thence, and tooke with him many thousands of those souldiers of the Empire, called *Oritomas*, with whom and other his followers, he vnquished all that tract which is between the great Riuer of Orenoque, and Amazonas.

b The guilded Citie.

*Diego Ordaz*, who was one of the Captaines of *Cortes*, in the conquest of Mexico, in the year 1531. (thus saith *Gomara*, and that he perished at Sea; others more probably, say it was a few yeeres after the conquest of Peru) made search for Guiana, but lost himself, being slaine in a mutiny. Before this, his prouision of powder was fired, & one *Iuan Martinez*, which had the charge thereof, was therefore condemned to be executed. But at the Souldiers request his punishment was altered, and he set in a Canoe alone without victuall, and so turned loose into the Riuer. Certaine Guianians met him, and hauing neuer scene man of that colour, they caried him into the Land to be wondered at; and so from towne to towne, till he came to the great City of Manoa, the seat and residence of *Inga* the Emperour. He no sooner saw him, but he knew him to be a Christian (for the Spaniards not long before had conquered his brother) and caused him to be wel entertayned in his Palace. He liued seuen monthes in Manoa, but was not suffered to wander any whither into the Countrey; he was also brought thither all the way blindfold, led by the Indians, vntill he came at Manoa. He entered the City at noone, & traueled all that day til night, & the next, from the rising til the setting of the Sun; thorow the City, ere he came to the Palace of *Inda*. After seuen monthes the Emperour put him to his choise, whether to stay or goe, and hee with the Emperours licence departed. Hee sent with him many Guianians, all laden with as much gold as they could carry; but before he entered Orenoque, the *Orenoquepomi* robbed him of all, but of two bottels of gold-beades, which they had thought had bene his drinke or meat. Thus escaped hee to Trinidad, and died after at Saint *Iuan de Puerto-rico*, where, in his extreames he vnter these things to his Confessor. He called the City *Manoa El Dorado*, the guilded or golden, because that at their drunken solemnities (in which vice, no Nation vnder heauen excels them) when the Emperour carowseth with any of his Commanders, they that pledge him, are stripped naked, and their bodies annointed with a kind of white Balsamum, and then certaine seruants of the Emperour, hauing prepared gold made into fine powder, blow it thorow hollow canes vpon their naked bodies, vntill they be all shining from the foote to the head; and in this sort they sit drinking by twenties and hundreds, and continue in drunkenness sometimes six or seven dayes together. Vpon this sight, & for the abundance of gold he saw in the City, the Images, in the temples, the plates, armour, & shields of gold vsed in their wars, he gaue the city that name.

*Iuan de Castellanos* reckoneth twenty seuerall Expeditions of some or other Spaniards, for this Guianian Discovery with little effect, save that diuers lost their liues therein. Anno 1543 *Gonzalo Pizarro* sent a Captaine named *Orellana*, from the borders of Peru, who with fifty men were carried by the violent current of the Riuer, that they could not returne to *Pizarro*, he descended not in Orenoque the Guianian Riuer, but in Maragnon, called of him *Orellana*: which *Iosephus Acosta* writeth, from the relation of one of their society, who, being a boy, had bene in the Expedition of *Pedro de Orsua* for this Discovery, and had sayled the Riuer thorow, that in the midst men can see nothing but the skie (as before is said) and the Riuer, and that it is seuentie leagues broad vnder the Equinoctiall. *Martine Fernandez* maketh it seuen degrees and a halfe to the North of the Line, and fiftene League broad, and the Sea of fresh water to be another

i *Iuan de Castellanos* ap. Hak.

k *Kopez Ozer* ap. Hak. tom. 3. Girana l. 2.

l *Acosta* l. 2. c. 6. & 3. c. 20.

m *M. Fernandez de Encina* ap. Hak.



another River of forty leagues breadth: others haue written otherwise, which varying proceedeth from that variety of armes or mouths of Orenoque or Raleana, and Marañon or Amazonas, which since haue bene better discovered, as Master Keymis, Master Maslam, and others imployed in this action, haue found by experience. It riseth in Quito, Orellana sayled in it six thousand miles. In all these parts their greatest treasure is multitude of women and children. *Tapiamari* made a heauy complaint, that whereas they were wont to haue ten or twelue wiues, now they had not about three or foure, by reason of the wars with the *Eperemes* their enemies; whereas the Lords of the *Eperemes* had fifty or a hundred, and their warrels more for women, then either for Gold or Dominion.

*Berro* in the search for *Guiana*, tooke his journey from *Nuevo reyno de Granada*, where he dwelt, with seven hundred Horse, but trauelling he lost many of his company and Horse: at *Amapaia* the soile is a low Mussh, and the water issuing thorow the Bogs, is red and venomous, which poisoned the horses, and infected the men: at noone the Sun had made it more wholesome for their vse.

This New Kingdome of *Granada* is two hundred leagues within land, Southward from *Cartagena*. It had that name, because the Capitaine that discovered it, was of *Granada* in Spain. The plenty of *Emeralds* in these parts, hath made that Gemme of lesse worth. The next Prouince to this is called *Popayan*: in both which the Spaniards haue many Townes. And by the Riuer of *Orenoque*, both may be inuaded.

All the parts, from golden Castle, and the Gulfe of *Vraba* to *Paria*, yeeld *Caribes* or *Canibals*, which eat mans flesh, and geld children, to make them more fat and tender for their diet. And in all Inland parts neere *Peru*, and in the hills called *Andes*, which some call *Golden Castle*, they little differ. *Cieza* saith, That in the Valley of *Anzerma*, they keep certain tablets amongst the reedes, wherein they carue the image of the Diuell, in a terrible shape, also the figures of Cats and other Idols which they worship. To them they pray for raine or faire weather: they haue commerce with the Diuell, and obserue such superstitions as he enioyneth them. They are great man eaters. At the doores of their houses they haue small Courts, wherein are their graues in deepe vaults opening to the East: in which they bury their great men with all their wealth. The *Curies* are not farre from them; they haue no Temple, nor Idol. They haue conference with the Diuel. They marry with their neeces and sisters, and are man-eaters. They call the Diuell *Xaxarama*. They esteeme Virginity little worth. In the Prouince of *Arma* the Diuel doth often appeare to the Indians: in honour of whom they sacrifice their Captiues, taken in war, hanging them vp by the shoulders and pulling out the hearts of some of them. In *Pau-tora* they haue like diuellish deuotions, and their Priests are their Oracles.

Before the house of the chiefe Lord was an Idol, as big as a man, with his face to the East, and his armes open. They sacrificed two Indians euery Tuesday in this Prouince to the Diuel. In the Prouince of *Pozo*, in the houses of their Lords, they had many Idols in such resemblance as the Diuell had assumed in his apparitions. And in those Idols he would also speake and giue answers. In *Carrapa* they are extreame drunkards: when any is sicke, they offer sacrifices to the Diuell for his recovery. In *Quinbaya* is a hill which casteth forth smoke: but a more hellish smoke is their conference and commerce with the Diuell, like the former. In the Prouince of *Cali* they likewise confer with the Diuell: they haue no Temples or houses of Religion. They make deepe pits for Sepulchers of their great men, where their armour, wealth, and food is set about them. Their lust subiecteth the neece and sister to their mariages. In *Popayan* they are man-eaters, as also in the forenamed Prouinces. They obserue the same Caninall and Diuellish rites with the former, framing their superstitions to the Diuels direction in their mutual colloquies. They bury with their Lords some of his wiues and prouision. Some of them are great Wizards and Sorcerers. In *Pasto* they talke also with the Diuell, a thing common to all these parts of the Indies. But let vs leaue these steepe and cold hills, these men of the Diuel whom they worship, and diuels to men whom they deuoure, and see if in the lower Countries we can finde higher and nobler spirits.

## CHAP. IIII.

*Of Brasil.*

**A**S Guiana is bounded with those mighty Rivers of Orenoque and Marañon, so Brasil extendeth it selfe North and South, betweene Marañon and the River of Plata or Siluer, which three we haue already shewed to be the greatest Rivers in the World. The Westerne borders are not so well discovered. The Easterne are washed by the Sea. *Maffius* bath largely described the same, whose words *Bertius Maginus*, and *Gasper Ens* haue transcribed: the summe whereof *Iarric* and *Boternus* haue inserted into their French and Italian Relations.

*Petrus Aluarus Capralis*, being sent by *Emanuel*, King of Portugal, in the yere 1500. vnto the East Indies, to auoide the calmes on the Guinnee shore, fetched a further compasse West, and so discovered the Continent, which now of that red wood there plentifully growing, is called Brasil, but by him was named the Land of the Holy Crosse, because he had there erected a Crosse with much ceremony. This Brasill was soone after by *Americus Vesputius*, at the charges of the said King, further discouered. The Region is pleasant and wholesome, the hills and valleyes equally agreeing in their vnequalnesse, the soyle fat and fertile: there are plenty of Sugar-canes; a kind of Balme expressed out of the herbe *Copaibas*, and many fruits which the Countrey naturally produceth; besides those which our Europe hath communicated. Many sorts there are of Beastes, as a kinde of Swine<sup>b</sup> which liue in both Elements, their fore-feet, being short in proportion to the hinder, make them slow in running, and therefore being hunted, commit themselves quickly to the water. *Anta*, resembling a Mule, but somewhat lesse; slender snouted, the neither chappe very long, like a Trumpet, with round eares and short tails, hiding themselves in the day-time,<sup>c</sup> and feeding in the night, the flesh tasteth like Beefe: there is also the Armadillo; the Tygre, which being hungry, is very hurtfull; being full, will flee from a Dogge: There is a deformed beast of such slow pace, that in fifteene dayes it will scarce goe a stons cast. It liueth on the leaues of trees, on which it is two dayes in climbing, and as many in descending, neither shous nor blowes forcing her to amend her pace.

The *Tomendoas* are as big as a Ram, with long and sharp sneuts, a taile like a Squirrel, (twice as long as the body and hairy) where-under they hide themselves, will put out their tongue two foote (out of the mouth as round as an Oyle-cruke) to gather plenty of Ants into their mouthes, hauing scraped vp the places where they keepe with their pawes. The Portugals haue there raised plenty of horses and sheepe. The men worship no God at all, but are giuen to sooth-sayings. The men and women goe altogether naked, are flat-nosed, make themselves blacke with the fruit *Genipapi*, weare their haire hanging from the hinder part of the head, not suffering it elsewhere to grow: in their nether lips weare long stones for a gallantrie (which being remoued, they seeme in deformed manner to haue a double mouth) they goe together by companies with great silence, the Wife going before her Husband, which (some say) is done for ieaousie. They entertaine and welcome Strangers at first with weeping and deepe sighes, pitying their tedious iourney, and presently dry their eyes, hauing teares at command.

Women in trauell are deliuered without great difficulty, and presently goe about their household businesse, the Husband in her stead keepeth his bed, is visited of the neighbours, hath his brothes made him, and iunkets sent to comfort him. They are ignorant of<sup>d</sup> numbering and letters: some Tradition they are said to haue touching *Nos* and the *Floud*. Vnder the same Roofe (which is like a Boat with the Keele

due, the rest they supply as they can with their toes and fingers: and if the things numbred by the toes and fingers of many persons assembled together. *Stat. l. 2. c. 29.*

vpwards)

a *P. Maffius*  
*hist. Ind. l. 2.*  
*P. Bert. Geograph.*  
*Mag. Geog.*  
*G. Ens hist. Ind.*  
*occident.*  
*P. Iarric. li. 3.*  
*cap. 22. & d.*  
*Bot. part. 1. l. 6.*

b Which feeds  
on grasse sleeps  
in the water.  
*Boterm.*

c The Spaniards call it (of the contrary) the light dog. The Portugals Sloth. The Indians, Hay. Some haue written that it liues of aire: and seldomly or neuer hath it bene seene eating.

d They know  
no numbers  
further then  
exceede, they

vpwards) liue many families, they lie in Nets or Beddes hanging about the ground (which is vsuall in a great part of the Indies) to auoide hurtfull creatures: they minde the day, and are not carefull for the morrow, easily communicate what they haue, are very patient of labour and hunger, feasting if they haue where-with, from morning till night, and fasting other-whiles, when they want, three daies together. In swimming they are miraculously skilfull, and will diue whole houres to search any thing vnder the water. They beleue not any reward or punishment after this life ended, but thinke that as men die, so they goe to the other world, maimed, wounded, sicke or whole: and therefore bury the bodies with a Net to lie in, and food for some daies, thinking that they both sleepe and eat. They are excellent Archers, and what enemies they take in their wars, they feed well many daies, and then kill and eat them for great dainties. They dwell in houses scattered and separated from each other; their language is almost generally the same; they haue no lawes nor Maiestrates; the women call certaine things by one name, and the men by another. They haue no vse of three letters in the Alphabet, *L, F, R*, a reason whereof some haue wittily giuen, because they haue no Law, Faith, nor Ruler. They are vnmindfull of good turnes, and too mindfull of iniuries: impotent of lust and rage, and in summer, more like beasts then men. Thus saith *Maffau*.

e It seemes otherwise by *Lerius* his Dialogue of that language. f. 20.

\* *G. da Empoli*, ap. *Ramus*. *A. Vesput.*

In the yeere 1503. \* *Giouanni da Empoli* a Florentine, sayled thither with the Portugals, who reporteth the like of their nakednesse, irreligion; and of their man-eating, saying that they drie it in the smoake as we doe Bacon. The same doth *Albericus Vesputius* report that he had seene amongst them, and that he had heard one of them boast that he had in his time eaten 300. men. He weighed the long stones (which they vse to weare in their faces, sewen in number) about sixteene ounces. He saith they liue 150. yeares, and that their women are out of measure luxurious, that they alway haue an Easterly winde which tempereth their aire.

Let vs in the next place heare such as haue liued in the Countrey: of which *Lierius* and *Theues*, two French-men, and *Ioannes Stadins* a Germane, haue written seuerall Treatises. But none hath more fully deseribed them, then a Portugall Frier, \* and *Anthony Kninet* our Countie-man.

\* A booke taken from a Frier, written in Portugul, sold by *Fr. Cook* to *M. Hakluyt*. f. 10. Scad. Hef. g. cum picturis. ap. *T. de Bry* in 3. parte *America*.

*Ioannes Stadins* f in the yeere 1554. was prisoner to the *Tuppin Imbat*, and because he serued the Portugals, should haue bene slaine and deuoured. But by Gods mercie he escaped. He was the Gunner in the Port of *Saint Vincent*, and going into the Wood to prouide somewhat wherewith to entertaine some friends then come to him, became himselfe a prey to those Men-hunters. When they had taken him, they contended which of them had bene the first taker, and that controuersie ended he, was stripped naked and led away. He was giuen to one of their Kings, and this victory by them was ascribed to their *Tamaraka*, or Idols, which they said had by Oracle prophesied thereof. But their Kings were no other then the chiefe in euery Cottage, which consisted of one kindred, and these *Tamaraka* were certaine Rattles, as shall after appeare. The manner is, that it gets them a great name, to exhibit this feast of a slaine Captiue, and therefore some that haue taken, will credit some other friend with the gift of a Captiue to this solemne butchery, on condition to repay him the next Captiue hee taketh. This was *Stadins* his case, who was thus tossed by exchange, from one to an other; till at last hee escaped altogether.

But when hee had bene newly taken, the Women came about him, and one while buffeted him, one saying, this is for such a friend of mine, that the Peros or Portugals had slaine; another fixing on his flesh the memoriall of another friend of hers, and then lead him with a rope about his necke, almost strangling him, making him also to daunce in the midst of them, with rattles tied to his legges: but hee after grew in some credite and respect amongst them, and saw diuers others eaten, while himselfe could not be free from feare of the like destiny. The Sauages, that they take, put on a great shew of resolution, and little regard (in seeming) that their Tragedie, supported with this comfort, that their friends will reuenge it. In time of sickness or sudden dangers, they would resort to him to pray to his God for deliuerance; and



and this conceit of his God, which they obserued in his Deuotions, was the principall meanes of deferring his execution. Such as are mortally wounded in their fights, they would spend presently, or at least kill and dresse them, for a feast neere at hand: and one man that had liued long amongst them, and was desperately sicke, lest Death should deprive them of their cheere, they slue, and (because of his sicknesse) hurling away the head and inwards, eat vp the rest. They take great pride in this their cruelties and when *Konyan Bebe* their King, hauing a Basket full of peeces of man flesh on which he was feeding, offered *Stadius* a peece, who told him that it was more then beastly, hee answered, I am a Tigre, and I delight in these delicacies. This *Stadius* after escaped in a French Shippe.

*Nicolas Durantius*, a Knight of Malta, fir-named *Villagagnon*, in the yeere 1555. <sup>g *Lerius* hist. Nauig. in Amer.</sup> (malecontent with his estate at home) sayled into Francia Antartica, or the Southerne parts of Brasil, vnder the Tropike of *Capricorne*, and pretended there to worship God according to the purity of the Gospell, & to fortifie, both for the habitation of his owne, and for a Sanctuary vnto such as at home were persecuted for the truth. Hee fortified and sent thence to Geneva for assistance in this his holy intent: whereupon *Richerius* & *Charierius*, two Ministers, with diuers others, among whom was *Iohn Lerius*, were sent, and landed there in the yeere 1557. *Lerius* hath written his obseruations of these parts, as *Themet* also, another of *Villagagnons* Company, but (as *Lerius* testifieth) in many things falsely. The first Sauages that *Lerius* and his fellowes saw, were the *Margaiates*, which hold friendship with the Portugals, and are enemies to the French, and to the *Touou Pinombansy*, or *Tuppin Imbas*, confederates of the French, and as deadly enemies to the former. In the meane way they passed by the *Tapemiry Paraiba*, *Ometacates*, all which, howsoeuer they exercise hostilities, and mutuall disagreements, yet agree in like barbarous and rightlesse Rites. With the *Touou Pinombansy* he conuersed familiarly about a yeere. They are in habit of body like the *Europeans*, but stronger, and lesse subiect to sicknesse, not subiect to our bodily distempers, by like intemperance, or to vexation of minde, by turbulent and distracting passions of couetousnesse, enuy, ambition.

They are all naked, except sometimes: the Old-men rather to hide their disease in those parts, then their shame, couer their priuities. They weare in their nether lippe a <sup>h</sup> Pyramidall stone, which brauery weigheth downe their lippe, and subiecteth the face to great deformity. Some also not content with this, adde two others in their cheekes to like purpose. They presse downe the noses of their Infants to make them flar. They annoynt themselves with a kind of Gumme, which they couer with the downe of feathers sticking thereto. They weare also frontlets of feathers: in their eares they weare bones. They which will excell the rest in gallantry, and would seeme to haue slaine and eaten the most enemies, slash and cut their flesh, and put therein a blacke powder, which neuer will bee done away. They vse Rattles of the shell of a certaine fruite, in which they put Stones or Graines, and call them *Maraca*, of which they haue some superstitious conceit. The Women differ from the Men in nourishing their haire, which the Men shauo off before, and make not those holes in their lippes; but in their eares weare eare-rings of the forme and bignesse of a meane Candle. They paint also their faces with diuers colours, and weare bracelets of little bones, of which the men weare Chaines or Collars. They would not weare cloathes, pretending their custome of nakednesse, and often washing (sometimes ten times in a day) whereto cloathes would be a hinderance: and our Captiue Women, further then the whip forced them, would not accustome themselves to the apparell we gaue them. The Women make two kinds of Meale of certaine Rootes, which they vse in stead of Bread, which they doe not put, but hurle, into their mouthes without losse. Their office is also to make their drinke of Rootes sliced, and chewed in their mouthes, and thus prepared, boyled, and stirred in a great pot ouer the fire: the like drinke they make of chewed Mays, which they call *Anatis*: the men would account it a disgrace to do these things, and that they would not taste so wel. They call this drinke *Caouin*, it is thicke, and tastes like milke: I haue seene them continue (saith *Lerius*) drinking this liquor 3. daies and nights together: they hold it a disparagement

<sup>h</sup> Great at one end, and little at the other: in their infancie it is a bone: and after a greene stone, in some as long as ones finger: they wil thrust out their tongue at the hole, when the stone is removed.

\* The Brazilian *Petum* is neyther in forme nor vertue, the same with *Tabacco*, as *Levinus* saith. The women take it not.

\* *Nunho de Sylva*, and their owne reports, *P. Card.*

disparagement not to be able to hold out at this *Bacchanal* exercise, which they celebrate with dancing and singing, especially at their beastly man-feasts, The women dance a part from the men. One of them reported to our Author, that they had taken a ship of the Peros, or Portugals, and eaten the men: they found therein great vessels, which they could not tell what it was, but dranke so much thereof, that they slept three daies after: it is likely that it was Spanish wine. They eat serpents & toads (which with them are not venomous) and Lizards: Our Author saw one Lizard as big as a man, with scales on her backe like Oysters, they haue a kind of Monkey called *Sagonin* of the bignesse of a Squirrel, the fore-halfe in shape resembling a Lyon: they haue another strange beast, called *Coaty* as high as a Hare, with a little head, sharpe eares, and a snout or beake aboue a foot long, the mouth so little, that one can scarcely put in his little finger; it feedeth on Ants. They take \* *Petum* (it is not *Tabacco*) not in pipes, but put foure or fise leaues in another greater, and firing it, sucke in the smoke, and therewith in time of warre, will sustaine themselves three dayes together, without other sustenance. They weare this herbe about their necks.

When *St. Fran. Drake* made his famous and fortunate voyage about the world, in the South sea he\*lost the rest of his company, the *Elizab.* wherein *M. Winter* was (which returned into England) & a Pinnsle wherein were 7. men besides *Pet. Carder* the relater of this history. This Pinnsle being alone returned backe the Straits, & on the North side of the riuer of *Plate 6.* went on shore into the wood to seek food where 70. *Tapines* shot at them and wounded al, wherof 2. died soone after, 4. taken, their pinnsle also being broken, only *P. Carder* & *Wil. Pitcher* remained, which liued in an Island 2. months, on a fruit somewhat like orêges, & crabs without any fresh water: the want wherofforced them to drink their own vrin, saued in sherds for that purpose till the next morning. Weary of this life (which began to grow weary of them) they with a plank & certain boords, made shift in 3. daies to fet themselves ouer into the main 3. leagues distant, where meeting with fresh water, this *Pitcher* was broken, & died within halfe an hower of ouer eager drinking; *Carder* encountered certain Sauages called *Tappanbasse*, which led him away dancing, ragling tabering. They slept on beds of white cottonnetting tied 2. foot from the ground, & a fire on each side, to preuent cold & wild beasts: the next day they marched 20. miles to their towne, which was 4. square, with 4. houses, euery house being 2. bow-shoot in length, made with smal trees like arbours, thatched to the ground with palm-tree leaues hauing no windowes but 30. or 40. doores on each side the square. Their chief Lord was named *Caion*, about 40. yeeres old, he had 9. wiues, the rest but one, except the most valiant, which were permitted 2. one for the house, another to go with him to the wars. In this town were neere 4000 persons. He found among them good entertainment for certain moneths.

They vsed to goe to the wars three or 400. in a company with bowes and arrowes, and hauing overcome would bring home their captiues tied by the arme to so many of their mens armes, & soone after would tie them to a post, & with a club (after dancing & drinking) slit their heads. Their drinke is made of a root, chewed by women and spit into a trough, where it stands 2. or 3. daies, & hath a yess on it like ale, & then is turned into earthen iars, wherwith they drinke themselves drunke. After half a yere hauing learned the language, he was requested to their warres against the *Tapmees*, & much bettered their martiall skil, teaching them to make 100. targets of tree-barke, & 200. clubs, marking their owne company with red Balsam (of this they haue red, white, black, very odoriferous) & so marched 700 together 3. daies to another 4. square town like (but lesse then) their owne. They knocked downe two hundred; tooke 20 they broyled their carcases and after also the prisoners. How many men they kill, so many holes they make in their visage, beginning at the nether lippe, and so proceeding to the cheeke, eyebrowes, and eares. Some Portugals came to search for him, two of which and some Negros were taken and eaten. Hee obtayned leaue to goe to the Coast, hauing foure to provide him victuals for nine or ten weekes, and so came to *Bahia de todos los santos*, where hee yeelded himselfe to *Michael Ionas* a Portugall, and ariued in England in November 1586. nine yeares after his setting forth.

Master

Master *Anthony Knivet* was one of Master *Candlishes* company in his vnfortunate Voyage, 1591. who after much miserie sustained in the Magellan Straits, in their returne was set on shore at *Saint Sebastians*, where many of his company died with eating a kinde of blacke venomous pease. He saw there a great beast come out of the River (a Crocodile or some other monster) hauing, on the back great scales, vgly clawes, and a long taile, which thrust out a tongue \* like a harping iron, but returned without harme. He found a dead Whale, which with long lying was couered with mosse, on which hee yet liued a fortnight. His company were knocked on the head with firebrands, and he like to be eaten of the Sauages, but escaped this and many other miseries; and was saued by the Iesuits from being hanged by the Portugalls. Where his calamities compelled him, which another Indian in like predicament of slauery, to escape by fleeing, swimming two miles ouer the sea: and so they trauelled seuen and thirtie dayes through a desert, meeting by the way Lions, Leopards, huge Serpents. Some Indians they saw with feathers of diuers colours, fixed on their bodies and heads with oyle of Balsam, seeming as if they had beene so borne, not leauing a spot bare but on their legges. The Sauages sell their children to the Portugalls for toyes. Some of them were so haunted with a spirit which they called *Coropio* (like that which *Lerius* his Sauages called *Aignan*) that some of them died therewith in much amazement. Many complained that they were possessed with spirits, which they called *Anafaly*, and commanded themselves to be bound hand and foot with bowstrings, desiring their friends to beat them with cords, wherewith they hang their beds; but most died notwithstanding. They haue wormes which creepe into their fundaments which consume their guts: for remedie whereof they take slices of Limons and greene pepper, and put therein with salt water.

*Ant. Knivet,*  
kinsman to the  
Lord *Knivet*.

\* Some say  
the Crocodile  
wanteth a  
tongue, which  
others deny.

*Aignan*

He in diuers expeditions for war and Merchandize with the Portugalls, and escapes from them, trauelled thorow more of those Sauage nations, then perhaps any other before or since. Out of whose obseruations bought at so deare a rate, I haue heere mustered these many wilde people before thee, with such rarities as he found amongst them seuen and twentie, they inhabite from Baya to Rio Grande.

The *Petiuares* are not so barbarous as many other, their bodies are carued with fine workes: in their lips is a hole made with a Roe-Buckes horn, which at mans estate they cut bigger with a Cane, and weare therein a greene stone; otherwise they esteeme a man no gallant, but a peasant. They haue no Religion: vse polygamie, but the women are tied to one husband, except he giue her publike leaue. When they goe to war, the wiues carry all the prouision. That wife whom he giueth his hunted prey, is his bed-fellow that night: and she goeth to the water, and washeth her selfe: after which she lieth downe in the net, and commandeth all the rest to attend on her for that day. When they are in trauell they goe to the doore, and being deliuered, the father lieth downe and is visited, as before is said. No Indian will kill any female creature whiles his wife is with childe, thinking that would be the death of his childe. They trauell with great store of Tobacco, and haue continually a lease thereof along the mouth betweene the lip and teeth, the rheume running out at the lip-hole. They warre against the Portugalls and all others, eating all, and take so many new names, as prisoners. They thinke mans flesh makes them valiant. Their houses are two hundred yards long without partitions: they hang their nets on beames: wash euery morning both men, women, and children: they part their grounds. They haue Serpents amongst them with bodies like trees, which strike two fins out of their fore-quarters, that kill whatsoeuer: they call them \* *Iaboya*. They haue foure legs and a taile (like an Aligator or Crocodile) which they hide when they lie in the woods for their prey. They haue Munkies as big as a water-dog, faced like a man, with long broad beards, which goe twentie together on a tree, and one of them will alway walke vp and downe with his hand on his beard, making a great noise, the rest harkening still, an houres space.

*Petiuares.*

\* See *infra*.

The *Maraquites* are betweene Fernambur and Baya: other Indians call them *Tappyes*, that is, wilde men, which name, all but these, and the *Vaanasses*, which are like them, account a disgrace. The men are of good stature, the women very proper, and fight with their bowes as well as the men. They haue no dwelling, Religion, nor friend-

*Maraquites.*



ship with any Nation: yet he left them in peace with the Portugals. They haue holes in their lippes, but carue not their bodies: vse Polygamie; are swift; neuer come in to the field to fight, but keepe in the mountaines: they eate mans flesh without ceremonies,

*Topimambaze..*

The *Topimambazes* inhabit from *R. de S. Franc.* to *Baya de todos Santos*, they are, and speake like the Perywards, but the women are of better complexion. The men let their beards grow long.

*Waymoores.*

From *Baya* to *Eleoos* are the *Waymoores*, men of great stature, and swift as a horse: five or sixe of them will set on a Sugar-houfe with an hundred therein. I haue seene one (saith our Author) take a man aliue, and defend himselfe with this his prisoner, as it were with a Target. They haue long haire; are without Townes or houses, and care not where they come, presuming of their swiftnesse. They are greedie man-eaters, and are alwayes foule with durt and dust, by lying on the ground and ashes.

*Tomomymenos.*

The *Tomomymenos* dwell at *Spirito Santo*: haue settled Townes, with great stones set about like pales, of a good height, and within walles of clay and stone: they make the sides of their houses with loope-holes to shoote out at. They decke their bodies with feathers, and paint themselues blacke and red. One of these tooke the Portugall Captaine, *Martin de Sa*, and in spite of all his companie, carried him a stones cast, and threw him into a Riuer; but hee was rescued by *Petummyen* \* another Sa-uage. The Portugals tooke sixteene thousand, slew the tenth part, and parted the rest, destroying the Countrey downe the Riuer *Paraeyua*.

\* This name signifieth long Tobacco, as he interprets. *Lerius* otherwise.

*Waytaquazes.*

The *Waytaquazes* dwell on the North and South sides of *Cape Frio*. They are of greater stature then the *Waymoores*: wee tooke thirteene of them, and whiles wee searched for more, they burnt their cords from their hands and fledde. Their women warre with bowes and arrowes. They lye on the ground like Hogges, with a fire in middest: hold no peace with any, but eate all they can get. Heere the mountaines were full of Crablice, which stuck so fast on their skinnes, that they were faine to take drie straw to singe themselues.

*Abausanga-retam.*

*Abausanga-retam* was Captaine of a kinde of *Tamoyes*, an hundred and twentie yeares old, which being taken, ranne amongst the enemies, where being shotte in one and twentie places he fell, then desired Baptisme, after which, within foure houres he died: his haughtie courage could not brooke captiuitie.

*Wayanasses.*

The *Wayanasses* keepe at *Ila Grande*: they are low, great bellied, cowards, not carued, glory not to eate mans flesh: the women vgly with bigge bodies, but are well faced, painted red with *Vrucu*, which growes in a cod like a beane: the crownes of both Sexes are shauen like Friers, the rest of their haire long.

*Topinaques.*

The *Topinaques* haue their dwelling at *Saint Vincents*: are of good stature and complexion: the women painted with diuers colours: eate mans flesh: adore nothing: onely when they kill a man, paint themselues with a fruit called *Ianipano*, and with feathers on their heads, great stones in their lips, Rattles in their hands, dance three dayes together, drinking a filthy liquor, whereto they said Tobacco made them fresh. Among them is great store of Gold in many hills by the sea.

*Pories.*

The *Pories* dwell an hundred miles within Land, are low like the *Wayanasses*, liue on Pine-nuts, and small Cocos as bigge as Apples, with shells like Wall-nuts, but harder; they call them *Eyrires*: they warre with none, eate not mans flesh if they haue other meate; lye in nets of barke, haue no houses but two or three boughes tied together, covered with Palme-leaues: for a knife or combe, they will giue five or six gallons of Balsame-oyle.

*Molapaques.*

The *Molapaques* inhabite neere the Riuer *Paradiua*, are like Dutchmen in bignesse, faire of complexion, bearded, ciuill, couer their priuities: their Townes circled with walles of earth and great logges: haue a King called *Moronibannu*, which had thirteene wiues. They haue store of Gold which they esteeme not, nor vse it but to tye on their fishinglines: this is in the Riuer *Para*, fourescore leagues beyong *Paraeyua*. They take none but what the rayne washeth from the mountaines, which are of blacke earth without Trees. The women are goodly and faire like English women, modest, neuer seene to laugh, and of good capacitie. They tye their haire about their

their middle with barke, and couer therewith their nakednesse: their haire also is of diuers colours: and they which want long haire, vse a furre to couer themselves. They eate mans flesh: obserue meales at noone and night (a thing rare in those parts) vse no Religion, so far as our Author could see in nine or ten dayes of his abode with them: they are very cleanly.

The *Motayas* met them with dancing and singing: the women fate about them and wept, and then set forth their victuals: they laughed at them for refusing mans flesh: they are smal people and browne, weare their haire in fashion as we in England, finding it round about, and in other parts of the bodie, plucke it away with a shell.

The *Lopos*, or *Biberas*, as the Portugals call them, liue in the mountaines of Pine-apples: they saw no houses, but boughes tied together with the pills of Trees: they would robbe them of their goods, but not hurt their persons: heere they found many mines of gold, and many rich stones: no part of America is richer, but it is farre within Land, and the Countrey populous, that neither Spaniard nor Portugall can inhabit there: they are browne and small, the women as shamelesse as beasts.

The *Wayanawasons* dwell in small townes by the side of a Riuer, are the simplest of all other, would stand and gaze on vs like heards of Deere, without speaking word. They are bigge, tall, cleane-made, lazie: heere sixteene of their company died with eating a certaine yellow plumme, as bigge as a horse-plumme. The roots of Mandioca had almost killed them all, but by a peece of Vnicornes horne they were preserued. From hence he with twelue Portugals determined to trauell to the South-sea by land: they came to many mountaines where they found store of gold, and many precious stones, and had thought themselves in Peru: those stones they tooke vp one day, they cast away the next to take vp better. In this Countrey they trauelled two moneths, till they came to the great *Mountaine of Crystall*, for height seeming to tower vp it selfe in the clouds, and was impassable for steepe nesse: they saw it ten dayes before they came at it, and were not able, when the Sunne was aloft, to trauell against it for the glistering reflection. They passed along it twentie dayes before they could finde passage, and at last came to Riuer which ranne vnder it. Then did they make them prouision of great Canes, three yards and a halfe broad, and six long, and killing good store of *Tamandoes*, roasted them: and thus provided went into the vault, which made such a noyse with the water, that it seemed to them an enchantment. They went in on a munday morning, and came out againe on a morning, they knew not whether one or two daies after.

The next Sauages they encountred were a kinde of *Tamoyes*, which are as proper men as any in Europe, most of them faire, their heads set with feathers; the women tall, proper, slender in the waste, faire, fine handed, comely faced, and breasts carued. They esteem of gold and gems, as we of stones in the streets. Here he liued eighteen month: but his twelue companions they slew and deuoured. Him they spared, because he professed himselfe a French-man, with whom they sometimes had some commerce.

The *Tocomans* dwell betweene the Riuer of Plate and Saint Vincent. They are sandie, small, but not so little as they say of the Pigmies, and dwell in Caues.

The *Cariyoghs* for two or three Glasses and a Combe, with some Kniues, would giue the worth of foure or fife thousand crownes in gold or stones. Their women are comely and faire, the men die their bodies blacke. The *Tamoyes* his last hosts, by his instructions (who was desirous to trie if the sea might yeeld him any succor) left their habitations, and thirtie thousand of them aduentured themselves to seek new. They came into the country of the Amazons, which the Indians cal *Mandiocufyams*, but durst not war against them: they tooke a Towne of the *Carijos*, and eat three hundred of them: the rest fled to the Riuer of Plate, and obtained Portugall succour, who tooke these *Tamoyes* captiues, slew ten thousand, and shared twentie thousand amongst them for slaues. And thus came he againe into his Portugall slavery, from which he had made an escape once before, and trauelled nine moneths in the wildernes: fife or six yeares he serued the Portugals, and liued a yeare and eleuen moneths with the Canibals.

He made another escape into Angola, and serued as a drudge in *Mafangana*, the sickliest Countrey vnder the Sunne, where the Portugals die like chickens, gape for aire like

*Motayas.**Lopos.**Wayanawasons.*

Strange iourney.

*Tamoyes.**Tocomans.**Cariyoghs.*

\* They had so done before, or else could not haue knowne the French.

like the Cameliions, liue close, take Physicke, euery weeke let bloud, obserue certaine diet and howers when to goe abroad. But his houre to goe abroad at libertie was not yet come. Backe he was sent to Brasil: and long it was before his longing could be satisfied to reuiue his Countrey and friends: some compassion of his passions, I thinke this tedious following him in this epitomised discourse of his disastters hath bred in you.

Friers Treatise  
of Brasil.

But no man hath written so absolute a discourse of Brasil, as was that taken from a Portugall Frier, and by *Francis Cooke* sold to Master *Hakluyt*. Out of him I could recite the names of other Brasilian Nations, Ararape, Apigapigtanga, Vintan (which he saith were by a Magician Priest of Portugall conueyed to Fernambur.) Tapuya is a generall name, of which he reckoneth threescore and sixteene seuerall Nations, most of them of sundrie languages.

Guaymares or  
Waymores, as  
K. and as Stad.  
Wayganna,

The *Guaymares* haue hard skins, and beat their children with thistles to harden them. They are swift and cruell, cut off the captiues flesh with reeds, leauing nothing but the bones and guts, and disbowell women with childe, to eat the childe roasted. The *Camucuiara* haue paps reaching almost to the knees, which when they runne they binde to their waste. The *Curupetie* eat not men, but carry the heads for shew.

Beasts of Bra-  
sil.

The Winter beginnes in Brasil in *March*, and ends in *August*. The beasts of Brasil he reckoneth Deere, Elkes like vnto Kine or mules, which diue and goe (but swimme not) vnder the water. Bores of two sorts, *Conies*, *Pigges*, *Ounces*, *Foxes* with bags to carry their yong vnder the belly. The *Tatu* or *Armadilla*, which digs as much as many men with mattocks: the *Conduacu* or *Porcupine* of three sorts: the *Hirara* like *Civet Cats*, which eat hony: The *Aquiqui*, bearded Apes black, and sometimes one yellow, which they say is their King, hauing an Instrument from his gullet as bigge as a duck-egge, wherewith he maketh a loude sound; so active, that they sometimes are said to catch an arrow with the hand, and redart it at the shooter, and so cunning that they seeke a leafe, chew it, and put the same into their wounds. There are of them many kindes. The *Cuati* are like *Badgers*, they climbe trees; no snake, egge, or bird escapes him. There are others greater, as great *Dogges*, with *Tuskes*, which deuour men and beasts. There are wilde *Cats*, which yeeld good furre, and are very fierce: the *Iagouacu*, are *Dogges* of Brasil; the *Tapati* also barke like *Dogges*. The *Iaguacinia* is a kinde of *Foxe* which feedeth on *Sea-crabbes* and *Sugar-canes*. The *Birataca*, a kinde of *Ferret* of such stinking sauour, that some Indians haue died thereof: yea *Dogges* which come neere escape not: the sent endureth fifteen or twentie dayes in those things which he hath come neere to: and causeth some Towne sometimes to be disinhabited. This commeth of a ventositie which it voideth and couereth the earth, or casteth it out being in danger to be taken: it feedeth on birds egges, and Amber. Ten or twelue kinds of *Rats*, all good meat. Other beasts are before mentioned.

Snakes.

Of *Snakes without venome*, he numbereth the *Giboya*, some of which are twentie foote long, and will swallow a Deere whole, crushing it with the winding of his taile, and bruising it with licking, to that purpose. The *Guaranpiaquana* eateth egges, goeth faster on the trees, then any man can runne on the ground, with a motion like swimming. The *Camojama* is all greene, and liueth on like food. The *Boytiapua* eat *Frogges*; the Indians strike this Serpent on womens hippes as remedie to barrennesse. The *Gaitixpia* smelleth so, that none can abide it: such is also the *Boyuma*: the *Bamu* (so termed of his crie) is great and harmelesse; the *Baicueganga* hath venomous prickles on his backe.

There are other *venomous Snakes*, as the *Iararaca*, of which are foure kinds, of muskie sent, one ten spannes long, with great tuskes, which they hide and stretch out at pleasure. The *Curucucu* fiteene spannes long, which lieth on a tree to hunt his prey. The *Boycimiaga* which hath a bell in his taile, so swift, that they call it the flying Snake, there are two kindes thereof. The *Ibiracua* causeth by his biting, the bloud to issue thorow all parts of the bodie, eyes, mouth, nose, eares, &c. The *Ibiboca* is the fairest, but of foulest venome amongst them all. The fields, woods, houses, beds, boots, are subiect to plentie of Snakes, which without helpe kill in foure and twentie houres. There are also many *Scorpions*, which ordinarily kill not, but cause extreame paine for



for foure and twentie houres space. Lizards couer the walles of houfes, and holes are full of them. Their fundament-wormes are very dangerous, which Sir *Richard Hakluyt* saith he saw like a long Magot, greene, with a red head, creeping in, and glewing himselfe to the gut, where it groweth so great, that it stoppeth the passage, and killeth, with crue ll chollike torments.

Master *Knivet* speakes of one Serpent which he killed, thirteene spannes long, with foure and twenty teeth, great shells about the necke, black and russet, like a collar, lesse on her bodie, and dark greene vnder her belly, all speckled with black and white, with foure sharpe feet, no longer then a mans finger, and a tongue like a harping iron. Her taile like a strait bull-horne, black and white listd. If they finde fire they beate themselves in it, till either the fire or themselves be extinguished. They vse from a tree to fall on their prey passing by, thrusting their taile into the fundament. The Indians will not go (vnder five or six) to set vp one of them; this yet he killed with the helue of an axe.

Master *Knivet*.

Of Birds there are Parrots innumerable, more then Starlings or Sparowes in Spaine: the Guaminbig like Bees, which sleepe six moneths; the Tangara which haue the falling-sicknes, the rest dancing about that which is fallen, with a noise, from which they will not be skarred, till they haue done, &c.

Friers Treatise  
of Birds.

Of Fruits, he reckons the Iacupucaya, like a pot, as big as a great bowle, two fingers thicke, with a couer on it, within full of Chesnuts: being much eaten greene, it caueth all the haire to fall off: Balsam trees pricked, excellent for cure and sent: Oyle-trees many; one as a well or riuer, growing in drie places where no water is: it hath holes in the branches as long as ones arme, full of water Winter and Summer, neuer running ouer, but alwaies at like stay: five hundred persons may come to the foot of it, and drink and wash their fill without want: the water is sauoury and cleare. There are hearbes which seeme to sleepe all night, and others which make shew of sence, as we haue before obserued from Master *Harcourt* in Guiana.

Fruits Trees,  
and Herbes.

Of strange fishes in Brasil, he nameth the Oxe-fish, with eies and eye-lids, two armes a cubit long, with two hands, five fingers and nailes, as in a man; and vnder the armes the female had two paps inwards like an Oxe: it cannot be long vnder water: it hath no fins but the taile, which is round and close, two stones neere the braine of great esteeme for the stone: the inwards as of an Oxe, and taste like porke.

Oxe-fish.

The Cucurijuba is a fresh-water Snake, five and twentie or thirtie foot long (the Manima is a greater kinde) toothed like a dogge, with a chaine striped along the back very faire: It catcheth a man, cow, stagge, or other prey, winding it with the taile, and so swalloweth it whole: after which three lies and rots, the Rauens and Crowes eating her all but the bones, to which after groweth new flesh, by life deriued from the head, which is hidden all this while in the mire (which therefore they that finde, seeke and kill.) They will sleepe so being full, that they may cut off peeces (he telles an instance) from the taile, and they not awaken. They found one which was fiftie spans or twelue yards and a halfe long, hauing two wilde Bores in the belly. Thus much of the creatures in Brasil. Let vs now take better view of their Warres, Religion, and other their Rites.

Master *T. Turner* (who liued in Brasil, and was acquainted with Master *Knivet*) saith the Le-suits told him the like.

## CHAP. V.

*Of the Warres, Man-eating, and other Rites of the Brasilians.*

He Brasilians, for the most part as you haue seene, exercise irreconcilable hostilitie, not to enlarge their dominions, but only to be reuenged for the death of their friends and Ancestors, slaine by their enemies. The Elder men, as they sit or lie in their hanging beds, will make an Oration of the vertue of their Predecessors, and of their sustained wrongs, and so excite the yonger to take armes: these Orations last sometimes sixe houres. Their armes are clubbes or wooden swords, five or sixe foote long, and a foote broad, a finger thicke, and very sharpe. One of these men being thoroughly

Lerius Nauiz.

moued, would trouble two of our Fencers. Their bowes are as long as ours, the string made of the herb *Tacon*, little yet able to endure the strength of an horse: their arrowes an ell long, which they will shoot twice as fast, as our men: they haue leather shields: Their elder men lead the rankes (if they may be so called, which haue none to marshall or order them) and with great shouts, and shewing the enemies the bowes of their slaine friends, they enter into a fierce battell. Their captiues they conuey in the middest of their armie home to their territories, vnto whom the men will not sticke to giue their sisters or daughters, to performe all the duties of a wife, and feed them with the best, till they redemand the same out of their flesh: the men are employed (if it be long before the slaughter) in hunting, fowling, fishing; the women in gardening, or gathering Oysters. When that disinnall day approacheth, knowledge is giuen, and the men, women, and children assemble to the place appointed, and there passe the morning in drinking; & the captiue (although he knoweth the dreadful issue) danceth, drinketh, and frolickes it with the best. After six or seuen houres thus spent, two ordiree of the strongest fasten a rope about his middle, leauing his armes at libertie, and so lead him vp and downe the Village in triumph. Neither doth he for all this hang downe his head, as men heere going to be hanged, but with incredible courage emblazoneth his owne worthinesse. Thus, thus, saith he, haue I sometimes bound your kindred, and thy father, saith he to one, haue I deuoured, and thy brethren (to another) haue I *boucaned* and eaten: and what innumerable numbers of you *Touon Pinambausy* haue these hands taken, this throat swallowed? Neither with the *Margaiates* suffer this my death vreuenged. Then they bring him stones, and bid him reuenge his death. He hurleth them at those which stand about him, whereof there are some foure thousand; and hurtech diuers: I saw one (saith our Author) whose legges I had thought had beene broken by the violence of one of those blowes. After this comes one, which all this while had bin hidden, with the <sup>a</sup> fatall club, and, Art not thou one of the *Margaiates*? saith he: and hast thou not deuoured our kindred? the other answereth, O how lustily I haue done it, how prompt haue I beene in taking them, how greedie in eating? And therefore, replieth the other, shalt thou be killed and rosted on the *Boucan*. What then? saith he, my death shall not be <sup>b</sup> vreuenged. The clubbe ends their dialogue, with one blow striking him dead. His wife (if hee had any, as they sometimes vse to bestow on their captiues) comes to the carkasse, and spends a little time and passion in mourning, but her Crocodiles teares are soone dried, and the humor falls into her teeth, which water for the first morsell. The other women, especially the elder (which are most cruell and greedy) bring hot water and wash the body, and rub it till it looke like the skinne of a Pig: then comes the master of the feast, which owed the captiue, and cuts it out as readily, as any Butcher with vs can doe a Wether. They daub the children <sup>c</sup> with the blood: foure women carry about the armes and legs for a shew, with shouts and cries: The trunk is diuided into two parts, the vpper part being cut and separated from the lower: the inwards are left to the women, which seeth and make broth of them called *Mingau*, which they sup vp, with their children: they eat also the flesh about the head. The braine, tongue, and that which within the head may serue for meate, is the childrens share. The author of the feast hath a new name added to the former (for they haue so many names as they haue slaine captiues, the chiefe of the Cottage branding him on the arme, with an honorable marke for the memorie thereof) and all that day he must spend in quiet. The *Wagganna* <sup>d</sup> are a kinde of Brasilians, which hold confederacy with no other Nation, but kill all which come to their hands, and that so cruelly, that they will cut off their armes and legges while they are aliue. These liue in the Mountaines. They cut them with stones, and those which haue trade with the Christians, vse knives.

Their *Boucan* is a grediron of foure cratches, set in the ground, a yard high, and as much asunder, with billets laid thereon, and other stickes on them grate-wise. On this they roste the flesh, putting fire vnder, all the people standing about the same, and every one gets a little peece of him. But me thinkes I see horror expressed in the countenance of him that reades this, and every one wearie of viewing this tragedie, loathing this inhumane feasting with humane flesh.

I will therefore leaue their shambles, and (which better becometh a Pilgrime) will  
visite

<sup>a</sup> This clubbe they call *Iuara Pernem*, which is consecrated to this mischief by certaine ceremonies of singing and painting.

<sup>b</sup> This confidence is as well in the women as in the men.

<sup>c</sup> *To, Stad. lib. 2. cap. 12.*

<sup>d</sup> *Stad. lib. 2. cap. 3.*

visite their holies and holy places. But alas, where or what are they? *Maffaw* hath already tolde vs, that they obserue no Gods; and *Lerius* confirms the same, yet sheweth that they acknowledge a Diuell, whom they call *Aygnan*: not that they worshippe him, but are tormented by him. Euen in speaking of him, \* they tremble, and the remembrance breedes a compassionat amazement in the hearer, an amazed passion in the speaker, while he applauds our happinesse free from such tyrannie, deplores his own miserie. He sometimes in the forme of a beast, sometimes in forme of a bird, and otherwhiles deformed in some monstrous shape, doth grievously torment them. Euen whiles the Christians were in conference with them, they would pitiously cry out, *Hei, Hei*, helpe, *Aygnan* vexeth me. Nor could this be counterfeited in the iudgment of any that conuersed with them. They beleue the immortalitie of the soule, and that the soules of the vertuous, that is, (in their sense) of such as haue killed and eaten many enemies, shall lie beyond the highest mountains, and be gathered to the soules of their progenitors, and there liue in pleasant gardens, and perpetuall dancings and delicacies. The cowardly ghosts shall be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to signifie God vnto them, but wondered to heare what the French-men tolde of the Creator of heauen and earth. And because they are afraid of Thunder, which they call *Toupan*, they told them that God was Author thereof: the foolish Indians reply, that he was then naught which would make them afraide. But the feare of *Aygnan* made them sometimes flexible to embrace the Christian Religion, hearing that this Diuell was inferiour to the Christians God. So that euen in these (the most degenerate of all, which I haue obserued in this long and tedious Pilgrimage) there is some sparke left of Religion, euen in the acknowledgement of a Diuell, and of eternall rewards and punishments.

This is further confirmed by that which is written of certaine Magicians or Priests amongst them: which periwade the people that they haue dealings with spirits, that by their meanes they haue their roots and sustenance, and may by them haue fortitude. I (saith *Lerius*) was present at one of their Assemblies, where sixe hundred were gathered together, which diuided themselues into three partes: the Men went into one house, the Women into a second, the Children into a third. The *Caribes* forbade the Women and Children to depart their houses, but to attend diligently to singing: and wee (saith he) were commaunded to abide with the women. Anon the men in one house fell to singing, *He, He, He*, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their breasts, and foming at the mouth, and (as if they had had the falling sicknesse) some falling downe in a swoone; the Diuell in seeming entring into them. The children also followed in the same harsh deuotions. After this, the men sung pleasantly, which caused mee to goe thither, where I found them singing and dauncing in three severall Rings, in the midst of each, three or foure *Caribes*, adorned with Hattes and garments of Feathers, euery one hauing a *Maraca*, or Rattle, in both his bandes. These Rattles are made of a fruite bigger then an Ostriches egge, out of which they said, that the Spirit would speake, and they continually shooke them, for the due consecration. These *Caribes* daunced to and fro, and blowed the smoake of *Petum* on the standers by, saying, Receiue yee all the Spirit of *Fortitude*, whereby yee may overcome your enemies. This they did often: the solemnitie continued two houres, the men ignorant of Musicke, and yet rauishing my spirit with the delight I conceiued in their Song. Their wordes founded this, that they were grieved for the losse of their Progenitors, but were comforted in the hope, that they should one day visite them, beyond the hills; and then threatened the *Onitacates* (which dwell not farre from them, and are at comitie with e all their neighbours, as swift as Harts, wearing their haire to the buttockes, eating raw flesh, and differing from all others in Rites and Language) and now prophesied their destruction at hand. Somewhat also they added in their song of the flood, that once had drowned all the world, but their ancestors, which escaped by climbing high trees. That day they feasted with great cheare.

This solemnitie is celebrated euery third yeare; and then the *Caribes* appoint in euery familie three or foure *Maraca*, to be adorned with the best feathers, and sticked in



in the ground, with meat and drinke set before them; and the people beleue they eate it. They minister vnto their *Maraca* fifteene dayes; after which, in a superstitious conceit, they thinke that a Spirit speaks to them while they rattle their *Maraca*. They were exceedingly offended, if any tooke away any of this Prouision, as the French sometimes did; for which, and denying other the *Caribes* lies, those Priests hated them exceedingly. Yet do they not adore their *Maraca*, or any thing else. *Peter Carder* saith he could obserue no Religion amongst them, but the worship of the Moone; specially the New-Moone, whereat they reioyce, leaping, singing, and clapping of hands.

f *Pet. Carder.*

g *Stad.* l. 2. c. 23  
h *Lerius* saith,  
That the *Caribes*  
& the *Paygi*  
are two kinds:  
*Thouet* but  
one: and *Stad-*  
*ius* mentions  
no more but  
the *Paygi*.

*Stadius* tells (as you heard) that they ascribed his taking to the prediction of their *Maraca*. He tells of their consecration, that the *h Paygi* (so he calls them) enioyne that euery one should carrie their *Tamaraka* to the house, where they should receiue the facultie of speech. Euery ones rattle is pitched in the ground by the Steele or stalk, and all of them offer to the Wizard which hath the chiefe place, arrowes, feathers, and eare-rings; he then breathes *Petun* on euery rattle, puts it to his mouth, shakes it, and saith, *Nee Kora*, that is, Speake if thou be within: anon followeth a squeaking voyce which I, saith *Stadius*, thought the Wizard did, but the people ascribed it to the *Tamaraka*. Then those Wizards perswade them to make warres, saying, that those spirits long to feede on the flesh of Captiues. This done, euery one takes his rattle and builds vp a roome for it, to keepe it in, where he sets victualls, requireth and asketh all necessities thereof, as we doe of God: and these, as *Stadius* affirmeth, are their Gods. These *Paygi* doe initiate women vnto witchcraft by such ceremonies of smoake, dancing, &c. till she fall as in the falling sicknesse, and then he saith, he will reuiue her, and make her able to foretell things to come: and therefore when they goe to the warre, they will consult with these women, which pretend conference with spirits.

i *A. Thouet*  
*Anraci.*

*Andrew Thouet* (which was in France with *Villagagnon*) agreeth in many of the former reports: he addeth, that for feare of *Aiguan* they will not goe out, but they will carrie fire with them, which they thinke is forceable against him: that the *Paygi* exercise poysonings, coniuration, and other things, which I know not with what authoritie he auereth against the former witnesses, whereas *Thouet*, sometimes taken in lying, deserueth lesse credite in the rest. When there is any tempest in the water, he saith they attribute it to the soules of their Progenitors, and cast something into the water to appease it.

k *Maff.* l. 15.  
*Pierre du Larric*  
l. 3. c. 22. ad  
finem.

They haue a tradition, That one, in habite like to the Christians, had long since told their progenitors of diuine matters, but to so little effect, as he forsooke them; and euer since had those bloudie warres continued amongst them. How little the Iesuities can preuaile, in bringing the Brasilians to Christianity, *Maffa* hath written somewhat, and *Pierre du Larric*, a Iesuite, very largely; which is not so pertinent to our present purpose.

*Mr. Knauer* (to whose relations our former Chapter is so much indebted) telleth of a rocke in Brasil called *Etooca*, with an entrance like a doore, where the Indians say (it is like they borrowed it of some fabulous Frier) that *St. Thomas* preached. It is within like a great hall: hard by it is a stone as bigge as foure Canoes, supported by foure stones like stickes, little bigger then a mans finger. The Indians say it had beene wood, and by miracle was thus altered. They shew vpon great rockes manie foot-prints of one bignesse; and tell that the Saint called the Fishes of the Sea, & they heard him preach. This smels of a Franciscan cowle.

Friers Treatis.

The Portugal Friers Treatise mentioned in the former Chap. deliuereth many things worthy our obseruation: They haue some tradition of the flood, in which they say all were drowned, one only escaping on a lanipata with a sister of his, which was with childe, from whom they had their beginning. They haue no knowledge of the Creator, nor of paine and glorie after this life, and therefore vse no ceremonies of worship. Yet doe they acknowledge that they haue soules which die not, but are conuerted into Diuells, and goe into certaine fieldes where growe many Figge-trees amongst the banks of a goodly River, and there daunce. They are greatly afraid of the Diuell (whom they call *Curupira*, *Taguain*, *Piganga*, *Maticbera*, *Auchanga*) is so much that often they haue died with the imagination of him. Yet doe not they worship it,

l *Sup. cap. 4.*

nor

nor any other creature. or Idoll, onely some old men say, that in some wayes they haue certaine posts, where they offer him some things for feare, and because they would not die. Sometimes (but seldome) the Diuell appeares to them, and some few among them are possessed. There are Witches which vse witchcrafts, rather for health then deuotion. Some witches are called *Carayba*, or holines, but (like his holinesse of Rome) are of bad life: these would seeme to doe strange things, raising some to life which had fained themselues dead: they are their Oracles for their husbandrie and other affaires: sometimes causing them to die for hunger, whiles they promise to make the Mattockes worke alone.

They haue no proper name for God, but say *Tupan* is the thunder and lightning, which gaue them Mattocks and food. Their marriages are diuorced vpon any quarrell. In times past (they tell) no young man married before he slew an enemy, nor the woman before she had her termes, which time was therefore festiuall. At marriages also they vsed great drinkings, and the feast ended, they were laide in a cleane Net, after which the father tooke a wedge of stone, and did cut vpon a stake or post, which (they say) was to cut the taitles from the grand children, who were for this cause borne without them. After they were married they began to drinke; (for till then their fathers brought them vp in sobrietie of diet and modesty of speech) and then with a vessell the olde men gaue him the first <sup>k</sup> wine, holding his head with their handes for feare of vomiting, which, if it hapned, was a signe he would not be valiant. They eate at all times in the night and day, and keepe no meate long, being no niggards of their store (this name were the greatest disgrace you could offer them) and count it an honour to be liberall. They are patient of hunger and thirst: will eate snakes, todes, rats, and all fruits which are not poyson: drinke not ordinarily whiles they eate, but after meate will drinke drunke. They haue some particular festiualls, in which two or three dayes together they eate not, but drinke, and goe about singing, calling all to the like fellowship: sleepe not, haue their musickes, and sometimes fall to quarrells. They wash not before meate; they eate sitting, or lying in their beddes, or on the ground. They go to bedde betimes, and rise not early. In the morning one chiefe man makes an Oration to them lying in his Net, which continueth the space of an houre, about labouring as their forefathers did, with the substance and circumstances thereof. When he is vp, he continueth his preaching, running through the Towne. This custome they borrowed of a bird which singeth euery morning, by them called the King and Lord of birds. When a man speakes with a woman, he turnes his backe to her. They shauel their haire with a halfe-Moone before, which they say they learned of *S. Thomas*. Being angry, they let their haire grow: women, when they mourne, or when their husbands goe a farre iourney, cut their haire. They goe naked: and when any weare apparell it is for fashion on rather then honestie, as on the head, or no further then the nauell. Some houses haue fiftie, threescore, or threescore and tenne roomes, and some are without partition: ordinarily in one house they are of a kindred, and one is principall.

k Their strong  
drinke.

Fests.

Orations.

In childe-birth, the father or some other (whom they take for their Gossip) takes it vp, and cuts the Nauell-string with his teeth, or two stones, and fasts till it falls off, and then makes drinkings. The women presently after tranell wash themselues in their riuers: giue sucke a yeare and halfe, without any other thing to eate; carrying the childe on her backe in a net to the place of her labour: they rocke them on the palmes of their handes. They neuer strike their wiues except in times of drinking, and sometimes will be willing to take this opportunitie. Their children play without scurrilitie or quarrells, imitating the voyces of birds and the like. They will spare a captiue that is a good finger.

Child-birth.

When one dieth, they of that kindred cast themselues vpon him in the Net, sometimes choking him before he be dead: and those which cannot cast themselues on the bed, fall on the ground, with such knockes, that is seemeth strange, they die not also for companie: and sometimes they proue so feeble that they die likewise. If the partie die in the euening, they weepe all night with a high voice, calling their neighbors and kindred to society of their griefe. If it be one of the principall, all the Towne meetes

Funerals.

to

to mourne together, and they curse with plagues those which lament not, prophesying that they shall not be mourned for. They wash and paint the dead curiously, and then cover him over with Corten-yarne, and put him in a great vessell vnder the earth, that no earth may come to him, & covering this vessell with earth, make him a house, where euery day they carrie him meate. For when he is wearied with dauncing, say they, hee comes thither to eate. Thus for a certaine time they goe to bewaile him euery day. With him they burie all his jewells; if any had giuen him a sword or other thing, now he challengeth his gift againe. The mourners eate not but by night. This mourning lasteth a Moone, after which they make drinkings: but many after this will forbear them.

They rule themselues by the Sunne, and goe two or three hundred leagues thorow the woods: no horse will holde out with them: they feare no Sea, being able to continue a night and a day swimming. When they returne from victorie, their women receiue them with shouts and buffering themselues on the mouth. The Keeper appointed to the Captiue, is one giuen him to be as his wife for bedde and boord. Some of these are so resolute, that they will not be ransomed, saying it is a wretched thing to die and to stinke and be eaten of wormes. Sometimes their Keeper will runne away with them.

Gentilitie.

When they kill a Captiue at their feasts, if he fall on his backe it is an ominous signe that the killer shall die, which presages they obserue in other circumstances. The taker hath a new name, as a title of dignitie added to him, & must be content to fill his fancie with this new Gentilitie, for nothing is left him to fill his bellie, euery one taking from him that which he hath. He stands all that day on certaine logges of the tree Pilan, with strange silence: he is presented with the head of the dead, the eyes pulled out, his pulses annoiued with the strings and sinewes, and cutting off the mouth whole, they put it in manner of a Bracelet about his arme. Thus lieth he downe in his Net, fearing if all Rites be not accomplished, that the soule of the dead will kill him. Within few dayes after they giue him the habite, racing his skinne with the tooth of a Cutia, in forme of some worke, putting thereon Cole and iuyce of Broome-rape, he lying still certaine dayes in silence, hauing water, meale, and fruits set neere him. After this, they make a great feast, and then may he lay aside his mourning, and cut his haire; & thenceforwards may kill any without any painfull ceremonie. *Abastes*, *Marnixaba*, *Mogacara*, are names of Gentilitie amongst them.

i Vid. Epist. 3.  
Diary & Hen-  
rici.  
k Let. c. 17.

The Friers haue obtained some good liking with the Brasilians, for teaching their children to write, reade, and cipher: the Iesuites will be of esteeme euery where: yet two and fiftie of them sayling from Lisbon to Brasil *Ann.* 1570. by Frenchmen at Sea were taken and slaine.

In<sup>k</sup> marriages they abstaine (saith *Leriu*) onely from mother, sister, and daughter: they obserue no marriage-ceremonies, but vpon consent of her friends and her owne, take her home. It is a credite to haue many wiues, amongst whom is no *Leab* to ennie *Rachels* greater portion of loue: the husband may kill the Adulteresse; but for their vnmarried maydens they are not scrupulous. Our Author hearing a woman crie in the night, thought she had beene in some danger of deuouring by a wilde beast, but found her husband playing the homely Midwife to her in her trauel, biting the navel-string, and presing downe the nose. The father washeth and painteth him. They vse to put to their male infants little bowes and arrowes into one end of the bedde, and hearbes at the other, which are the enemies. His sonne must be supposed to kill, and eate; chatting out their hope of the childe valour, in being auenged when hee shall bee a man, vpon his enemies. They name their children at aduenture, by the name of a Beast, Bird, or otherwise, as this childe was called *Orapaeon*, that is, Bow and Arrows. The men are modest, in accompanying with their wiues secretly. The women haue not the ordinarie feminine sickenesse. *Leriu* thinkes, that humour was diuerred in their youth, seeing the mothers cut their daughters side down to the thigh, at twelue yeares of age. But twice while hee was there, did he see any in priuate brawling, or contention: if such happens, as they beganne, so they are suffered to end it: if any hurt

or



or kill other, he sustaineth the like in his own person, inflicted by the kinred of the partie wronged. They haue their proper peeces of ground, which they husband with their roots and Mais. When they entertaine a stranger, the *Moussacat*, or good-man, seemes to neglect him a while, and the guest sits him down silent on the bed, the women sit by on the ground, and holde their handes before their eyes, weeping, with many prayes, that he is a good man, a valiant man, that (if he be a Christian) he hath brought them fine wares. The stranger must endeavour, in some measure, to imitate the like weeping gesture. The *Moussacat* is all this while whittling his arrow, not seeming to see his new guest, till anon he comes. And are you come, saith he? How doe you? with many termes of his best Rhetoricke: and then askes, if he be hungrie; and if he be, sets his cheare before him on the ground: which kindnesse is repayed with glasse, combs, or the like. They are very kinde, both to their owne, and to such strangers as they are enleagued with. They would carrie burthen, or man, for the space of some miles, when they needed: their loue and hatred are in like extreames; the one to their owne, the other to their enemies. They haue Physicians called *Pages*. They vse much mourning at the death of any, and making a round pit, burie him vpriight therein, six houres after his death, with that wealth they had. In their villages liue some six hundred persons: they remoue their villages often, which yet carrie the same name. *Stadim* m saith, there are few villages of aboue seuen houses, but those houses are a hundred and fiftie foote long, and two fathoms high, without diuision into pluralitie of roomes; and therein liue many families, all of one kinred.

What our Countrey-men haue done on this Coast, I referre the Reader to *M. Hakluis* Discoueries.

m *Stad.* l. 2. c. 8.  
Carder speaks  
of more, which  
(as in ours)  
might wel hap-  
pen, some  
towns greater;  
some lesser,

## CHAP. VI.

*Of the Riuer of Plate, and the Countries adioyning: and  
of the Magellane Straits:*

**T**His Riuer we haue already mentioned; the Indians call it *Parana*: <sup>a</sup> *Botero*. and *Iohn Dias di Solis* discovering the same in the yeare 1512. for some shew it seemed to haue of that Mettall, called it the Riuer of *Plata*, or *Siluer*. It is fortie leagues wide in the entrance, and preuayleth so farre against the Oceans saltnesse, that the taste of the fresh water sooner discouers his waters, then the eye can see his banks. It ouerfloweth the Countrey; as *Nilus* in Egypt, and *Orenoque*, *Maramon*, with the other great Riuers in America. It ebbeth and floweth a hundred miles vp the streame. <sup>b</sup> *Dias*, whom some call the first Discouerer, was, with fiftie of his companions, there flaine and eaten. But he which hath most fully discovered the Nations that dwell neere this Riuer, is *Huldericus Schmidel*, who sayled thither in the yeare 1534. and continued in those parts almost twentie yeares. He sayled thither with *Peter Mendoza*, who carried with him fiftie and twentie hundred men, to discouer, conquer, and inhabite those Regions.

They built the Citie *Buenas aeres*, so called of the wholsom aire, neere to an Indian towne, named *Carendies* of three thousand Inhabitants; if that may be called a town, whose inhabitants stay not long in one place. They will drinke the blood of the beasts they kill, for thirst. The Spaniards destroyed them, whose parts famine seemed to take against that cruell people, which with inuisible darts so pierced their entrailes, that vile and venomous creatures were applied to the curing of their wounded stomackes: and when such medicines failed, three of them stole a horse, <sup>d</sup> minding to flee from famine on that dead beast, but were therefore horsed on a Gibbet; where three others, that by this example were terrified from Horse-flesh, aduentured vpon these carcasses, cutting thence large gobbets, to pay that cruell tyrant, and greediest exactor, hunger, his tribute. Another, whose brother died, buried him in his owne bodie: halfe their companie were consumed with this plague.

The

b *Sebastian Cabot* may rather be called the first discoverer  
c *Admiranda Nauig. H. S.*  
d *Herera* tells of one of that name taken out of his bed by a Tygre, and deuoured in a Caue.  
e These horses so multiplied in these parts, that now they are dispersed in wild troops, and they will hunt and kill them for the hides, and (which is a great commodity in Angola) for the tails.

The Indians of Carendies, Bartennis, Zeechuruas, and Tiembus, taking this advantage, assailed their Towne of *Good Aires*, turning it into good fires, by shooting Arrows, fired at the end, thereinto. They after passed vp the Riuer, and came to Tiembus, where the men are tall and great, their women alway deformed, with scratched and bloudie faces. The Tiembus could make fise thousand men. Of the Spaniards were not left fise hundred in a small time; and *Mendoza* dieth, returning homewards. The Curenda, the next people, are like the Tiembus. The *Macuerendas* liue onely on Fish, and a little Flesh. There they killed a Serpent fise and twentie foote long, and as bigge as a man. The *Saluaisco* goe starke naked, and liue onely on Fish, Flesh, and Honey. The Curemagbas are of huge stature: the men bore a hole in their nose, in which they weare a Parrots feather. The women paint their faces with indeleble lines. The *Carios* Countrie is large, neere to the Brasilians in Rites and Site. They goe naked: they will sell; the father, his daughter; the husband, his wife; the brother, his sister. The price of a woman is a hatchet, knife, or such like. They eat such as they take in their warres, and then deuoure them with great solemnitie. The Lampere made neere vnto their Towne, Pits, with sharpe stakes set vp in them, couered with stickes and earth: these they made for the Spaniards, but in a confused flight fell therein themselves. Here the Spaniards built the Towne of *Assumption*, which *Herera* saith, hath soure hundred Spanish households, and three thousand Mestizas. The King of the Scherves, attended with twelue thousand men, met the Spaniards, and gaue them friendly entertainment, with dauncing, musicke, and feasting. The women goe naked, and paint themselves as artificially as any of our Painters could do: they weare Carpets of Cotton, with the figures of Indian beasts.

The King asked the Spaniards, What they sought? who answered, Siluer and Gold. He then gaue them a siluer crowne, which he said he had taken in the warres, which he had waged with the Amazones, that dwelt two months iourney thence. Of these Amazones the Indians tolde the same things that *Orellana* tolde of, neere that Riuer, which hath receiued name of this supposition.

The Spaniards, with some of the Scherues for their guides, set forth for this Amazonian discouerie, but were encountred by the way with hote waters, in which they waded vp to the waiste, and so continued diuers daies, till they came to a Nation called *Orishusen*, who were then infected with a Pestilence, caused by famine; which famine the Grasshoppers had effected, two years together eating vp all the fruits which nature or husbandrie had provided for their sustentance.

Thus these Martiall and Venerable waies of the Spaniards, wanted food to holde out further toward the Amazons, if there were any such people, and that they were not, as before I said, the warre-like wiues, or happily some gallant *Viragoes*, that by themselves would let the world see what women could doe: but yet I cannot subscribe to the rest of their storie.

But I am wearie of leading you any further in this discouerie of this great Riuer and the neere inhabitants, seeing little is obserued in our Author of their Religions. Some of these barbarous Nations, he saith, hanged vp the hairie skin of their slaine enemies in their Temples or Houses of deuotion: this people is called *Ieperi*. To giue you a Catalogue of the names of the Indian Nations that inhabited these parts, would be but tedious. These iournies of the Spaniards were to see what gold, and not what Gods, the Indians had. They passed vp through the land into Peru.

Betweene Peru and these more Easterly parts, are the Hills *Andi*, or *Andes*, which lift vp their snowie tops vnto the clouds, and reach vnto the Magellane straits. In them inhabite many fierce Nations, bordering vpon the Nations of Brasil and Plata. The *Ciraguans*, the *Viracans*, the *Toui*, the *Varai*. These last exercise their children vnto Armes betimes, vnto them they commit their Captiues, for triall of their bloody forwardnesse; and he which at one blow can kill a Captiue, is of the greatest hopes, and rewarded for his encouragement. To this end they name their children *Tygre*, *Lion*, that their names might teach them the like beastly furie. At the new and full Moone they wound themselves with sharpe bones, to inure themselves to things of warre. They weepe in the entertainment of a friend, as the Brasilians do. In 17. degrees stands

the

the Spanish Citie of *Holy Crosse* of the Mountaine. The Riuer *Vapai* in those Valleys riseth and falleth, as Nilus doth. There is a Brooke at *Holy Crosse* of a wonderfull nature: it is but little aboue two yardes broad, and shallow withal, not running aboue a league, but it drunke vp of the thirsty sands. Yet doth this Brooke prouide the City water, and three sorts of good Fish, and that in great plenty from the end of February to the end of May. At other times there are few. They vse diuers meanes of shauing their heads, which, they say, they learned of one *Paicume*. In the womens lying in, the man keepes his bed, as is said of the Brasilians.

More towards the East dwell the *Itatini* people, which call themselves *Garay*, that is, Warriours; and others, *Tapuis* or *Slaves*. The language of the *Varai* is common to all these Nations with the Brasilians, that as in the other world, Latin, Slavon, and Arabike, so in that New World the *Varay*, *Cuscan*, and Mexican language, will generally serue a mans turne.

The Kingdome of *Tucuma* stretcheth two hundred leagues betweene *Chili*, *Brasil*, *Holy Crosse*, and *Paraguay*. The Spaniards haue therein fise Colonies. It is a plaine country. The *Paraguay* inhabit along the Riuer, so called, whereof they take name. From *Plata* South-wards is the great Region of *Chica*, washed on the South, East, and West by the Sea. The inhabitants are called *Paragones*.

The Spaniards <sup>f</sup> which with *Magellane* first discovered the Straits, saw Gyants on this coast, of which he carried away one with him to Sea, where after for want of sufficient food he died.

*Edward's Cliffe*, that wrote *Master Winters Voyage*, (who first, of all others, returned out of the Straits by the same way homewards) because hee saw on this Coast men of common stature, excepteth against that report of Giants, as a Gian-like report, exceeding the stature and measure of Truth. But besides that some of our owne at another time measured the print of mens feete eightene ynches in the Sands, *Oliner* i *Noort* in his World-Compassing Voyage, had three of his men slaine by men of admirable stature, with long haire, not farre from *Port Desire*, about seuen and forty degrees of Southerly latitude, and after, in the *Magellane* Straits discomfited a band of Savages, which neither would yeeld, nor flee from their wiues and children, which were in a Cate iust by, till euery man was slaine. Foure boyes the Hollanders carried away: one of which, learning their Language, told them of three Families, or Tribes, in those parts of ordinary stature, and of a fourth which were Giants, ten or eleuen foot high, which warred vpon the former.

*Sebalt de Weert* being detayned fise moneths in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assailed by seuen *Cannas* of Giants, which they guessed to be so high as is mentioned: who being put to flight by their Peeces, fled to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselves against the further pursuit of the Hollanders, who were no lesse glad that they were rid of such company.

These men, both Giants and others, went either wholly naked, or so clothed, as they seemed not to dread the cold, which is yet there so violent, that besides the Mountaintops, alway covered with Snow, their very Summers, in the middest thereof, freeeth them not from Ice. Yea, at that time of the yeere those Hollanders encountered an Island of Ice in the Sea, which the cold Ayre had there mounted and maintained in despite of *Neptunes* rage, or the Sunnes volley of shot, in his neereft approach. The Trees in these parts, and the men (it seemeth) are naturally fortified against those Colds; the one (as is said) alwaies in manner naked; the other alwaies clothed, out-brauing the Winters violence in their Summer-like Greene Liurey, seeming to stoupe vnder the burthen of continuall Frosts and Snowes, and in a natural wisdom cloth themselves, and hold their leaues the furer.

Those Giantly men <sup>k</sup> about *Port Desire*; when they die, are brought to the Cliffes, and there buried, with their Bowes, Arrowes, Darts, and all their (almost no) substance. Master *Kniues* writeth that hee saw footings at *Port Desire* as bigge as foure of oures: and two men newly buried, one of which was foureene spans long. Hee also saw one *Brasil*, taken by *Alonso Dias* a Spaniard, being by foule weather

<sup>f</sup> *Pigafetta ap. Ram. Of Mag. See Mariana l. 16. O. or. & c. g Ed. Cliffe, ap. Hak.*

<sup>h</sup> *M. T. Candlishes Voyage ap. Hak. to. 3. written by Fr. Pretty. i Nawg. Ol. N. & Seb. W. in Additum. 9 part. America.*

<sup>k</sup> *Tb. Candlish.*

*M. A. Kniues.*



driven out of Saint *Julians*, which was a yong man and yet about thirteene spans high. They goe naked and are faire and well proportioned. At Port famin in the straights, He sayth, they saw some dwarfish Sauages, not about five or sixe spannes high, which were thicke and strong, with wide mouths (almost to the eares) they ate their meate a little scorched, besmearing their faces and breastes with the blood running out of their mouthes: they lay yong feathers to this blood, which glues them to their bodies. Foure or five thousand traded with them at the Poles end. The cold is so extreme that *Henrie Barranell* became bald therewith, so continuing a yeare or two. One *Harris* a Goldsmith blowing his frozen nose, cast it with his fingers into the fire: and our Authour himselfe going on shore, and returning wet on his feet, the next morning pulled off his toes together with his stockins from his benumbed feete, which were as blacke as soot without feeling, and were after cured with words or charmes. Euery day some died of cold. They saw there a kinde of beast bigger then a Horse, with eares about a spanne long, and a taile like a Cow, called *Tapetyweson*: hee saw the like in *Manicongo*. The Sauages about the Straits feed (as both the same Author and the Hollanders report) on raw Flesh and other filthie food, and are Man-eaters.

It is no small credit to our Nation and Nauigation, that these Straits haue more enlarged themselves, and giuen oftner and freer passage to vs then to any other. *Drake* a See Hak. 20. 3. a swamme through; *Winter* both passed and returned; and so did *Carder* in the Pinnesse as before is said, *Candish* passed, but returned (as *Drake* had done) about the World in his Circuit. The *Delight* of Bristol entred them; and with small delight spent six weeks in them: and Captaine *Danies*, companion of Master *Candish* in his last Voyage, three times entred the South Sea, which three times forced him backe into the Embracing Armes of the vntruffie Straits. Some others haue attempted, but not attained them, as *Fenton* and *Ward*, and the Voyage set forth in the yeare of our Lord a thousand five hundred eightie six by the Earle of Cumberland. The Land on Larbord side (saith Sir *R. Hawkins*) is without doubt Ilands, low, sandie, broken: on Starbord is very mountainous, the lower Mountaines whereof, although they bee for their height wonderfull, yet (as we haue said of the differing statures of the men) they haue more Giantly over-lookers, with Snowie lockes and Cloudie lookes; betweene them may bee numbred three Regions of Cloudes. These Straits are foure score and tenne<sup>b</sup> Leagues through, of vaequal breadth, in the narrowest place a league ouer. The mouth is in two and 50. degrees, and  $\frac{1}{2}$ . or as Sir *R. Hawkins* obserued<sup>c</sup> in 52. 50. His companie killed a thousand Penguins a day: this is a foule like a Goose hauing no feathers on their bodies but Downe: it cannot flie, but wil run as fast as most men, feeds on fish and grasse, and harbors in berries. Seales are many in these parts, which will fall dead with a blow on the snout (some as firme the same of the Crocodile) otherwise not easily perced with a sword, or searing a Musket-shot. He sayth they are like Lyons, that they sleepe on Land and haue euer one to watch: which is also reported of the Morfe. He addeth of the Canoes of the Sauages there, that they are made artificially of rindes of trees sowed together with finnes of Whales, sharp at both ends and turning vp.

<sup>b</sup> Herea hath  
110. *Acoffa* saith  
100. of which  
70. the North  
Sea floweth in,  
and the South  
Sea 30. *L. J. J. J.*  
<sup>c</sup> Sir *R. Hawkins*.  
<sup>d</sup> *Lopez Vaz*.

*Narrat Duns*  
*Portogese ap.*  
*Ram.*

When these Straits were first discovered, they named them the *Strait of Victorie*, because the Ship called the victorie first descried them; (a name fitly ascribed both to the Straits and Ship, the one first obtaining the marine victorie and encompassing the compass of the earth, the other still remaining the only knowne passage, whereby that Sea-victorie can be atchieued. But the name soone passed from the Ship to the Generall, of whom still it is called the *Strait of Magaglianes*, or *Magellan*.

The Voyage of Sir *Francis* so vexed the Spaniard<sup>d</sup>, that hee sent *Pedro Sarmiento* to inhabit there, that hee might prohibite other Nations to passe that way: but Tempest and Famine hating the Spanish insolence, whose ambitious designes alway aimed at a *Plus ultra*, brought them to a *Plus ultra* indeed, further then euer they had designed; diuerse of the Ships (which at first were three and twentie, with three thousand five hundred men) perishing in the deuouring iawes of the Ocean, and others in their selfe-deuouring Mawes of Hunger, which eat them vp with not eating. The *Name of Iesus*, and *Philips Citie*, were their two newly erected Colonies, peopled with foure hundred men and thirtie women, which by Famine were brought to three and twentie persons, when

when Master *Candish* tooke *Hernando* one of that companie, in his prosperous Voyage; another *P*, who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken, by the *Delight* of Bristol, two yeares after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*. p W. Magalbs  
ap. Hak.

The last Voyage of Master *Candish* proued vnfortunate both in the losse of himselfe, and many men: the blacke Pinnace was lost in the South Sea: the *Desire* returned, but lost diuerse of her men, surprised (as was *q* thought) and deuoured by the Sauages, neere to *Port Desire*. The Sauages here presented themselves, throwing dust in the Ayre, leaping &c. and eyther had Viziards on their faces, like Dogges faces, or else their faces were Dogges faces indeede. q Iohn Iane.

I haue scene a Coppie of a discourse written by Master *Candish* himselfe to Sir *Tri- stram Gorges*, whom he made sole executor of his last will: where in hee thus affirmeth; the running away of the Villaine *Danis* was the death of mee and decay of the whole action, and his only trecherie in running from mee, the utter ruine of all. He complaines also of mutinies, and that by South West, and West South West windes, hee was driuen from shore foure hundred leagues, and from fiftie to fortie degrees, that he was taken with winter and stormes in the straits, and such frosts and snowes in May as he neuer saw the like, so that in seuen or eight daies fortie dyed and seuentie sickned, *Danis* in the *Desire* and his Pinnesse left him in fortie seuen. The Ro-bucke kept with him to thirtie fixe. Captaine *Barker* transgressing his directions, was slaine with fife and twentie men on Land, and the Boat lost, and soone after twentie fife others followed the like fortunes: ten others by the cowardise of the master in the Ro-bucke forsaken at *Spirito Sancto*, which stole away with fixe monethes victuals for a hundred and twentie persons, they being but fortie fixe. At *Sebastians* hapned another mutinie by treacherie of an Irish man, (here Master *Kninet* and other sicke persons were set on shore.) Intending againe for the Straits, he beat and was beaten vp and downe the frowning Seas, and came within two leagues of *Saint Elena*, but could not attaine it; and professeth hee had rather haue put himselfe on an Iland, if he could haue found one which the *Charts* place in eight degrees, then returne: and now was scarce able to hold a pen when he wrote this. He died homewards. Since that Sir *Richard Hawkins* since that passed the Straits into the South Sea, of which his Voyage I haue read a long discourse written by himselfe. He fell into the hands of the Spaniards which tooke him in the South Sea. Ap. Hak.

## CHAP. VII.

*Of Terra Australis and Chili.*

S for the Land on the Southerne side of the Straits, it is called the Land of *Fire*, eyther because the Discoverers saw fire thereabouts, or because that cold Climate so much needeth fire. More Easterly against the Cape of Good Hope, is the Land *Terra di Vista*. This Land about the Straits is not perfectly discovered, whether it be Continent, or Ilands. Some take it for Continent, and extend it more in their Imagination then any mans experience, towards those Ilands of *Salomon* and *New Guinne*, esteeming (of which there is great probabilitie) that *Terra Australis*, or the Southerne Continent, may, for the largenes thereof, take vp a fifth place in order, and the first in greatnesse, in the Diuision and parting of the whole World. Boters.

Master *Brerewood* our learned Countreman, (as is before obserued) perswadeth himselfe that it is as large as the Easterne Continent, which containeth Europe, Africa, and Asia altogether. His reasons are, that touching latitude it is knowne to approach neere, if not on this side) the *Aequator*; and touching Longitude to runne a long in a continuall circuit about the Earth, fronting both the other continents. Another reason, which he deemeth of more certaine importance, is this; that the Land to the North side of the Line in the other Continents of the Olde and New Word, is at least foure times as large Enquiries of  
lang. and re-  
lig. 4. 14.

as that part of them which lieth to the South. Now forasmuch as the face of the Sea is leuell (so hee argueth) being therefore called *Aequor & Aqua*; and secondly, the earth being equally poised on both sides of her owne Center; and thirdly this Center being but one to the water, and the earth, even no other then the Center of the world: it followeth therevpon that the earth should in answerable measure and proportion lift it selfe and appeare about the face of the Sea on the South side of the line, as it doth on the North. And consequently, that what is wanting in the South partes of the other Continents towards the counteruailing of the North parts (which is about three fife parts of both the other Continents laied together) must of necessitie be supplied in this Continent of the South.

*Lopez Vaz* writeth, That the Gouvernours which the King of Spaine sendeth for Peru and New Spaine, haue a custome to discover New Countries. The Licentiate *Castro* being Gouvernour of Peru, sent forth a Fleet from Lima; which sayling eight hundred Leagues Westward, found certaine Ilands in eleuen degrees to the South of the Equinoctiall, with a kinde of people of yellowish complexion, and all naked. Here they found Hogges, Dogges, Hennes, Cloues, Ginger, Cinnamon, and some Golde. The first Iland they named *Isabella*, the greatest *Guadalcanal*, on the Coast whereof they sayled a hundred and fiftie Leagues, where they tooke a Towne, and some graines of Golde hanged vp in the houses. They burnt their Towne, because they had in a suddaine surpris killed fourteene of their men. They spent fourteene monethes in this Discoverie, and named them the Ilands of *Salomon*, that by that name, men might be further induced to discover and inhabit them, imagining, that *Salomon* had his Gold from thence.

*Nova Guinea* was discovered by *Villalobos*, sent from New Spain in the yeare 1543 going to discover the Moluccas. *Herera* sayth it was discovered by *Aluaro* of *Saane-dra Anno* a thousand five hundred twenty seven: and the Ilands of *Salomon* in the yeare a thousand five hundred sixtie seven by *Lope Garcia* of *Castro*, which are many and great, but eightene principall; some of them three hundred Leagues in compasse. 2. of 200. others of 100. and of fiftie and lesse: the Inhabitants, some blacke, some white, some browne: the greatest, named *Saint Isabel* 150. leagues in length, and eightene in breadth: *Saint Nicholas* a hundred leagues in compasse. The Inhabitants are blacke of hue and wittie. The Spaniards haue coasted it seven hundred leagues, and yet cannot tel whether it be an Ile or Continent.

*Hesselius Gerardus* hath largely set forth the Petition or Memoriall of *Peter Fernandez de Quir*, vnto the King of Spaine, about his Discoverie of those Southerne vnkowne Ilands, for the Plantation of the same. I haue since seene this his Supplication to the King in Spanish, with other memorialls thereof, wherein hee sayth that hee was sent with two ships to discover the Ilands of *Salomon*, and taking his course about the height of the Magellan straits, discovered a maine Land, and sailed eight hundred Leagues on the Coast, til he came in 15. degrees Southward from the Line, where hee found a fruitfull Countrie. He discovered a bay, into which fall two great Riuer, where they purpose to settle a Plantation. Order was taken that he should presently bee sent from Peru with commission to take vp twelue hundred men, with shipping and other necessities and as many the yeare after out of New Spaine. Hee found out three and twentie Ilands, two hundred and thirtie Leagues from Mexico; *Taumaco*, *Chicayma* (where are great Oysters with Pearles) *Guaytopo* (the people whereof are as white as the Spaniards) *Tucupio*, *Fonofono*, &c. They pray to the Deuill, which hath conference with an Indian vnscene, from a peece of wood; and to him and all the rest many times by night, he toucheth the face and breast with cold touches, but they could neuer learne what he was, He foretold of the Spaniards comming.

This *Pedro Fernandez de Quir* fourteene yeares busied himselfe to no small endamage of his State and Person about this Discoverie. The length thereof hee equallith vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea: and for the wealth and riches hee calls it a Terrestriall Paradise. The inhabitants, hee affirmeth are innumerable, some white, some like the *Mulatos* and some otherwise, in colour

a Bot. part. 1.  
vol. 1.

b P. Fer. de  
Quir. Detestio  
Australis Inco-  
gnita.  
c By Walsingham  
Grisley, &c.



colour and habite of bodie diuerfified. They neither haue King nor Lawes, nor Arts. They are diuided and warre one vpon another, with Bowes, Arrowes, and other weapons, all of Wood. They haue their Oratories and places of Buriall. Their bread is made of three sorts of rootes. They haue varietie of fruites, Cocos, Almons of foure sorts, Pome-citrons, Apples, Dates: there are also Swine, Goats, Hennes Partriches, and other Fowles; and as the Indians report Kine, and Buffals. Hee saw amongst them Siluer and pearles, others added Gold: and the Coast Countries seemed to promise great wealth within Land: Many Riuer: Sugar Canes, Bayes, Hauens, and other commodities of Lands and Seas, making shew of another China, the Aire very holtsome and temperate.

He tooke possession thereof in the name of the King, and set vp a Crosse and a Chappell, in the name of the Ladie of Loretto. These Regions trend euen as high as the Equinoctiall. When this discoverie was made he mentioneth not; only hee sueth to the King for employment therein, It is rightly called *Terra Australis Incognita*, and therefore I will not take vpon me to be your guide: in another sense one of our Countreymen hath wittily and learnedly (according to his wont) described this Contrie, and paralleled therewith the Countries of Europe, and hath let vs see that wee are acquainted in those Coasts too much, and need no Pilot or guide to conduct vs.

a *Mercurius Britannicus.*

But let vs come backe to our Straits of Magellan, that wee may coast from thence and visit the Countries of Chili and Peru: for of the Westerne borders of Chica girt in betwene the salt waves and cold Hills, little can be said fitting our purpose.

Hauiing sayled out of the Straits, wee haue a wide Sea before vs, and on our right hand the Countreie is so barren and cold, that I would not hold the Reader in any colde or tedious Narration thereof. *John Ellis* which was with Sir *Richard Hawkins* in his South-Sea Voyage, reporteth; that being past the Straits, they sayled North-West and by North fortie leagues into the Sea, and then due North till they came at Mocha in 38. 3 d. and thence held their course Northerly to Saint *Maries* in thirtie six and so to *Val Parefa* in thirtie three. Where they made good purchase and prize, if they could haue kept it. From hence they came as farre as *Arecca* in two and twentie and so passed the line to *Tacame* where they were taken. But our trauel must be by Land (as was theirs after against their wil) where we first encounter with Chili. This name<sup>b</sup> some extend euen to the Straits, where we haue placed Chica & the Patagones, others straiten it in shorter bounds; betwene Chica on the South; *Charchas* and *Collao*, on the North; *Plata*, on the East; and the Sea on the West: it is called Chili of the chilling cold, for so the word is said to signifie. The Hills with their high lookes, cold blasts, and couetous encroachings, drue it almost into the Sea: only a narrow valley vpon lowly submission to her swelling aduersaries, obtaineth room<sup>d</sup> for fise and twenty leagues of breath (where it is most to extend her spacious length of two hundred Leagues on that shore; and to withstand the Oceans furie, shee paies a large Tribute of many streames, which yet in the<sup>e</sup> night time shee can hardly performe; the miserable Hills in their *Frozen* charitie, not imparting that naturall bountie and dutie till that great Arbitrer the Sunne ariseth, and sendeth day with his light-horse-troupe of Sunne-beames, to breake vp those Icie Dungeons and Snowie Turrets, wherein Night, the Mountaines Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered betwixt the Tyrannicall Meteors and Elements, as that shee oftens quaketh with feare, and in these chill Feuers shaketh off and looseth her best ornaments.

b *Botero.*  
c *G. 8ns. l. 2. c. 4*

d *Lop. Vaz.*

e *L. Apollon.*  
h *ist Peru l. 1.*  
f The Riuer  
of Chili in the  
night time  
frozen.

g Earthquakes  
in Chili, and  
their effects.  
h Some reckon  
this Towne to  
Peru. It was  
vexed with  
Earthquakes.  
1502. & 1586.

*Arequipa*<sup>h</sup> one of her fairest Townes, by such disaster in the yeare one thousand fise hundred fourescore and two, fel to the ground. And sometimes the neighbour hills are infected with this pestilent Feuer, and tumble downe as dead in the plaine, thereby so amazing the fearefull Riuer, that they runne quite out of their Channels to seeke new, or else stand still with wonder; and the motiue heat failing, fall into an vncouth tympanic, their bellies swelling into spacious and standing Lakes: the tides seeing this, hold backe their course, and dare not approach their sometime-beloued streames by diuers miles distance, so that betwixt these two stooles the ship came to ground indeed. The sicke earth thus hauiing her mouth stopped, and her stomacke ouer-laid, forceth new mouths whence she vomiteth streames of oppressing waters.

Dddd 3

I speake

I speake not of the beastes and men which in these Ciuill warres of Nature must needes bee subiect to deuouring miserie. These are the strange effects of colde and Earth-quakes, not strange in Chili, where wee are now arriued. The people are fierce and cruell, and some (as is reported) Gyants. *Almagro* one of the first Conquerours of Peru in hope of Gold, passed from thence hither: but was deceived by the Indians which led him the wrong way. In passing the Deserts of Chili, the Aire is so piercing as before is obserued) <sup>a</sup> that men fall downe dead, or else looke their members suddenly, in manner without feeling. *Ierome Costilla* the Generall, one of *Acosia's* acquaintance had lost three or foure Toes which fell off without any paine: many of his Armie dyed, whose bodies at his returne hee found lying there without stinke or corruption, and one Boy remained aliue which had maintained himselfe by eating horse-flesh.

<sup>a</sup> *Acosia* l. 3. c. 9.

<sup>b</sup> *L. Apollon. hist. Preu. l. 3.*

<sup>c</sup> *Nuno da Silva.*

<sup>d</sup> *Olin. de Noort.*

The Horses also were found whole as *Apollonius* <sup>b</sup> writeth, and the men sitting on them, as if they had beene aliue, with the Bridles in their hand. In fixe and thirtie degrees in that famous valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards. <sup>c</sup> These killed two of Sir *Francis Drakes* men, and wounded himselfe: they destroyed also three and twentie Hollanders of the companie of *Cordes*: both which they did in detestation of the <sup>d</sup> Spaniards, of whom they esteemed the English and Dutch, because of their apparell, They haue destroyed many of the Spaniards: they took the Citie *Baldiua* in the yeare one thousand five hundred-ninetie nine, and slew the Spaniards. Twice before, if not oftner, they had burnt and spoiled it. Yea *Baldiua* himselfe the first Conquerour of *Chili*, (for *Almagro* stayed not) and of whom that Citie receiued name, was taken by these Indians, his Horse being slaine vnder him. They bid him feare nothing, he should haue Gold enough: and making a great banquet for him, brought in the last seruice, which was a Cup full of molten Gold, which they forced him to drinke, saying; *Now glut thy selfe with Golde.* This *Baldiua* had entred Chili with foure hundred Horses, and easily conquered that part which had beene subiect to the Kings of Peru: but the other which was the richer part held out. The Spaniards sent them word they were the sonnes of God, and came to teach them the word of God: and if they would not yeeld to them, they would shoot fire among them. The Indians would trie this argument in the field, and there the great Ordnance so well pleaded the cause, that they beleued and subiected themselves. The Spaniards employed them in the Mines, whence they gathered such plentie of Gold that others had twentie thousand, but *Baldiua* himselfe had three hundred thousand *Pezos* by the yeare.

The Indians after, perceiuing the Spaniards to bee but mortall men, rebelled: and whereas they had vsed to carrie grasse into the Fort for the Spaniards Horses, they conueied, in the same, weapons, by which meanes, being assisted of their fellowes without, they wonne the Fort, and when *Baldiua* would haue recovered it, hee lost himselfe as you haue heard.

<sup>e</sup> *Adams & the Dutch Fleet lost many of their men in fight with the Indians 1608. about S. Marie.*

<sup>f</sup> *Olin. de Noort.*

Euer since, this hostilitie had continued, and the Araucans are the lifts and barres to the Spanish Conquests. Their Countie, (to consider Arauco by it selfe) is but smal, about twentie leagues in length: neyther could the Ingas or Kings of Peru conquer it: their manner of warre is much like the Christians, in pitched battels placing their Bow-men among their ranks of Pike-men. To speake of other Townes which the Spaniards haue built in this Coast, is not our purpose: when they sacked *Baldiua* a thousand five hundred-ninetie nine, they feasted the Spaniards with the like golden Cuppes powred hot downe their throats: they <sup>f</sup> cut of the Images heades, triumphing over the Spaniards Gods, as they termed them. They were then at the siege of *Imperiall*, another Spanish Citie, hauing before taken *Baldiua*. They pulcke out the heartes of the Spaniards which they kill, and drinke in their sculs.

## CHAP. VIII.

*Of the Conquest of Peru by the Spaniards, and of their  
Ingas or Emperours,*



**P***Rancis Pizarro* <sup>a</sup> was the Bastard Sonne of *Gonçallo*, a Capitaine in the Kingdome of Navarre: he was borne at Trufiglio, and exposed at the Church doore, and none being found that would giue him the breast, hee was nourished by sucking a Sow for certaine daies: at last his Father acknowledged him, and when hee was growne, set him to keepe his Swine, which being one day strayed and lost, hee durst not returne home for feare, and therefore went to Siuill, and thence passed to the Indies. In this swinish education hee had not so much as learned to reade. Hee went to *Vraua* with *Alonso de Hoieda*; with *Valnoa*, to the Discouery of the South Sea; and with *Pedrarins de Anila*, Gouvernour of Golden Castle, to Panama. In this City <sup>b</sup> were diuers which affected Golden Discoueries. *Pedrarins* intended *Nicaragua*; but *Diego di Almagro*, *Hernando Luque*, or *Luques*, a rich Priest, and this *Pizarro* now growne rich, agreed to ioyne their purses and best industry to search South-wards, where they had heard was store of wealth. They provided a Nauie and two hundred and twenty Souldiers, and *Almagro* with *Pizarro*, in the yeere 1525, or (as *Benzo* hath it) 1526. set forward.

<sup>a</sup> Gomar. c. 144.

<sup>b</sup> Gom. 2. 108.  
*Benzo*. l. 3. c. 1.  
*C. Apold*. 1.

*Almagro* and he parting company, *Pizarro*, offering to land his men, was wounded and forced to retire to Panama: *Almagro* in an other place had better successe, the Indians vsing him kindly, and giuing him three thousand Ducats of Gold. But seeking to land in that place of *Pizarro*'s misfortune, hee was set vpon by the Indians, and lost in fight one of his eies. They met at Panama, and hauing cured their wounds, repaire their forces, and with two hundred men and many slaues, set sayle, and land in another place, but are repelled to their ships by the Inhabitants, and goe to *Gorgon*, a little Iland, six miles from the Continent, where *Pizarro* stayed, while *Almagro* went backe for better supply. At his returne *Pizarro* and his Company were almost starued, but being refreshed, and all of them now together attempting the Indian shore, were repelled with losse to the Ile, which they called *Galli*. *Almagro* is againe sent backe for new aid, the Souldiers would haue passed with him, and cursed this Land and their couetousnesse. *Pizarro* and his company agree to search further, and hauing sayled fise hundred miles, came to *Chira*, a Prouince of Peru, and taking some of the Inhabitants to learne them the Spanish tongue, returned to *Tumbez*.

Hauing learned of the Indians the great wealth of those parts, he set one *Peter* a *Candian*, on shore, who was kindly entertayned of the Gouvernour, who shewed him a Temple dedicated to the Sun, wherein were vnspeakeable riches, which when he related to *Pizarro* at his returne, the Spaniards goe backe with these newes to Panama. His two fellows, *Almagro*, and the Priest (called after, the foole, because he had spent his estate on this businesse, and was after excluded by his companions) agreed with *Pizarro* to go to Spaine to get licence for this conquest, and borrowed one thousand and fise hundred Ducats, to set him forth. *Pizarro* seekes and obtaines this Faculty only for himselfe, neuer mentioning his Partners, and with letters Pattents returneth to Panama with his soure Brethren, *Hernando*, *Gonzalo*, *John*, and *Martin di Alcantara*, his brother by the mothers side. His two Partners were not a little grieved when they heard how things passed, but after much stirre, *Almagro* and *Pizarro* became friends and agreed to communicate Purfes and Titles. *Pizarro* goes before with a hundred and fity Souldiers (taking order that *Almagro* should follow with al the strength he could make) and lands in Peru\*, a River so called, which gaue name to those mighty and rich Prouinces, because the Spaniards by this way Discouered them. They went by land, enduring much miserie by the way to *Coache* where they were well refreshed. But a disease worse then the French Pox there warred vpon them, called *Peri*. Yet did *Pizarro* hold on his resolution; he passed ouer to *Puna*, where the Gouvernour intreated the Spaniards well,

till

\* Peru why so called.



till the abusing of their Wiues caused the Indians to take armes, and so made their riches become a prey to the preuailing Spaniards.

There had *Pizarro* the first intelligence of *Atabaliba*. The Gouvernour of this Iland, to satisfie his ieaousie, cut off the noses, the members, and the armes, of his Eunuchs or Keepers of his Women. *Pizarro* sent to *Tumbez* sixe hundered prisoners, which the Gouvernour of this Iland had taken of the party of *Atabaliba*, who at that time main- tained Warre against his Brother *Guaſcar* about the Soueraignty, and this Gouver- nour had taken *Guaſcars* part. This ciuill discord was much to the Spaniards ad- uantage.

e Gom. c. 112.  
Apoll. 2.  
Ben. 3. 4. 3.

*Pizarro* sent three Messengers to *Tumbez* to demand peace and safe entrance, but they (notwithstanding the freedome of their Captiues) deliuered them to the Priests to be sacrificed to their Idoll of the Sunne. He taketh *Tumbez* and sacketh the Temple and Cittie.

From thence he proceeded in his way to *Caxamalca*: and *Guaſcar* sent some vato him with great promises to demand his aide against his brother *Atabaliba*: soone after *Atabaliba* sent one to him, to charge him to returne to his ships. *Pizarro* answereth, That hee came not to hurt any, but for their good, as his Emperour had giuen him in charge, nor could hee now, (being the Embassadour of the Pope and Emperour, Lords of the World) returne without great dishonour before he had seene his Royall person, and communicated to him such instructions as might bee good for his body and soule.

As he passed the Prouince of Chira, the Lords thereof prouoked him against *Ata- baliba*, who had lately conquered their Countries. And on the Riuer of Chira he founded the Colonie of *S. Michael*, for the safe keeping of his spoiles, and for his ships. Hee marcheth on to *Caxamalca*, and sendeth Messengers on horse-backe, to giue him notice of his comming. This strange beast made the Indians afraid, but *Atabaliba* was nothing moued therewith, more moued to see those bearded men giue him so little reuerence. *Atabaliba* sent *Pizarro* a paire of shooes, cut and gilded, that (as he pretended) hee might know him: others thought, that he might be knowne and designed to imprison- ment or slaughter.

The next day the King was carried, as in solemnetriumph, vpon mens shoulders, garded with fise and twenty thousand Indians in rich pompe and magnificence. *Vin- centius de Valle-iridiz*, a Dominican Frier, holding in one hand a Crosse, in the other his Breuiarie, or (as some say) a Bible, came before him with great reuerence, and blessing him with the Crosse, said: *Excellent Lord*, it behoueth you to know, That *God* in Trini- tie and Vnitie made the world of nothing, and formed a man of the Earth, whom hee called *Adam*; of whom we all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his Posterity, except *Iesus Christ*: who being *God*, came downe from Heauen, and tooke flesh of the Virgine *Mary*; and to redeeme Mankinde, died on a Crosse like to this (for which cause we worship it;) rose again the third day, & after fortie dayes ascended into Heauen, leauing for his Vicar in Earth Saint *Peter*, and his Successours, which we call Popes; who haue giuen to the most puissant King of Spaine, Emperour of the Romans, the Monarchy of the World. Obey the Pope, and receiue the Faith of *Christ*; and if yee shall belecue it most holy, and that most false which yee haue, yee shall doe well; and know, that doing the contrary, we will make war on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your false Gods. This Preaching of the Fryer might well seeme strange to *Atabaliba*, which it seemes he learned of the Mahumetans, and not of the Apostles. He answered, that he was free, and would not become tributary to any, nor did acknow- ledge any greater Lord then himselfe: and for the Emperour, he could be pleased to be the friend of so great a Prince, and to know him: but for the Pope, he would not obey him, which gaue away that which was not his owne, and tooke a Kingdome from him whom he had neuer seene: as for Religion, he liked well his owne, and neither would nor ought to call it in question, being so ancient and approued, especially seeing *Christ* dyed, which neuer befell the *Sunne* or *Moone*, and how (saith hee) doe you know that the *God* of the Christians created the World? Fryer *Vincent* answered, That

e Gom. c. 113.  
f This he spake according to the sull of *Alexander* the sixt, which had giuen the Sou- therne & We- sterne World to the Spanish Kings. The hornes of the Bull, and not of the Lambe, are the Popish weapons.

That

That his Booke told it him, and gaue him his *Breniarie*. *Atabaliba* looked on it, and in it, and saying, it said no such thing to him, hurled it on the ground. The Fryer tooke it vp and went to *Pizarro*, crying, he hath cast the Gospels to the ground, Reuenge it, O Christians, seeing they will not our friendship, nor our Law : or to vlc the words of a Spanish Captaine there present in his relation \*thereof, come forth Christians, come forth, and come to these enemies, dogges that will not accept the things of God, and the *Cacique* hath cast our holy law to the ground. *Francesco di Xeres*, who was *Pizarros* Secretary writeth t<sup>t</sup> at the Frier would haue opened the booke because *Atabaliba* could not, and he in disdain smote him a blow on the arme, and objected to the Spaniards their abuses and robbing of his *Caciques*, saying he would not depart thence till all were restored.

*Rel. della conq.  
del Peru ap.  
Ram. vd. 3.  
Xeres ibid.*

*Pizarro* commanded to bring forth the Standard and the Ordinance : the Horsemen in three Bands assayed *Atabaliba's* people, and slew many : he himsele arriued with his Foot-men, which layed about with their swords : all charged vpon *Atabaliba*, slaying them which carried him, whose roome was presently supplied by other, till at last *Pizarro* pulled him downe from his litter by the clothes. All this while not one Indian fought, because they had no commandement, or, as *Xeres* saith, for feare and amazement to see their *Cacique* so vsed, and therefore no Spaniard was slaine, and many Indians perished vpon the thrust, for so the Fryer had bidden them fight, for feare of breaking their swords : neither were any wounded, but only *Pizarro* by one of his owne, thrusting at *Atabaliba* in his taking, and wounding *Pizarro* therewith in the arme. Thus are the Indians chased, their King with other great spoiles remayning with the Spaniards : of which *Xeres* reckoneth 80000. Castilians in gold and 7000. markes (euery marke being eight ounces) in siluer of the household plate of *Atabaliba*. And in *Caxamalca* they rifled houses full vp to the roofo of garments, besides armour and weapons, of which some were Axes and Pole-axes of gold and siluer.

The next day the Spaniards scoured about for spoile, and found fise thousand women of the Kings with much treasure. *Atabaliba* was much greeued with his imprisonment especially in regard of the chaine which they put vpon him. And when they had spent much reasoning about his ransom, a Souldier named *Soto* (of whom you haue heard in our History of Florida) said vnto him, wilt thou giue vs this house full of gold and siluer thus high? lifting vp his sword and making a stroke vpon the wal, *Atabaliba* answered, that if they would giue him liberty to send into his Kingdome, he would fulfill their demand. Whereat the Spaniards much maruelling gaue him three Monthes time, but hee had filled the house in two monthes and a halfe, a matter scarce credible, yet most true : For I (saith *Lopez Vaz*) know about twenty men that were there at that time, who all affirme that it was about ten Millions of gold and siluer. That Spanish Captaine in *Ramusius* relateth, that he promised to giue them so much gold as should reare vp to that marke, a span higher then a tall man could reach, the roome being 25. foot long and 15. wide : and the Gouvernour asking how much siluer hee would giue, hee answered hee would fill vp an inclosure which should be made there with vessels of plate, for his ransom, which was promised him. This Captaine was appointed Guardian of that golden roome & saw it melted, and reckoneth vp the parcels and particulars that were brought in vessels and plates of gold and siluer. And the Gouvernour sent to the Emperour his fift part, and parted the rest, to euery \* foot-man, 4800. peeces of Gold, (which make 7208. duckets) to euery horse-man twice as much, besides the aduantages that belonged to any : To *Almagros* company (which were 150. that came after the victory) he gaue 25000. pezos, and 2000. to the inhabitants of Saint Michel. Many other gifts he gaue to merchants and others : and yet after the Governour was gone, there was brought more gold then that which had bene shared. This also is affirmed by *Xeres* that ten or 12. daies after *Pizarro* was gone, the Spaniards which had been sent to *Cusco* brought as much gold (which was taken from the wals of a house, and roofo of a Temple in *Cusco*, being plates of ten or 12. poundweight a peece, & other like) as amounted to two millions and a halfe, and being molten, proued one million 326539. pezos of fine gold : and 51610. markes of siluer. He addeth that *Atabaliba* was by sound of Trumpet freed from his promise, but was kept still vnder guard for the Spaniards security.

*g Lopez Vaz*

*h Gomara* saith that it was a great roome, and they made a line about it: it was all of wrought mettall in vessels, &c.

*i Gom.* hath 252000. pounds of siluer, and 1326000. pezos of gold.

\* *Xeres* saith they were 102. footmen, and 63. horsemen.

How.

Howbeit they killed him notwithstanding, and in a night strangled him. But God the righteous Iudge, seeing this villainous act, suffered none of those Spaniards to die by the course of Nature, but brought them to euill and shamefull ends.

a *Gom. c. 115.*  
b The Span.  
Capt. in *Kamij-*  
cals him *Cus-*  
co, and saith he  
promised foure  
times as much.

During the time of *Atabaliba's* imprisonment, his Captaines had taken his Brother *Guasgar*<sup>b</sup>, who spake with Captaine *Soto*, and promised that if they would restore him to his libertie and to his Kingdome, he would fill vp the roome at *Caximalca* to the rooffe, which was thrice as much as *Atabaliba* had promised: and added that his Father *Gnaynacapa* on his death bed had commaunded him to bee friend to the white and bearded men, which should come and rule in those parts. *Atabaliba* hearing of these things, fained himselfe sorrowful for the death of *Guasgar*, whom hee said *Quisquiz* his Captaine had slaine: this he did to trie how the Spaniards would take his death, which when he saw they little respected, he sent and caused him to be slaine indeede. This was done in the yeare of our Lord God a thousand five hundred thirtie three. He had before slaine another of his brethen and drunke in his skull, as hee had sworne to deale with *Atabaliba*.

c He kept *Cus-*  
co with thirtie  
thousand In-  
dian.  
d They after  
burnt him.

The Indians hereupon hid the Treasures of Gold, Siluer, and Gemmes, that were in *Cusco* and other places, and had belonged to *Gnaynacapa*, which were farre more then euer came to the Spaniards hands. *Chilicuchima* one of *Atabaliba's* cheefe Captaines, which visited him in his imprisonment with great reuerence (for he and the cheife of his companie laid burthens on their shoulders and so entred into his presence, lifting vp both his hands to the Sunne, with thanks to him for this sight of his Lord, and then with much crouching kissed his hands and feet) he tolde the Spaniards that *Quisquiz*, another cheefe Captaine had conueyed away those Treasures of *Gnaynacapa* or *Cusco* the elder, as hee calls him: and being forced by torments of fire put to him, d confessed where *Atabaliba* had a Tent full of Plate and Treasure. The Spanish Captaine which reports this, saith, that he saw a great House full of Vessels of Gold, and other peeces, (as a Shepheard and his Sheep all of Gold, as great as the liuing) which were not shared amongst them: and hee saw eightene hundred thousand *Pezos* of the Emperours fifth part, ouer and aboue that which *Pizarro* sent by his brother, so that both *Cesar* and Soldier were deceiued. He heard *Atabaliba* say, that in an Island in a Riuer of *Collas*, was a very great house all covered with Golde, and the beames with all whatsoeuer in the house was covered with plates of Gold, yea and the pauement also. But in such a diuided state, where were so many Indian Captaines of the two brethren.

f *F. Xeres & P.*  
*Sancto.*

*Inguas*, the Spaniards being but a handfull and ieaious of each other, the Countrie being so wide and rich, that they could not so much as see and take view of the same in short space: their was easie opportunitie offered to conuey away the greatest part of their Treasures: especially Religion adding a helping hand both to conuey and to con-ceale from them, which thus spoiled their Temples, Idols, and Altars. The Spaniards so abounded with Gold, that they would giue e a thousand and three hundred, (one gaue fiftene hundred) Castlins or *Pezos* for a Horse, threescore for a small rundlet of Wine, fortie for a paire of shooes, likewise a sword, and other things after the same rate: and debtors sought out their creditours with Indians laden with Gold from house to house to pay them: they carried into Spaine one Vessell of Gold, another of Siluer, each sufficient wherein to boile a Cow, besides a huge Eagle, and other like Images, as an Idol of Gold as bigge as a childe of foure yeares olde: Drummes of Gold: and at the conquest of *Cusco*, *Xeres* tells of many Images of women of Golde, and as great, which they worshipp'd, and diuers like of Siluer, Sheep also in like portrature, of fine Golde; all well wrought.

The quarrell betweene the two brethren grew about their inheritance: *Guasgar* succeeding his Father in the rest, and *Quito* being assigned to *Atabaliba*, who seizing on *Tumbamba*, a rich Prouince, prouoked his brothers forces against him, who tooke him prisoner. But he escaping to *Quito*, made the people beleue that the Sunne had turned him into a Serpent, and so he escaped through a hole in the Prison: and on conceit of this miracle drew them into Armes against *Guasgar*, with which hee made such slaughter of his enemies, that to this day there are great heapes of bones of the slaine: he slew threescore thousand of the Canari, destroyed *Tumbamba*, and conquered as farre



farre as Tumbez and Caximalca he sent a great Armie with *Quisquiez* and *Calicucuma*, two valiant Captaines, with such successe as you haue heard, against *Gnascar*, whom they tooke, and by his direction slew.

*Gomara* attributeth the death of *Atabaliba* to *Philippinus* the Spanish Interpreter, who to enioy one of his wiues, accused him of conspiracie against the Spaniards, but *Benzel* with more likelyhood affirmeth that *Pizarro* from his first taking had intended it. For he might haue sent him into Spaine as *Atabaliba* requested, if he had feared such secret practises: but his request and purgation were reiected, and foure Negro's which hee vsed for that purpose, strangled him at his command. Hee had many wiues, whereof the chiefe was his Sister, named *Pacha*. He seeing the glasse of Europe, marvelled much (as before is said that they hauing so faire a thing would goe so farre for Gold. His Murtherers dyed, as is said, the like bloody ends; *Almagro* was executed by *Pizarro*, and he slaine by yong *Almagro*; and him, *Yacca de Castra* did likewise put to death. *Iohn Pizarro* was slaine of the Indians. *Martin* another of the Brethren was slaine with *Francis*. *Ferdinandus* was imprisoned in Spaine and his end vnkowne; *Gonzales* was done to death by *Gasca*. *Soto* died of thought in Florida; and ciuill wars eate vp the rest in Peru.

1 Benz. l. 3. c. 5.

m. A. 10. l. 6. c. 19. 20. 21. 22.

Before the times of the *Inguas*, their Gouvernment<sup>m</sup> in these parts was (as still it is in Arauco, and the Prouinces of Chili) by Communalities, or the aduise of many. The Gouvernment of the *Inguas* continued betweene three and foure hundred yeares, although for a long time their Signiorie was not aboue fiue or six leagues compasse about the Citie of Cusco, where the originall of their Conquests began, and extended from Pasto to Chili, almost a thousand Leagues in length betweene the Andes and the South Sea.

The Canaries were their mortal enemies, and fauoured the Spaniards, & at this daie if they fall to comparisons, whether the *Inguas* or Canari were the more valiant, they will kill one another by thousands as hath hapned in Cusco. The practise which they vsed to make themselves Lords, was a fiction, that since the generall Deluge whereof all the Indians haue knowledge) the World had beene preserued, peopled and restored by them: and that seuen of them came out of the Caue of Pacaricambo, and that they also were the Authours of the true religion. The first of these *Inguas* was *Mangocapa*, which came out of the Caue of Tambo, six leagues from Cusco. Of him came two Families, the *Hananchusco*, of whom came these Lords, and the *Vrinchusco*. *Ingaroca* the first Lord was no great Lord, but was serued in Vessels of Gold and Silver. And dying, hee appointed that all his treasure should be employed for the seruice of his body, and for the feeding of his Family. His successour did the like: and this grew to a generall custome, that no *Inguas* might inherit his Fathers goods; but he built a new Palace.

In the time of *Ingaroca*, the Indians had Images of Gold. *Taguarnaque* succeeded. *Virococha*, the next successour was very rich. *Gonzale Pizarro* with cruell torments forced the Indians to confesse where his bodie was, for the report of the treasures buried with him: the bodie he burnt, and the Indians reserued and worshipped the ashes. They tooke it ill that this *Inguas* called himselfe *Virococha*, which is the name of their God, but he to satisfie them, said, that *Virococha* appeared to him in a dreame, and commanded him to take his name.

*Pachacuti Inguas Tupacguis* succeeded him, who was a great Conquerour, Politician, and Authour of their Ceremonies; hee reigned threescore and ten yeares, and fained himselfe sent of *Virococha* to establish his Religion and Empire.

After him followed *Guaynacapa* the Father of *Gnascar* and *Atabaliba*, which brought this Empire to the greatest heighr. The Indians opened him after his decease, leauing his heart and entrails in *Quito*, the bodie was carried to Cusco, and placed in the Temple of the Sunne. Hee was worshipped of his Subiects for a God being yet aliue, which was not done to any of his Predecessours. When he dyed, they slew a thousand persons of his household, to serue him in the other life, all which died willingly for his seruice, in somuch that many offered themselves to death, besides such as were appointed. His treasure was admirable. He vsed alwayes<sup>a</sup> to haue with him many *Oregonis*, which were his men of Warre, and ware shooes and feathers, and other signes of Nobilitie: he

a Gom. c. 130. Mariana l. 26.

Was

was serued of the eldest Sonnes and Heires of all his chiefe Subiects, euery one clothed after his owne Countrie Rite; he had many Counsellours and Courtiers in differing degrees of honour. Euery one at his entrance into the Palace put off his shooes, and might not looke him in the face when they spake to him.

All the Vessels of his House, Table, and Kitchen, were of Gold and Siluer, and the meaneft of Siluer and Copper for strength and hardnesse of Metall. Hee had in his Wardorbe hollow Statues, which seemed Gyants, and were of Golde: and the figures in proportion and bignesse of all the Beasts, Birdes, Trees, and Hearbes, in his Kingdome, and of the Fishes likewise. Hee had Ropes, Budgets, Troughs, and Chettis, of Gold and Siluer: heapes of Billets of Golde, that seemed Wood cut out for the fire. There was nothing in his Kingdome, but he had the counterfeite in Gold. Yea they say, That the *Inguas* had a Garden of pleasure in an Island neere Puna, which had a kinde of Garden-Hearbes, Flowers, and Trees of Golde and Siluer. Hee had also an infinite quantitie of Siluer and Gold wrought in Cusco, which was lost by the death of *Gnascar*, which the Indians held (as is said) from the Spaniards. *Xeres* saith he had three houses full of peeces of Gold, and five full of Siluer: and a hundred thousand plates or dics of Gold, euery of which weighed fiftie Castlins. What honours were done to him after his death appeares by that his golden Temple or Chappell where hee was buried, where he had continual attendance of dances, and musicians, and such as stood with fans to scarre away the flies. When any came to see the Cacique, they came first to performe their Ceremonies to this Image. He had two hundred children of diuerse women. *Acosta*<sup>a</sup> sayth, That he had (descended from his owne loynes) about three hundred children and grand-children.

<sup>a</sup> *Acosta* l. 6. c. 22.  
23

When his Sonnes *Gnascar* and *Atabaliba* were dead, another of his sonnes called *Mangocapa*, continued the Warres a while with the Spaniards, and after retired himselfe to *Yslia Bamba* where hee kept in the Mountaines, and there the *Inguas* Rained, vntill *Amaro* was taken and executed in Cusco. Some remnants of them haue since beene christened. The other Family of the *Inguas*, which descended of the first *Mangocapa* called *Urincusco*, had their Successions also and Government; which here to discourse of, were to my proposed scope impertinent. Leaving therefore the Conquerours and Conquest of Peru, let vs consider the Countrie it selfe, with such obseruations as wee shall there finde touching their Religions.

## CHAP. IX.

### Of the Countrie of Peru, Naturall, Oeconomicall, and Politicall obseruations.

<sup>b</sup> *P. de Cieza*  
part. 1. l. 36.



<sup>c</sup> *Acosta* l. 3. c. 20.

He Kingdome of Peru extendeth<sup>b</sup> seven hundred leagues in length, in breadth a hundred in some places, in some threescore, in others fortie: more, or lesse, according vnto the difference of places. *Quito* and *Plata* are the vmost Cities thereof, the one bordering on *Popayan*, the other vpon *Chili*. It is not here meant of that spacious Kingdome of the *Inguas*, for that reached twelue hundred leagues, whereof this of Peru was but a part. *Acosta*<sup>c</sup> numbrest diuerse strange specialities, excepted from the generall Rules of Natures wonted course.

The first, that it blowes continually on all that Coast with one onely winde (and that also differing from that which vsually bloweth betweene the Tropikes) namely, the South and South-west. The second, that this winde (in other places vnhealthfull) is here so agreeable that otherwise it could be habitable. The third, that it neuer raines, thunders, snowes, nor hailes in all this Coast: And yet (which is a fourth wonder) a little distance from the Coast, it snowes and raines terribly. Fifthly there are two ridges and mountaines, which both runne in one altitude; and the one in view of the other, almost equally, about a thousand leagues: and yet on the one part are great Forrests, and

it

it raines the greatest part of the year, being very hote; the other is all naked, and bare; and very colde. So that Peru is diuided into three parts, which they call *Llanos*, *Sier-  
ras*, and *Andes*: the first raine alongst the Sea-coast; the *Sierras* be hills with some val-  
lies, and the *Andes* be steep and craggie mountaines. The *Llanos* or *Plaines* on the  
Sea-coast haue ten leagues in bredth, in some parts lesse, and in some a little more. The  
*Sierra* containeth with equall inequality twentie leagues: and the *Andes* as much,  
sometimes more, and sometimes lesse. They run in length from North to South, and in  
breadth from East to West: and in this so small a distance it raines almost continually  
in one place, and neuer in the other. In the *Plaines* neuer, on the *Andes* in a maner con-  
tinually, though sometimes it be more cleare there then other. The *Sierra* in the mids  
are more moderate, in which it raines from September to Aprill, as in Spain, but in the  
other halfe year, when the Sunne is further off, it is more cleare. The *Sieras* yeeld in-  
finite number of *Vicagues*, which are like wilde Goats; and *Pacos*, a kinde of sheepe-  
asses, profitable for fleece and burthen: the *Andes* yeelde Parrots, Apes, and Monkies.  
Some report that monstrous births doe sometimes proceed (as by Natures vnwilling  
hand) from the copulation of these Barbarians & these Monkies. The *Sierre* opening  
themselues, cause vallies, where are the best dwellings in Peru, and most plentifull of  
Maiz & fruits. It is strange that in the vallie of *Pachacama*, neither the higher element  
yeeldeth raine nor the lower any streame, and yet there is plentie of rootes, Maiz, and  
fruits. They haue large and deepe ditches, in which they sow or set, and that which  
groweth is nourished with the dew: and because the Maiz will not grow, except it  
first die, they set one or two *Pilchards* heads (which fish they take with their Nets very  
plentifully in the Sea) therewith, and thus it groweth abundantly. The water which  
they drinke, they draw out of deep pits. Comming from the mountaines to the vallies  
they do vsually see (as it were) two heauens, one cleare and bright, the other obscure,  
and (as it were) a grey vaile spread vnderneath, which couers all the coast: & although  
it raines not, yet this mist is wonderfull profitable to bring forth grasse, and to raise vp  
and nourish the seede: and where they haue plentie of water, which they drawe  
from the Pooles and Lakes, yet if this moysture faileth, there followeth great de-  
fect of graine. And (which is more worthie of admiration) the drie and barren sands  
in some places, as in the sandie Mountaine neare the Citie de Los Reyes, are by this  
dew beautified with grasse and flowers. In some places they water their fields out of  
the Riuer.

Beyond the Citie of Cusco the two ridges of Mountaines separate themselues, and  
in the middest leaue a plaine and large champaine, which they call the Prouince of *Cal-  
las*, where there are many Riuer, and great store of fertile Pastures. There is also the  
great Lake of *Titicaca*, which containeth foure score leagues in compasse, and robbeth  
tenne or twelue great Riuer of their waters, which they were carrying to the Sea, but  
here are drunke vp (by the way) of this Lake. They saile in it with ships and barques.  
The water is not altogether sowre nor salt, as that of the Sea, but is so thicke, that it  
cannot be drunke. Vpon the Bankes of this Lake are habitations as good as any in  
Peru. The great Lake passeth by a Riuer into a lesse Lake, called *Aulagau*, from whence  
it hath no manner of passage, except there be any vnder the earth. There are many o-  
ther Lakes in the Mountaines, which seeme to arise rather from Springs then from  
Raines or Snowes, and some of them yeeld Riuer. At the end of the Valley of *Tara-  
paya* neere to *Potozi*, there is a round Lake, whose water is very hot, and yet the  
Countrey is very colde: they bathe themselues neere the bankes, for further in it is  
intollerable. In the middest is a boyling aboute twentie foote square: it neuer en-  
creaseth nor decreaseth, although they haue drawne from it a great streame for met-  
tall-Mills.

But to returne from this plentie of water in Lakes to that want thereof in the *Plaines*  
of Peru. The Naturall reason which some yeelde of this want of Raine, is, partly their  
sandie and drie qualitie, which of themselues can yeeld no further exhalations, then to  
produce those mists or dewes: partly the height of the Hills, which shaddow the  
*Plaines*, and suffer no winde to blow from the land vpon them, but intercept them  
wholly with their vapours and cloudes; so that their winde is onely from the Sea,  
Eccc which

c Batena.

d Circa pag. i.  
ca. 72.

e deo 1. 3. c. 21.

f Acost. lib. 4. c. 16  
Circa p. 1. c. 103



which finding no oposite, doth not presse nor straine forth the vapours which rise to engender raine. This seemeth the rather to be probable, for that it raines vpon some small Hills along the coast which are least shadowed. In the same coast also, where the Easterly or Northerly winds be ordinarie, it raineth as in Guayaquill. The South winde in other places is accounted a causer of raine; which here reigneth without rayning.

g Tellus Nubi-  
bus assiduus plu-  
uiam madefcit  
ab Austro, Ouid.  
h Cieza c. 59.

As strange is the difference of seasons, after the Indians account. For in the<sup>h</sup> Sier-  
ras their Summer beginneth in Aprill, and endeth with September: October begin-  
neth their Winter, which not the absence, but the presence of the Sunne doth cause.  
Contrariwise in the Plaines, just by in site, they haue their summer from October to A-  
prill, the rest their Winter. (The like is noted in the East Indies at the hills of Balegate,  
where that ridge parteth Winter and Summer in the same neerenesse to the Sunne, at  
the same time, and a few miles distant.

The raines in the hills are cause why they call it winter, and the dewes or mists in the  
plaines, so that when the raines fall most in the hills, it is cleare weather in the plaines,  
and when the dew falleth in the plaines, it is cleare on the hills: and thus it commeth to  
passe, that a man may trauel from winter to summer in one day, hauing winter to wash  
him in the morning, and ere night a cleare and drie summer to scorch him. Yea in some  
places (saith *Alexandro Vrsino*) within six miles space both heate and cold are intolle-  
rable, and enough to kill any man. From St. *Helena* to *Copapo* it neuer raineth, which  
coast extends fortie miles, in some places 50. 1200. leagues in length.

i Cieza c. 25.

About the point of St. *Helena* in Peru, they tell that sometimes there liued Giants of  
huge stature, which came thither in Boats, the compasse of their knee was as much as of  
another mans middle: they were hated of the people, because that vsing their women  
they killed them, and did the same to the men for other<sup>k</sup> causes. These Giants were  
addicted to Sodomie, and therefore as the Indians report, were destroyed with fire from  
heauen. Whether this be true or no, in those parts are found huge & Giantlike bones.  
*Cieza* writes that *Iohn de Holmes* at Porto Viejo digged and found teeth three fingers  
broad, and foure long. Contrariwise, in the valley of Chinchal they haue a Tradition  
that the Progenitors of the present Inhabitants destroyed the native people, which  
were not about two cubits high, and possessed their roomes: in testimonie whereof  
they alledge also that bone-argument.

k The like  
doth *Apolloda-  
rus*, and the  
Poets tell of  
*Typhon*, and o-  
ther Giants.  
*Ap. de Dew. O-  
rig. l. 1. & Hygi-  
nus fab. 152.*  
l Cieza c. 74.

Concerning the Indians conceit of their owne originall: we haue mentioned their  
opinion of a flood, and the repeopling of the World by them; which came out of a  
Caue. They haue another Legend that all men being drowned, there came out of the  
great Lake Titicaca, one *Viracocha*, which stayed in Tiaguanaco, where at this day is  
to be scene the ruines of very ancient and strange buildings, and from thence came to  
Cusco, and so began mankind to multiplie. They shew in the same Lake a small Island,  
where they saie that the Sunne hid himselfe, and so was preserued<sup>n</sup>: and for this rea-  
son they make great sacrifices vnto him in this place, both of sheepe and men. They  
held this place sacred; and the Inguas built there a Temple to the Sunne, and placed  
there women and Priests with great treasures.

m *Acoft. l. 1. c. 25*

n Cieza p. 1.  
cap. 103.

o *Acoft. ibid.*

Some learned men are of opinion, that all which the Indians make mention of is  
not about foure hundred yeares; which may be imputed to their want of writing. In  
stead of writing they vsed their Quipos. These Quippos are memorials or Registers  
made of cords, in which there are diuers knots and colours, signifying diuers things:  
these were their books of Histories, of lawes, ceremonies, and accounts of their affairs.  
There were officers appointed to keepe them, called *Quipocamayos*, which were bound  
to giue account of things as Notaries and Registers. They had according to the di-  
uinitie of businesse, sundrie cords and branches, in euery of which were so many knots  
little and great, and strings tyed to them, some redde, some greene, and in such variety,  
that euen as we deriue an infinite number of wordes from the letters of the Alphabet,  
so doe they from these kinds and colours. And at this day they will keepe account ex-  
actly with them. I did see (saith *Acofta*) a handfull of these strings, wherein an Indian  
woman did carrie (as it were) written a generall confession of all her life, and thereby  
confessed her selfe, as well as I could haue done in written papet, with strings for the  
circum-

circumstances of the finnes. They haue also certaine wheeles of smal stones, by meanes whereof they learne all they desire by heart. Thus you shall see them learne the *Pater-nister*, *Credo*, and the rest: and for this purpose they haue many of these wheels in their Churchyards. They haue another kind of *Quippos*, with graines of Mays, with which they will cast vp hard accounts which might trouble a good Arithmetician with his pen in the diuisions. They were no lesse wittie, if not more, in things whereto they apply themselues then the men of these parts. They taught their young children all Arts necessarie to the life of men, euery one learning what was needfull for his person and family, and not appropriating himselfe to one profession, as with vs, one is a Tayler, another a Weauer, or of other Trade. Euery man was his owne Weauer, Carpenter, Husbandman, and the like. But in other Artes, more for ornament then necessitie, they had Golde-Smithes, Painters, Potters, and Weauers of curious workes for Noble-men, and so of the rest. No man might change the fashions vsed in his owne Countrey, when hee went into another, that all might bee knowne of what Countrey they were.

q *Id ibide.* 16.

For their marriages, they had many wiues but one was principall, which was wedded with solemnitie, and that in this sort. The Bridegroome went to the Brides house, and put *Ottoy*, which was an open shooe, on her foote: this, if she were a maide, was of wooll, otherwise, of Reedes: and this done, he ledde her thence with him. If shee committed Adulterie she was punished with death: when the husband died, she carried a mourning weed of blacke a yeare after, and might not marrie in that time, which befell not the other wiues. The Ingua himselfe with his owne hand gaue this woman to his Gouvernors and Captains, and the Gouvernors assembled all the young men and maidens in one place of the Citie, where they gaue to euery one his wife, with the aforesaid ceremonie in putting on the *Ottoy*: the other wiues did serue and honour this. None might marrie with his Mother, Daughter, Grandmother or Grand-childe: and *Tupangui*, the Father of *Gnaynacapa* was the first Ingua that married his Sister, and confirmed his fact by a Decree, that the Inguas might doe it, commanding his owne children to doe it, permitting the Noble-men also to marrie their sisters by the fathers side. Other incest, and murder, theft, and adulterie were punished with death. Such as had done good seruice in warre were rewarded with lands, armes, titles of honor, and marriage in the Inguas lineage.

They had *Chasquis* or Posts in Peru, which were to carrie tidings or Letters: for which purpose they had houses a league and a halfe asunder, and running each man to the next, they would run fiftie leagues in a day and night.

Posts.

When the Ingua was dead, his lawfull heire borne of his chiefe wife succeeded. And if the King had a legitimate brother, he first inherited, and then the sonne of the first. He inherited not the goods (as is said alreadie) but they were wholly dedicated to his O-ratorie or Guaca, and for the maintenance of the family he left: which, with his offspring, was alway busied at the sacrifices, ceremonies, & seruice of the deceased King: for being dead, they presently held him for a God, making Images & sacrifices to him. The Ensigne of royaltie was a red rowle of wooll finer then silke, which hung on his forehead, which was a diademe that none else might weare in the midst of their forehead; at their eare the Noble men might. When they tooke this roll, they made their Coronation feast, and many sacrifices with a great quantitie of vessell, of golde, and siluer, and many Images in the forme of sheep of golde & siluer, and a thousand others of diuers colours. Then the chiefe Priest took a yong child in his hand of the age of six or eight years, pronouncing these words with the other Ministers to the Image of *Viracocha*: Lord, we offer this vnto thee, that thou maiest maintain vs in quiet, and help vs in our warres: maintain our Lord the Ingua in his Greatnes & estate, that he may alway increase, giuing him much knowledge to gouerne vs. There were present at this ceremonie, men of all parts of the Realme, & of all Guacas and Sanctuaries. It is not found that any of the Inguas subiects euer committed treason against him. He placed Gouvernors in euery Prouince, some greater, and some smaller. The Inguas thought it a good rule of state to keepe their subiects alway in action, and therefore there are seene to this day long Causeis of great labour, diuiding this large Empire into foure parts.

Having conquered a Prouince, they presently reduced them into Towns, and Communalities, which were diuided into Bands: one was appointed ouer ten, another ouer a hundred, and another ouer a thousand, and ouer ten thousand another. Aboue all, there was in euery Prouince a Gouvernour of the house of the Ingua, to whom the rest gaue accounts of what had passed, who were eyther borne or dead. At the feast called *Raymer*, the Gouvernors brought the Tribute of the whole Realme to the Court at Cusco. All the Kingdome was diuided into foure parts, Chinchafuyo, Collafuyo, Andesuyo, and Condesuyo, according to the foure wayes which went from Cusco, East, West, North, and South.

r Cieza pag. 1.  
cap. 92.

f Acos. l. 6. c. 15.

When the Ingua conquered a Citie, the Land was diuided into three Parts, the first for Religion, euery Idoll and Guaca hauing his peculiar Landes appropriated to their Priests and Sacrifices; and the greatest part therof was spent in Cusco, where was the General and Metropolitan Sanctuarie, the rest in that Citie where it was gathered, which all had Guacas, after the fashion of Cusco, some being thence distant two hundred leagues. That which they reapt on the land was put into store-houses built for that purpose.

The second part of that diuision was for the Ingua for the maintenance of his Court, Kinsmen, Noblemen, and Souldiers: which they brought to Cusco, or other places where it was needfull.

The third part was for the Communitie for the nourishment of the people, no particular man possessing any part heereof in proper. As the Familie encreased or decreased, so did the portion. Their Tribute was to till and husband the Lands of the Ingua, and the Guacas, and lay it vp in store-houses, being for that time of their labour nourished out of the same Landes. The like distribution was made of the Cattell to the same purposes, as that of the lands, and of the wool, and other profits that thence arose. The old Men, Women, and sicke Folkes, were reserued from this Tribute. They payed other Tributes also, euen whatsoeuer the Ingua would choose out of euery Prouince. The Chicas sent sweet woodes; the Lucanas, Brancars to carrie his Litter; the *Chumtilbicas*, Dancers: others were appointed to labour in the Mines: and all were slaues to the Ingua. Some he employed in building of Temples, Fortresses, Houses, or other workes, as appeareth by the remnants of them, where are found stones of such greatnesse that men cannot conceiue how they were cut, brought, and layed in their places, they hauing no yron or Steele to cut, engines to carrie, nor morter to lay them: and yet they were so cunningly layed that one could not see the ioints; some of eight and thirtie foote long, saith *Acos*, eight broad, and six thicke, I measured; and in the walls of Cusco are bigger; none so little (saith *Sancho*) in some buildings there, as three Carrs might carrie, and some thirtie spans square, *John Ellis* which lately was there, saith some of them are twentie tunne weight, strangely ioyned without morter.

r Gom. l. 134.

u Gom. c. 115.  
126.

They built a bridge at Chiquitto, the Riuer being so deepe, that it will not admit Arches: they fastned bundles of reeds and weedes, which being light, will not sinke, which they fasten to either side of the Riuer, they make it passable for man and beast: it is three hundred foot long. Cusco: their chiefe Citie standeth in seuentene degrees: it is subiect to cold and snow, the houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro* and him entred, where they found more treasure then they had by the imprisonment of *Atabaliba*: *Quito* is said to haue beene as rich as Cusco. Hither *Ruminagni* fled with five thousand souldiers, when *Atabaliba* his Master was taken by the Spaniards, and slew *Illescas* his brother, that withstood his tyrannicall proceedings, slaid him, and made a Drum of his skin; slew two thousand souldiers that brought the body of *Atabaliba* to *Quito* to be interred, hauing in shew of Funerall pomp and honor, before, made them drunk; and with his forces scoured the Prouince of *Tamebamba*: he killed many of his wiues for smiling when he told them they should haue pleasure with the bearded men, & burnt the Wardrobe of *Atabaliba*: that when the Spaniards came and entred *Quito*, which had almost dispeopled *Panama*, *Nicaragua*, *Cartagena*, & other their habitations in hope of Peruvian spoiles, they found themselves disappointed of their expected prey, and in anger set fire on the towne. *Aluvarado* with like newes came from *Guatimala* into those partes, with 400. Spaniards, but was



was forced to kill his horse to feed his famished company (although at that time horses were worth in Peru above 1000. ducats a peece) was almost killed with thirst, was assaulted \* with showers of ashes, which the hote Vulcane of Quito disperied 240. miles about (with terrible thunders and lightnings, which *Pluto* had seemed to steale from *Jupiter*, and here to vent them) and after with snows on the colde hills, which exacted seventy Spaniards for tribute in the passage, found many men sacrificed by the inhabitants, but could find no golde, till *Pizarro* bought his departure with 100000. ducats. He gaue *thanks* (he said) to God for his deliuerance, but that *traſt*, by which he had passed, to the diuel. This was he that afterward being bruised with the fall of his horse, (whereof he died) and asked where he was most pained, said, *y in his soule*, as guilty to himselfe of his former cruelties and couetousnes. This is the profit of vnſanctified and ill-sanctified golde: the one whereof we see in these Peruvian Temples thus spoiled by the Spaniards, who (in the other respect) were more spoiled by this spoile and purchase. What golden dayes these were to the Spaniards, this historie in diuers places sheweth. From one Pallace of *Cusco* (saith *Xerxes*) they tooke seuen hundred plates of golde, each whereof weighed five hundred Castlins: from another house the weight of two hundred thousand. Two house of golde he speakes of, the very tharch being counterfeit in gold, the strawes with the eares artificially wrought. But euery where are these Relations shewed with *Cusco*-golde. *Aluarcados* Armie, which he brought into Peru had perished, as *Cieza* relateth, with drought, but for certain Canes as bigge as a mans legge, which between the knots contained a pottle of water, extracted from the dewes; for there fell no raine in those parts.

*Girana* saith, that the inhabitants of *Anzerma*, were in their warres armed with complete harnesse of golde: and that about *Quito* there were mines, whence more golde was taken then earth. I tye no mans credite to these reports, but sure it is that they had these mettals in abundance, which the Spanish warreshue made our European World to seele, more managed and maintained by Indian wedges, then Spanish blades.

But let vs come from their mines, to their minds, which for heauenly things were as full of drosse, as the other were of purer mettals.

CHAP. X.

*Of the Gods or Idols of Peru, and other their opinions.*

**T**He Peruvians acknowledged a supreme Lord and Author of all things, \* which they called *Viracocha*. & gaue him names of great excellencie, as *Pachacamac*, or *Pachayachac*, which is, the Creator of Heauen and Earth, and *Usapu* that is, admirable and other the like. Him they did worship as the chiefest of all, and honoured him in beholding the heauens. Yet had<sup>b</sup> they no proper name for God no more then the Mexicans, but such as in this sort might signifie him by his attributes or workes, and therefore are forced to vse the Spanish name *Dios*. In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worshipped notwithstanding the Diuell and certaine figures. The name of *Viracocha* was of the greatest sound in their deuotions, and so they called the Spaniards, esteeming them the sonnes of heauen. *Benzo*<sup>c</sup> alledgeth another cause of that name giuen to the Spaniards. It signifieth (saith he) the froth of the Sea, (*Vir* is froth, *Cochi* the Sea) because they thought them ingendered of Sea-froth and nourished therewith, in regard of their couetousnesse and crueltie deuouring all things: applying that name to them in respect of their wicked practises, and not for Diuine Originall. Yea, they curse the Sea, which sent such a cursed brood into the land. (The Spaniards came thither by Sea, as you haue heard.) If I, saith *Benzo*, asked any of them for any Christian by that Title, they would neither look on me, nor answer, but if I enquired for the by the name of *Viracocha*, they would presently make answer. And there (wold the father point to the child) goes a *Viracochi*.

x Not far from Lima, on the South Sea, *O-liner Noort* was bemisted two dayes on the Sea, with such a shower of athes, which made them seeme as they had bin sprinkled with Meale. The Spaniards say they are there common.  
y *Benzo* l. 2. c. 17  
z *F. Xerxes*.  
Ortel. l. 6. c. 1.

a *Acost* l. 5. c. 3.

b No name in the Cuscan or Mexican tongues to signifie God.

c *Benzo* l. 3. c. 21

In this they agreed with the ancient Grecian Ethnikes, which termed the most inhumane monsters of humanitie, and the cruellest Tyrants, the sonnes of Neptune, as procreated of the Sea. Such were <sup>b</sup> *Procrustes*, *Polyphemus*, and others.

To reconcile these two wholly, is impossible; not so, to shew some reason why the same name might be giuen both to their Idoll, and the Spaniards. These might be so termed, as coming thither at first by sea: and haply because at the first they thought somewhat more then humane to be in them, and that which at first they gaue for honor, may now be continued in an Ironie, or *Antiphrasis*, whiles they thought them better then men, and found them little inferiour to Diuels.

*Viracocha* their great Author of Nature, may be called by this Sea-name, <sup>c</sup> for some especiall Sea-rites obserued in his honour, or for the same cause that the Mythologians ascribe to *Venus* <sup>d</sup> her Sea-generation. For they pictured *Venus* swimming on the Sea (as *Albrius* <sup>e</sup> affirmeth) and the Poet singeth, *Venus, Orta Mari*: which the Mythologians apply to the motion and moisture required to generation, and to that frothie nature of the Sperme. So saith *Phorntus*: *Venus è Mari nata perhibetur, quod ad omnium generationis causam motu et humiditate opus sit; Et forte quod spumosa sint animantium semina*: therefore (saith <sup>f</sup> *Fulgensius*) she is called *Aphrodite*: for *ἀφρός* is froth; and so is lust, in regard of the vanitie, and so is seed in regard of naturall qualitie. Perhaps also the first Master of *Viracochas* Mysteries, which taught them first in Peru, came thither by Sea.

But to returne to *Acosta*, <sup>h</sup> hee telleth that the *Ingua Yupangui* (to make himselfe more respected) deuised, that being one day alone, *Viracocha* the Creator spake to him, complayning, that though he were vniuersall Lord and Creator of all things, and had made the Heauen, the Sunne, the World, and Men, and ruled all, yet they did not yeeld him due obedience, but did equally honour the Sunne, Thunder, Earth, and other things: giuing him to vnderstand, that in heauen where he was, they called him *Viracocha Pachayachachin*, which signifieth vniuersall Creator: promising also that he would send men inuisibly to assist him against the *Changnas*, who had lately defeated his brother.

Vnder this colour, he assembled a mightie armie, and ouerthrew the *Changnas*: and from that time commanded that *Viracocha* should be held for vniuersal Lord, and that the images of the Sunne and Thunder should do him reuerence. And from that time they set his image highest: yet did he not dedicate any thing to him, <sup>i</sup> saying, that hee being Lord of all had no neede. As for those inuisible Souldiers (a conceit like that which we haue mentioned of the Turks) he said that no man might see them but himselfe: and since they were conuerted into stones: and in that regard gathered a multitude of stones in the mountaines, and placed them for Idols, sacrificing them. He called them *Purruancas*, and carried them to the warres with great deuotion, making his souldiers beleue that they had gotten the victorie through their helpe. And by this meanes he obtained goodly victories.

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chuquilla*, *Catnilla*, and *Intijllapa*, supposing it to be a man in heauen with a Sling and a Mace, in whose power it is to cause raine, haile, thunder and other effects of the ayrie Region.

This *Gnaca* (so they called their Idols and Temples) was Generall to all the Indians of Peru: and in Cusco they sacrificed to him Children, as they did to the Sunne. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gantlet or Gloue vpon their handes, when they lifted them vp to worship them. They worshipped the earth in the name of *Pachamama*, and esteemed her the mother of all things: the sea also, and called it *Mamacocha*: and the Rainbow which with two snakes stretched out on each side, were the armes of the Ingas. They attributed diuers offices, to diuers stars, and those which needed their fauour worshipped them: so the Shepherd sacrificed to a starre, by them called *Vrcubillay*, which they hold to be a sheepe of diuers colours, & two other stars called *Catuebillay* & *Vrcuebillay*, which they fained to be an Ewe & a Lamb: others worshipped a star which they name *Machacnay*, to which they attributed the power ouer snakes & serpents, to keep them from

<sup>b</sup> A. Gell. l. 15.  
21. I. Mygion.  
Fab.

<sup>c</sup> See cap. 12.

<sup>d</sup> Orta solo, suscepta solo, patre edita Celo. *Vennus*. *Ausonius*.  
<sup>e</sup> *Albrius* de *Imag. deorum*.  
<sup>f</sup> *Phorntus* de *Nat. diu. Speculum*.  
<sup>g</sup> *Fulgensii* *Mytholog. l. 2.*

<sup>h</sup> A. l. 6. c. 21.

<sup>i</sup> So haue some  
reasoned In  
Temple quid  
facit aurum?  
Pers.

from hurting them. To another star called *Chugwinchinchey* (which is as much as Tigre.) They ascribed power ouer Beares, Tigres, and Lions. They haue generally beleued that of all the beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and encrease. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entrees of Mountaines, Rockes or great stones, Hills, and the tops of Mountaines, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkable and different from the rest.

They shewed mee, (it is <sup>k</sup> *Acoftas* speech) in Cazamalca, a Hill or mount of sand, which was a chiefe Idoll or Guaca, of the Ancients. I demanded what Diuinity they found in it; they alledged the wonder, it being an high mount of sand in the midst of the thicke mountaines of stone. In the Citie of *delos Reyes*, for the melting of a Bell, we cut downe a great deformed Tree, which for the greatnesse and Antiquitie thereof had bene their *Gnaca*. They attributed the like Diuinitie to any thing that was strange in this kinde, as Stones, or the Rootes *Papas* and *Lallatracas* (which they kissed and worshipped.) Beares also, Lions, Tigres and Snakes, that they should not hurt them. And such as their gods be, such are the things which they offer vnto them in their worship. They haue vsed, as they goe by the way, to cast in the crosse-ways on the hilles and toppes of mountaines, old shooes, feathers, and Coca chewed. And when they had nothing else, they cast a stone as an offering, that they might passe freely and lustily; hence it is, that they find in the high-ways great heaps of stones offered, and such other things. They vsed the like ridiculous offering in pulling off their haire of the eye-browes to offer to the Sunne, Hills, Winds, or any other thing which they feare. They report of one of the Inguas, that said he did not take the Sunne to be a god, because hee laboureth so much in his daily iourney. In fine, <sup>l</sup> euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other fish: the Hunter, a Lion, Fox, or other Beast: with many Birds; the Country-man, the Water, and Earth. They beleued that the Moone was wife to the Sunne: when they sweare they touch the Earth, and looke vp to the Sunne. Many of their Idolls had Pastorall Staues, and Miters like Bishops, but the Indians could tell no reason thereof: and when they saw the Spanish Bishops in their *Pontificalibus*, they asked if they were *Gnacas* of the Christians.

They worshipped also (as before is said) the dead bodies of the *Inguas*, preserving them with certaine Rosin, so that they seemed alieue. The bodie of *Tupaugui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of gold so artificially set, as they seemed naturall, hauing lost no more haire then if he had died the same day, and yet he had bene dead threescore and eightene yeares. There also the Spaniards found his seruants and *Mamacomas*, which did seruice to his memorie.

In some Prouince <sup>m</sup> they worshipped the Image of a Bull, in another of a Cocke, and in other, others. In the principall Temple of *Pachicama*, they kept a shee-Fox and worshipped it. The Lord of Manta kept a great and rich Emerald, as his Ancestors also before him had holden it, in great veneration: on some daies it was brought forth in publike to be worshipped. They which were sicke came in Pilgrimage to visite it, and there offered their gifts, which the Cacique and Ministers turned to their owne profit. The Diuell in many places did appeare vnto them, and he indeed was Author of all these superstitions.

They haue a Tradition concerning the Creation, <sup>n</sup> that at the beginning of the world there came one from the North, into their Countrey, called *Con*, which had no bones, went very light and swift, cast downe Mountaines, lift vp the Hills, onely with his will and word: He said he was the sonne of the Sunne, and filled the earth with men and women which they created, giuing them fruits and bread, and other things necessarie for humane life. But being offended with some, hee countermanded all that former good, and turned the fruitful lands into barren sands, as they are now in the Plains; and tooke away the water that it should not raine (hence it came that it raines not) onely leauing them the Riuers, of pure compassion, that they should maintaine themselves with labour. Afterwards <sup>o</sup> came another from the South, called *Pachicama*, the sonne

<sup>k</sup> *Acofta* l. 5. s. 5.

<sup>l</sup> *Com. c. 111.*

<sup>m</sup> *Cierca* c. 501.

<sup>n</sup> *Com. hist. gen. cap. 122.*  
*Apollon. lib. 1.*

<sup>o</sup> *Calisto in Ben. lib. 3. c. 18.*



p *Cicero cap. 72.* sonne also of the Sunne and Moone, who banished *Cow*, and turned his men into Cats, Monkeyes, Beares, Lions, Parrats, and other Birds, and created the Progenitors of the present Indians, and taught them to husband the earth and the trees. They againe to gratifie him, turned him in their imaginations and superstitions vnto a god, and named the Prouince foure leagues from Lima of his name. He p continued till the Christians came to Peru. He was their great Oracle, and as some Indians affirme, he still continueth in secret places with some of their old men, and speaketh to them. Of this Temple we shall after speake.

q *Gom. ubi sup.* They hold opinion q also, that on a time it rained so exceedingly, that it drowned all the lower Countreies, and all men, saue a few, which got into caues vpon high hilles where they shut vp themselves close, that no raime could get in: there they had stored much prouision and liuing creatures. And when they perceiued that it had done raining, they sent forth two Dogges, but they returning all myrie and foule, they knew that the waters had not yet ceased: after that they sent forth more Dogs, which came backe againe drie. Then did they goe forth to people the Earth: but were mightily afflicted with multitudes of great Serpents, which had sprung vp out of those mirie Reliques of the Floud: r but at last they killed them. They beleeeue also that the World shall haue an end, but before the same, shall goe a great drought, and the Sunne and Moone, which they worship, shall be consumed: and therefore they make grieuous lamentations when there is any Eclipse, especially of the Sunne, fearing the destruction of it and the world. They beleeeue the immortalitie of the soule, as we shall more fitly see when we come to their buriall-Rites.

r This is like  
Ouids tale of  
Python, &c.  
Met. 1.

## CHAP. XI.

## Of the Religious Persons, Temples, Confessions, and sacrifices in Peru.

a *Apollon. lib. 1.*



O man might come to the *Gnacas*, or Idolls, but Priests. These were clothed in white, and when they came to worshippe, they prostrated themselves on the ground, and holding in their hands a white cloth, did speake to their god in a strange language, that the people should not vnderstand. These haue the authoritie in their holies, and consecrate both the things liuing, and the offerings of other things. In the sacrifices they diuined by inspection of the inward parts, especially by view of the hart, if it were of a man. And if they finde not signes answerable to their expectation, they neuer cease off from sacrificing till they doe find them, beleeuing, and making the people beleeeue, that God is not till then pleased with their sacrifices. They bare incredible shew, and were had in great reputation of holines. When they were to sacrifice, they abstained from women, and if they had committed any trespasse, they did expiate and purge the same with fasting: in sacrificing they did binde, and blinde their eyes, and were sometimes so transported with Zeale, that with their nailes they scratched or pulled out their eyes, as hath beene seene. Neither did the people alone admire their holinesse, but the Princes also, who would doe nothing of moment without their aduice. They also without feare or flatterie, declared vnto them what they had receiued from their Oracles. The manner of their Diuels consultation was this. In b the night time (commonly) they entred backward to their Idoll, and so went bending their bodies and heads after an vgly manner, and thus consulted with him. The answer he made was for the most part like vnto a fearefull hissing, or to a gnashing, which did terrifie them. These Oracles are now ceased.

b *Acofta lib. 5. cap. 12.*

c *Ten. Apollon. lib. 1.*

*Apollonius* d speakes of two mightie Princes, not farre from Chili, one of them named *Lychengorme*, they are able to bring into the field two hundred thousand men, and are very rich: but the cause why I heere mention them is that number of Priests, which he saith are reported to belong to one of their Temples, to the number of two thousand. *Cieza* writeth, that the doores of their Temples were Eastward: that in

eucry

every Temple were two Images of the bignesse and likenesse of Goats, before which they burnt sweete wood: there were also Images of Serpents. Every profession had their severall god. In some Temples were hanged the dead carcases of men sacrificed.

In every Prouince of Peru, there was one principall house of adoration. The ruines <sup>d</sup> of the Temple of *Pachacama* are still to be seene. That, and the Temples of *Collao*, and *Cusco* were lined within with Plates of gold and siluer; and all their seruice was of the same, which proued great riches to the conquerours. In *Pachacama* the Sunne was worshipped with great deuotion. There were kept in the same many Virgins. *Francis Pizarro* <sup>e</sup> sent his brother *Hernandi* (when he had taken *Atabaliba*) to spoile this Temple, but the Priests and chiefe men had carried away aboue foure hundred burthens of gold before he came, and none doth know what became of it. Yet did he finde there some quantitie of gold and siluer remaining. They sacked the Sepulchres also, and thence drew abundance of the said mettalls. Froin that time hitherto, the Temple went to ruine.

<sup>d</sup> Gom. c. 111.

<sup>e</sup> Cieza cap. 72.

The Temple of *Cusco* <sup>f</sup> was very sumptuous, the pauement and stones yet remaine witnessers of the ancient splendor and magnificence. This Temple was like to the *Pantheon* of the Romans: for that it was the house and dwelling of all the gods. For the Ingwas did there behold the gods of all the Nations and Prouinces they had conquered, every Idoll hauing his proper place, whither they of that Prouince came to worship it, with excessiue charge for the same. And thereby they supposed to keepe safely in obedience those Prouinces which they had conquered, holding their gods as it were in hostage. In this house was the *Pinchao*, which was an Idoll of the Sunne, of most fine gold wrought with great riches of Stones, the which was placed to the East with so great Arte, as the Sun at his rising did cast his beames thereon, which reflected with such brightnes, that it seemed another Sunne. They say that at the spoile of this Temple, a Souldier had for his part this goodly *Pinchao*, and lost the same in a night at play, whence grew a prouerbe of Gamesters in Peru, *They play the Sunne before Sun-rising*. This Temple towards the East (if our Spanish Captaine in Ramusio deceiues not) was couered with gold, which the Spaniards (Religion forbidding Indian helpe) tooke away. There were many boyling pots and other vessels of gold. In the houses of the Citie was great store of gold. In one house or Temple where they sacrificed, was a seat of gold which weighed nineteene thousand Pezos, in which two men might sit. The house wherein old *Cusco* <sup>g</sup> lay buried, the pauement and walls were couered with gold and siluer, many pots and iarrs were couered with like mettall. *Xeres* also reporteth the same, who was *Pizarros* Secretarie, and his Relation subscribed by *Pizarro* and other Chieftaines: that this Temple was on the pauement, walls, and rooffe, couered with plates of gold and siluer, wrought one into another: and that there were twentie other houses in that Citie, the walls whereof within and without were couered with plates of gold.

<sup>f</sup> Acosta lib. 1. cap. 12.

<sup>g</sup> Guaynacapa.

Both these Authors, eye-witnesses, report, that at *Caramalca* was a Temple of the Sunne, (into which they entred vnshod) walled and planted with trees round about: the like is also in every great Towne: heere were many other Temples besides. In the midst was the stately Pallace of *Atabaliba*, with pleasant gardens and lodgings, in one of which was a golden cisterne, whereto were by two pipes from contrarie passages brought both cold water and hot, to vse them mingled, or asunder at pleasure. The Towne had about two thousand houses, seuered by streets as straight as a line, about two hundred pases long, with walls of stone. Ten dayes iourney from hence, *Atabaliba* told the Spaniards, that in the way toward *Cusco* was a Temple generall to all the Countrey, which was very rich with offerings of gold and siluer, much honoured by his father and himselfe: other Temples had their particular Idols; this Idoll was generall, and that the custodie thereof was committed to a wise man, which they thought could foretell things future, by reuelation of the said Idoll.

The Citie of *Pachacama* was famous for Peruvian deuotions. Their Idoll was placed in a darkesome painted roome, stinking and close shut, made of filthie wood, hauing at his feet many offerings of gold: none but the Ministers of his holies dust en-

ter,

ter, nor touch the walls of the house. Three hundred leagues they came thither on pilgrimage with rich offerings: first speaking to the dore-keeper, who went in & consulted with the Idoll concerning them, and returned his answer. His Priests were of his own appointment, and might not approach to him without preparations of fasting, and abstinence from their wiues. Thorow all the streets of the Citie, and on the principall gates, and round about the Temple, were many Idols of wood which they worshipped. All the Countrey about payed a yearely tribute hereunto. The Spaniards told them this their god was a Diuell, and taught them to defend themselves from him with the signe of the Crosse. Neere to this Temple was an House or Oratorie of the Sunne, on an high place, engirt about with five walls. At Tichicaca was a Temple and Oracle of the Sunne, which had about six hundred men and a thousand women that did seruice therein, and made *Chica* there. Much gold and wealth was heere offered.

g Cieza cap. 64.

In some part of Peru, & as at Old Port and Puna, they vsed the detestable sinne against Nature: yea, the Diuell so farre preuailed in their beastly deuotions, that there were boyes consecrated to serue in the Temple: and at the times of their sacrifices and solemne Feasts, the Lords and principall men abused them to that detestable filthines. And generally in the Hill-countries, the Diuell vnder shew of holines had brought in that vice. Euery Temple or principal house of adoration kept one man or two or more, which went attired like women, euen from the time of their child-hood, and spake like them, imitating them in euery thing. Vnder \* pretext of holinesse and Religion, their principall men, on principall daies, had that hellish commerce. A Frier dealt with two of these *Ganimedes*, about the filthinesse of this Vice, and they answered that they held it no fault; for from their child-hood they had bin placed there by their *Caciques*, both for that employment, as also to be Priests and to keep the Temple. Thus farre had they banished Nature, to entertaine Religion, and thus farre had they exiled the soule of Religion, retaining onely a stinking carcasse.

\* Tantum Religio potuit suadere malorum.

h Cieza cap. 77. & 80.

At Ganada in <sup>h</sup> Caximalca the *Inguas* built a Temple in honor of the Sunne. There were Virgins kept which intended nothing but to weaue, and spinne, and dye clothes, for their Idolatrous seruices. The like was in other places. In Guanuco was a stately Palace of great stones, and a Temple of the Sunne adioyning, with a number of Virgins and Ministers, which had thirtie thousand Indians for the seruice thereof. The seruice which most of them did is like to be the tilling of the ground, feeding of cattell, and such like before mentioned, which they were bound to doe for the *Inguas*, and also for the *Gnacas*, that is, Idols, and Idoll-houses. But it were a wearisome Pilgrimage to goe and leade my Reader with me, to euery of their Temples, which for the most part had the same Rites, according to that proportion of maintenance which belonged to them.

i Gom. cap. 121.

*Gomara* i reporteth that their houses of women were as Cloisters or Monasteries, enclosed, that they might neuer goe forth. They gelded men, which should attend on them, cutting off also their noses, and lippes, that they should haue no such appetite: It was death for any to be found false and incontinent. The men that entred in to them were hanged vp by the feete. These made robes for the Idols, and burned the querplus with the bones of white sheepe, and hurled the Ashes into the aire towards the Sunne. If they proued with childe, and sware that *Pachacama* did it, the issue was preserved.

k Acofta lib. 5. cap. 15.

Of these Monasteries or Nunneries, thus writeth *Acofta*. There were in Peru, many Monasteries of Virgins, <sup>k</sup> but not any for men (except for their Priests and Sorcerers) at the least one in euery Prouince. In these were two sorts of women; one ancient, which they called *Mamacomas*, for the instruction of the yong; the other of yong Maidens, placed there for a certaine time, after which they were drawne forth, either for the gods, or for the *Ingua*. They called this House or Monasterie *Aclagunagi*, that is, the House of the chosen. Euery Monasterie had his Vicar, or Gouvernour, called *Appopanaca*, who had libertie to chuse whom he pleased, of what qualitie soeuer, being vnder eight yeares of age, if they seemed to be of a good stature and constitution. The *Mamacomas* instructed these Virgins in diuers things needfull for the life of man, and in the customes and ceremonies of their gods. Afterwards they tooke them from thence,



thence, being about foureteene, sending them to the Court with sure guards, whereof some were appointed to serue the Idols, and Idol-Temples, keeping their Virginitie for euer: some other were for ordinarie sacrifices that were made of Maidens, and other extraordinarie sacrifices, they made for the health, death, or warres of the *Inguas*: and the rest serued for Wiues and Concubines to the Ingua, or such as he gaue them to. This distribution was renewed every yeare. These Monasteries possessed rents, for the maintenance of these Virgins. No father might refuse his daughter, if the *Appapanaca* required her: yea, many fathers did willingly offer their daughters, supposing it was a great merit to be sacrificed for the Ingua. If any of these *Mamacomas*, or \* *Ael-las* were found to haue trespassed against their honor, it was an ineuitable chastisement to burie them aliue, or to put them to death, by some other cruell torment.

\* The yong Virgin-Nuns.

The *Inguas* allowed a kinde <sup>l</sup> of Sorcerers or Sooth-sayers, which (they say) took vpon them what forme and figure they pleased, flying farre thorow the aire in a short time. They talke with the Diuell, who answereth them in certaine stones, or other things, which they reuerence much. They tell what hath passed in the furthest parts; before newes can come. In the distance of two or three hundred leagues, they would tell what the Spaniards did or suffered in their ciuill warres. To worke this diuination, they shut themselves vp into a house and became drunke, till they lost their senses: a day after, they answered to that which was demanded. Some affirme they vse certaine vnctions. The Indians say that the old women doe commonly vse this office of Witch-craft, especially in some places. They tell of things stolne or lost. The *Anaconas* (which are the seruants of the Spaniards) consult with them, and they make answer, hauing first spoken with the Diuell in an obscure place; so as the *Anaconas* heare the sound of the voice, but vnderstand it not, nor see any bodie. They vse the Hearbe *Uillea*, with their *Chica* (drinke made of Mays) and therewith make themselves drunke, that they may be fit for the Diuells conference. The conference with these Witches is one of the greatest lets to the proceeding of the Gospell amongst them.

<sup>l</sup> *Acost. l. 5. c. 26.*  
Sorcerers.

Among their Religious persons, I may reckon their Confessors. They <sup>m</sup> held opinion that all Aduersities were the effects of sinne: for remedie whereof they vsed sacrifices. Moreouer, they confessed themselves Verbally almost in all Prouinces, and had Confessors appointed by their Superiours to that end, with some Reseruatiō of Cases for the Superiours. They receiued Penance, and that sometimes very sharply, when they had nothing to giue the Confessor. This office of Confessor was likewise exercised by women. The manner of the *Tchuyri* was most generall in the Prouinces of *Collasuo*. They discovered by lots, or by the view of some beasts, if any thing were concealed, and punished them with many blowes of a stone vpon the shoulders, vntill they had reuealed all: after that they enioyned them Penance, and did sacrifice. They likewise vsed Confession, when their children, wiues, husbands or Caciques were sick, or in any great exploit. When the Ingua was sicke, all the Prouinces confessed themselves, chiefly those of *Collao*. The Confessors were bound to hold their Confessions secret, but in certaine cases limited. The sinnes which they chiefly confessed, were, killing one another out of war, stealing, to take another mans wife, to giue poison, or Sorcery to doe any harme, to be forgetfull in the reuerence of their *Guacas*, not to obserue Feasts, to speake ill off, or to disobey the Ingua. They accused not themselves of secret sinnes. The Ingua confessed himselfe to no man, but to the Sunne, that he might tell them to *Viracocha*, of him to obtaine forgiuenes: which done, he made a certaine Bath to cleanse himselfe in a running Riuer, saying; *I haue told my sinnes to the Sunne, receiue them then Riuer, and carry them to the Sea, where they may neuer appeare more.* Others that confessed, vsed likewise those Bathes. When any mans children died; he was holden for a grieuous sinner, saying, that it was for their sinnes, that the sonne died before the father. Such therefore, after they were confessed, were bathed in the said Bathe, and then came a deformed person, to whip them with certaine Nettles. If the Sorcerers or Inchanters, by their lots or diuinations affirmed that any sicke bodie should die, the sicke man makes no difficultie to kill his owne sonne, though he had no other, hoping by that meanes to escape death, saying that in his place he offered his sonne in sacrifice.

<sup>m</sup> *Idem c. 25.*  
Confessions  
like the Po-  
pish.

*Tchuyri.*

sacrifice. The Penances enioyned them in Confessions, were, to fast, to giue apparell, gold, or siluer, to remaine in the Mountaines, and to receiue many stripes vpon the shoulders.

n Gom. cap. xxi.  
Acoſta li. 5. c. 18.

Sacrifices and offerings,

The sacrifices of the Indians may be <sup>n</sup> reduced into three kindes; of insensible things; of beasts; of men. Of the first sort were their sacrifices of Coca (an herbe of much esteeme) of Mays, Feathers, Gold, and Siluer, in figures of little beasts, or in the forme of that which hee sought for: also of sweete wood, and diuers other things, whereby their Temples became so rich. They made these offerings to obtaine a good winde, health, faire weather, and the like.

Of the second sort of Sacrifices, were their *Cuyes*, which are like Rabbits, and for rich men in matters of importance, *Pacos* (the great Camell-fashioned sheepe) with curious obseruation of the numbers, colours, and times. The manner of killing their Sacrifices, is the same which the Moores now vse, hanging the beast by the right forelegge, turning his eyes toward the *Sunne*, speaking certaine words, according to the qualitie of the Sacrifice. For if it were coloured, they directed their words to the *Thunder*, that they might want no water; if white, to the *Sunne*, that hee might shine on them; if gray, to *Viracocha*. In Cusco they did euery yeare kill and sacrifice with this solemnitie, a shorne sheepe to the *Sunne*, and did burne it, clad in a red Wastcoate, casting small baskets of Coca into the fire. They sacrificed also small birds on this manner: they kindled a fire of Thornes, and cast the small birds in, certaine Officers going about with round stones, wherein were carued or painted Snakes, Lions, Toads, Tigers, and saying *Vsachum*, that is, let the victory be giuen vs, with other words. They drew forth certaine blacke sheepe, called *Vra*, which had bin kept certaine dayes without meat, and therefore vsed these words: *So let the hearts of our enemies be weakened as these beasts*. And if they found, that a certaine peece of flesh behinde the heart were not consumed by fasting, they tooke it for a bad signe. They sacrificed also certaine black dogs, which they slew and cast into a Plaine, with certaine ceremonies, causing some kind of men to eat the flesh, which they did, lest the *Ingua* should be hurt with poyson. And for this cause they <sup>\*</sup> fasted from morning till the stars were vp, and then glurted themselves. This was fitting to withstand their enemies gods. They offered shels of the sea to the Fountaines, saying, that the shels were the daughters of the Sea, the mother of all waters. These shels they vsed (in manner) in all Sacrifices. They offered sacrifice of whatsoeuer they did sow, or raise vp. There were Indians appointed to doe these sacrifices to the Fountaines, Springs, and Riuers, which passed through their Townes or by their Farmes, that they might not cease running, but alwaies water their grounds. *Gomara* <sup>o</sup> saith, that their Priests married not, went little abroad, fasted much, although no Fast lasted aboue eight dayes; and that was in their Seed-time, and in Harvest, and in gathering of gold, and making warre, and talking with the Diuell: yea some of them (I think) for feare, because they are blind-folded when they speak with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word <sup>\*</sup> *Guaca* signifieth. They touch not their Idolls with their hands, without cleane and white linnen, they burie in the Temples the offerings of gold and siluer, in their sacrifices they crie aloud, and were neuer quiet all that day nor night: they annointed with bloud the faces of their Idols, and doores of their Temples; they sprinkle also their Sepulchres. The *P* Sorcerers did coniure, to know what time the sacrifices should be made, which being ended, they did gather of the contribution of the people what should be sacrificed, and deliuered them to such as had charge of the Sacrifices. In the beginning of Winter, at such time as the waters increased by the moisture of the weather, they were diligent in sacrificing to the Waters. They did not sacrifice to the Fountaines and Springs of the Desarts. And euen to this day continueth this their respect to these Springs and Riuers. They haue a speciall care to the meeting of two Riuers, and there they wash themselves for their health, first annointing themselves with the flower of Maiz, or some other things, adding thereto diuers ceremonies, which they doe likewise in their Bathes.

Their third kind of Sacrifices was the most vnkinde and vnnaturall, namely, of men: We haue shewed before of their butcheries, at the burialls of their great Lords. Besides

<sup>\*</sup> Fasting.

<sup>o</sup> Gom. quo  
supra.

<sup>\*</sup> *Guaca* signifieth Mourning.

<sup>p</sup> Acoſta quo  
supra.

sides this they vsed in Peru to sacrifice young children, from foure or six yeeres old to ten: the greatest part of Sacrifices were for the affaires that did import the Ingua, as in sickenesse for his health, for victory in war, at the Coronation or giuing him the *Royall Roll*. In this solemnity they sacrificed two hundred children. The maner of the Sacrifice, was to drowne and bury them with certaine ceremonies: sometimes they cut off their heads, annoynting themselues with the blood from one eare to the other. They did likewise sacrifice Virgins, of such as were brought from their Monasteries. The common sort (as you haue heard) being like to die, would sacrifice their owne sonnes to the Sun or *Yracocha*, desiring him to be so content, and spare the fathers life.

*Xeres* relateth that they sacrificed their children; and with their blood annointed their idols faces, and their Temple-dores, and sprinkled the same also on the Sepulchers of the dead; and that those which are sacrificed, goe thereunto voluntarily with dances, songs, and mirth.

When they sacrificed, they obserued the heart and other the inward parts for diuination, and if they saw a good signe (after their bad construction) they danced and sung with great merriment; if a bad, they were very heauy: but, good or bad, they would be sure to drinke deepe. They eat not their humane Sacrifices, but sometimes dried them and preserued them in Coffins of Siluer.

It were an endlesse toyle, to reckon vp all the superstitions of Peru; in which were so many Nations, agreeing in disagreeing from truth, yet disagreeing in their diuersified errors. To let passe *Paucura*, which fat, sacrifice, and eat their Captiues, and euery Tuesday offer two Indians to the Deuill: and the drunken Prouince of Carrapa, where they eat little, and drinke much, at once drinking in, and pissing out: the Mitimaes which are carely at their meat, and make but one drinking in the day (which lastes from morning till night) by *Bacchu* Priuiledge enioying without controll any woman they like: The Canari put their wiues to the drudgery abroad, whiles themselues spin, weatie, tricke vp themselues, and performe other womanish functions at home: The Galani make their Captiues drunke, and then the chiefe Priest cutteth off their heads, and sacrificeth them. Generally, in the Mountaines they were more cruell, but all obserued bloody, beastly, diabolically ceremonies, the recounting whereof must needes weary the patientest Reader.

## CHAP. XII.

*Of their supputation of Times, of the Feasts, Sepulchres, and other Peruvian superstitions.*

**B**Efore wee speake of the Peruvian Festiuall times, it is not amisse to take some more generall view of their Calendar. They diuided their yeere into so many daies iust as wedo, and into so many Moneths or Moones. To make the Computation of their yeere certaine, they vsed this industrie: Vpon the Mountaines about Cusco there were twelue pillars set in order, and in such distance, as euery moneth one of these pillars did note the rising and setting of the Sunne. They called them *Saccanga*; by meanes whereof, they taught and shewed the Feasts, and the seasons fit to sow, and reape, and for other things. They did certaine Sacrifices to these Pillars of the Sunne. Euery moneth had his peculiar name and Feasts. They sometimes began the yeere in Ianuary: but since, an Ingua called *Pachacuto*, which signifieth a Reformer of the Temple, began their yeere in December, by reason, as it seemeth, of the Sunnes retorne from *Capricorne*, their neereff Tropicke. I reade not of any weekes they obserued: for which they had not so certaine a rule, as the Sunnes course was for the yeere, and the Moones for the Moneth.

They obserued in Peru two kinds of Feasts: some ordinary, which fell out in certaine moneths of the yeere, and others extraordinary, which were for certaine causes of importance. Euery moneth of the yeere they made Feasts and Sacrifices: and had this alike, the offering of a hundred sheepe, but of vnlike colour and forme, according to



b Knights of  
Peru.

Acosta l. 9.  
cap. 23.

d A rare re-  
sembling the  
Christians  
Communion  
in a deuillish  
Apisthneffe.

\* Corruptio op-  
timi pessima.  
Pouder-tray-  
tors.

the moneth. In the first moneth they made their first and principall Feast, ther efore cal-  
led *Capactayme*, that is to say, a rich & principall Feast. In it they offered a great number  
of Sheepe and Lambes in Sacrifice, and burnt them with sweet wood: then they caused  
Gold and Siluer to be brought vpon certaine Sheepe, setting vpon them three Images of  
the *Sunne*, and three of the *Thunder*, the *Father*, the *Sonne*, and the *Brother*. In these  
Feasts they dedicated the *Inguas* Children, putting the *Guacas* or Ensignes vpon them,  
and they pierced their eares: then some old man did whip them with slings, and annoynt  
their faces with bloud, in signe that they should be true Knights to the *Ingua*. No stran-  
ger might remaine in Cusco during this moneth, and this Feast, but at the end thereof  
they entered, and were made partakers of the Feasts and Sacrifices after this maner. The  
*Mamacomas* or Nunnes of the *Sunne* made little loaves of the flower of Maiz, died and  
mingled with the bloud of white Sheepe, which they did sacrifice that day: Then they  
commanded that all Strangers should enter, who set themselves in a certaine order: and  
the Priests which were of a certaine linage, descending from *Linquí Tupangui*,<sup>d</sup> gaue to  
euery one a morsell of these small loaves, saying that they gaue it them to the end they  
should be vnited and confederate with the *Ingua*: and that they aduised them not to  
speake or thinke any euill against the *Ingua*, but alwaies to beare him good affection:  
for that this peece should be a witnesse of their intentions, and if they did not as they  
ought, would discouer them. They carried these small loaves in great platters of Gold  
and siluer, appointed for that purpose; and all did receiue and eat those peeces, thanking  
the *Sunne* and the *Ingua*. This manner of communicating they vsed likewise in the tenth  
moneth called *Coyarayme*, which was September, in the Feast called *Cytina*. They like-  
wise sent of these loaves to all the *Guacas* of the Realme, whither the people assembled  
to receiue them: to whom they said that the *Sunne* had sent them that, in signe that hee  
would haue them honour him, and the *Caciques*. This continued from the time of *In-  
gua Tupangui*, whom we may call the Peruvian *Nunna*, till the Spaniards substituted in  
place thereof their Masse, a masse of \* more monstrous absurdities (in their transubstan-  
tiation, bread-worshipping, God-eating, which they can also vse to combine subiects,  
not to their *Inguas* or lawfull Princes, but against them, as our Pouder-traitours did)  
then the former, not-with-standing the fairest pretexts of Christian and Catholike  
titles.

But to returne to our *Capactayme*, it is strange that the Diuell had not only brought  
in an Apish imitation of Christian Sacraments, but of the Trinity also in their Pagan  
rites. For the *Father*, *Sonne*, and *Brother*, called *Apomii*, *Churumii* and *Intiquaoqui*, that  
is, Father Sun, Son Sun, Brother Sun, had some shew of that great mysterie. In like man-  
ner they named the three Images of the *Chuquilla*, or God of the Aire, whence are thun-  
ders, raines, and snowes. They had one *Guaca* where they worshipped an Idoll called  
*Tangatanga*, which they said was one in three, and three in one. Thus doth the Diuell  
despite the truth, which he would seeme to imitate. In the second moneth, called *Ca-  
may*, besides the sacrifices which they made, they cast the ashes into the Riuer, follow-  
ing five or six leagues after, praying it to carry them into the Sea, for that the *Viracocha*  
should there receiue this present.

In the third, fourth, and fifth moneth, they offered a hundered sheepe, blacke, speck-  
led, and grey, with many other things. In the sixth moneth they offered a hundered sheepe  
more, of all colours: and then made a feast; bringing Maiz from the fields into the  
house, which they yet vse. This Feast is made, coming from the Farme to the house,  
saying certaine songs, and praying that the Maiz may long continue. They put a quan-  
tity of the Maiz (the best that groweth in their Farmes) in a thing which they call  
*Pirna*, with certaine Ceremonies, watching three nights. Then doe they put it in the  
richest garment they haue, and being thus wrapped and dressed, they worship this  
*Pirna*, holding it in great veneration, and saying, it is the mother of the Maiz of their  
inheritances, and that by this meanes the Maiz augments, and is preferred. In this  
moneth they make a particular sacrifice, and the Witches demand of this *Pirna*, if it  
hath strength enough to continue vntill the next yeere. And if it answers no, then they  
carry this Maiz to the Farme whence it was taken, to burne, and make an other *Pirna* as  
before: & this foolish vanity still continueth. In the seuenth moneth they made the Feast

*Intiraymi*

*Intiraymi* and sacrificed a hundreded Guanacos in honour of the Sunne: they made many Images of Quinya-wood carved, all attired with rich garments, they danced, and cast flowers in the high-waies, and thither came the Indians painted and singing.

In the eight Moneth they burned an hundreded sheepe, all grey, of the colour of *Uiscacha* with the former solemnities. In *Yapaguia* their ninth Moneth, they burnt a hundreded sheepe of Chesnut colour; and likewise a thousand *Cuyes* (a kind of Rabber) to the end the Frost, Aire, Water, and Sunne, should not hurt their Farmes. In the tenth Moneth called *Coyarami*, they burnt a hundred white sheepe that had fleeces; and then they made the Feast *Situa* in this manner. They assembled together the first day of the Moone before the rising thereof, carrying Torches in their hands: and when they saw it, they cried aloud, saying, <sup>d</sup>*Let all harme goe away*, striking one another with their Torches: which being done, they went to the common Bath, to the Rivers and Fountains, and every one to his owne Bath, setting themselves to drinke foure daies together. In this Moneth also the *Mamacomas* made their loaues (as is said) of communicating with the Sunne, and the Inguas. The Bathes, drunkenesse, and some reliques of this feast *Situa* remaine still, with the ceremonies a little different, but very secretly. In the eleventh Moneth they offered also three hundreded sheepe. And if they wanted water to procure raine, they set a blacke sheepe tied in the midst of a Plaine, pourcing much Chica about it, and giuing it nothing to eat till it rained. This <sup>e</sup>Chica is a drinke or wine made of Maiz, steeped and boyled, and wil sooner make one drunke then wine of grapes: they haue another way to make it, by champing the Maiz, which they hold then best, when it is done (after the beastliest manner) by old withered women. This drunken people will spend whole daies and nights in drinking it, and it is therefore forbidden by the Law. But what Law can preuaile against the Deuill and the drunkard? Wee neede not goe to Peru to prooue this.

<sup>d</sup> They which did this were called *Panconcos*.

<sup>e</sup> *Acoft. lib. 4. cap. 16.*  
Chica, what it is.

The twelfth and last Moneth they sacrificed a hundreded sheepe, and solemnised the Feast called *Raymacantar Rayquis*. In this Moneth they prepared what was necessary for the children that should be made Nouices: the moneth following the old men made a certaine shew, together with the Children, in Rounds and Turnings, which they commonly doe, when it raineth too much, or too little, and in the time of Plague.

Among the extraordinary Feasts (which were many) the most famous was that which they call *Ym*. This had no time prefixed, but by Necessity or Distresse. And then the people prepared themselves thitherto, by fasting two daies; during which they did neither company with their wiues, nor eat any meat with salt or garlick, nor drinke any Chica. All did assemble together in one place, where no stranger, nor any beast might be admitted; they had garments and ornaments which serued only for this Feast. They marched very quietly <sup>f</sup>in Procession, their heads covered with their valles, sounding of drummes, without speaking one to another. This continued a Day and a Night: The day following they danced and made good cheere for two dayes and two nights together, saying, that their prayer was accepted. Euen still they vse one which is somewhat like this, called *Ayma*, with garments onely seruing to that end, and make procession with their Drummes, hauing fasted before, concluding with good cheere. And although the Indians forbear sacrifices because of the Spaniards, yet they vse many ceremonies still, which had their beginning from their Ancient superstitions.

<sup>f</sup> Procession.

Now concerning their funerals. The Indians of Peru beleue commonly, that the soule liued after this life, and that the good were in glory, and the bad in paine. They vsed a wonderfull care <sup>h</sup>to preserue the bodies, which they honoured after death: their successours gaue them garments, and made sacrifices to them, especially of the Inguas, of whom we haue spoken before. In their bloudie funerals the women he loued best was slaine, and multitudes of other attendants of all sorts for his new family in the other world, and that, after many songs and drunkenesse. They sacrificed to them many things, especially young children, and with the bloud they made a stroke on the dead mans face, from one eare to another. This cruelty is common through a great part of the East and West Indies, as in their places this History doth shew you: wittily auoyded once by a Portugal <sup>i</sup>, who was a captiue, and to be slaine at the funerals of his Lord, & hauing but one eye, saw better to saue his life then if he had had both. For he told them

<sup>g</sup> *Acoft. l. 5. c. 7.*

<sup>h</sup> Funerals.

<sup>i</sup> Witty escape.

that such a deformed and maimed fellow would be a disgrace to his Master in the other life, and so perswaded the Executors, or Executioners (if you wil) to seeke a new choice. The Indians haue another ceremony more general, which is to set meat and drinke vpon the graue of the dead, imagining they did feede thereon. At this day, many Indian Infidels doe secretly draw their dead out of the Churchyard, and bury them on hills, or vpon passages of Mountaines, or else in their owne houses. They haue also vsed to put Gold and Siluer in their mouth, hands, and bosome, and to apparrell them with new garments, durable, and well lined. They beleeeue, that the soules of the dead wander vp and downe, induring cold, thirst, hunger, and trauell\*: and for this cause they vse their Anniversaries, carrying them clothes, meat, and drinke.

ktietapa. i. f. 62.  
cap. 62.

I Rich Sepulchers.

*Pedro de Cieza* <sup>k</sup> reporteth, that in Cenu in the Prouince of Cartagena (which we heere mention for proximity of rites, rather then of place) neere to a Temple built in honour of the Deuil, there was taken forth an innumerable quantity of Sepulchers, more then a million of them, old and new. Himselfe was there present. Much treasure is found in the Graues. *Iuan de la Torre* tooke forth of one Sepulchre <sup>l</sup> more then fūe hundred thousand pezoes. The great men adorned their Sepulchres with Vaults and Towers, and had with them interred their women, seruants, meat, chicha, armes and ornaments. He addeth, that the Deuill (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other world, how he liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons for their funerals. But take heed (Reader) that you doe not beleeeue it was the Deuill that was wont to appeare in some habite of afflicted soules, and demanded Dirges and Masses for their manumission out of Purgatory: alas the Diuell was confined to the Indies, and would neuer haue beene so good a Purueyor for the Popes Kitchin. And certes, if our Christian ancessors had not their wiues and goods buried in their graues, with food, rayment, and ornaments: yet these things were also buried with them, whiles the feares of Purgatory made them willing to endow the Priests and Monasteries, and bestow on Lights, and other rites, that which should haue maintayned their houses, their wiues, and children. But how come we from Peru to Rome? Nay, how comes Rome, if not from Peru, as more lately discovered, yet with Peru, and with, and from, other Heathen Nations in the world, in her manifold ceremonies and superstitious rites? as this Relation of Peru, for their Confessions, Processions, and many other rites wil shew and one day I hope more fully to acquaint the world, when we come in our Pilgrimage to visite Christian-Antichristian Rome. Worse Sepulchers then the former (to returne to our *Ameri*. History) were those which *Herera* mentions within 50. leagues of Popayan where the husband hath beene seene to eat the wife, father and sonne, brother and sister haue renewed a neerer proximity and butcherly incorporation: where Captiues are fatted and brought forth with songs, his members by peece-meale cut off and eaten whiles himselfe liueth and seeth it. Since the inhabijing of *S. James* of Arima, they haue eaten more then 8000. Indians and some Spaniards.

\* 1000. duckats  
a yere a peece.

This our Author testifieth (let vs a little view the present state of Peru) that *Los Reyes* in 12. degrees consisteth of 3000. households: it is one of the best climates in the world, not subiect to plagues, hunger, raine, thunder, but alwaies cleere. It is the seat of the Viceroy and royall Councel and Inquisition, *John Ellis* which was partner of *Sir Richard Hawkins* his aduentures, saith that *Lima* is neere as bigge as London within the wals: the houses are of Lome: there are nigh 100000. Negroes: it raineth not there, but it doth within twelue leagues. There are maintayned 100. Horsemen\* and 100. Carblines. At *Paricauo* it is as cold as in England, in Winter. They passed to *Cusco* in those waies before mentioned, made by *Guañacapa*. *Cusco* is now without a wall, as large as Bristol. At *Potosi* worke neere 10000. Indians brought in courtes thither to the Mines by the Caliques. Betwene *Cusco* and *Potosi* is continuall trade; the Lords by the way will entertaine men with abundance of plate, and gard (if they like) them with three or foure hundreded Indians. Imperiall village of *Potosi* is in nineteene degrees, it hath fūe hundreded households of Spaniards, and about fifty thousand Indians going and coming. *Alexandro Vrsino* who saith he liued in Peru thirty and foure yeeres, and had trauelled thorow all the Kingdome) hath written that in *Potosi* and *Pouo* are three hundreded

Al. Vrsino.



dred mines of Spaniards, and five thousand of Indians; and that the Kings part is two millions of silver in Chili one, and one and a halfe of Gold, all the Gold and Silver which yearly comesto Lima is 12. millions. This Lima is the same \* which *Los Reyes* before mentioned, and is an Archiepiscopall See; and hath vnder it the B B. of Quito, Cusco, Guamanga, Arequipa, Pax, Plata, Trugillo, Guanuco, Chachapoia, Portas Vetus, Guisquil, Popsian, Carchi, St. Michael, and St. Francis.

\* Ortel. Theat.

And thus we take our leaue of this Continent, and must into the adioyning Sea, to obserue matters of principall note we shall there find.

## CHAP. XIII.

*Of the Islands adioyning to America.*

**A**ND now I must obey the Spaniards Law, which will admit no strangers trafficke in Peru, and are iealous of any corruall, which shall holde longer and more familiar discourse with America, although they haue rather forced her to their lusts, then wooed her to their loues. I also begin to grow weary of this trauell in another World, willing to looke home-wards; and therefore am now embarqued on the Peruvian coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect, in passing along snowie and fiery hills, deceitful, vnwholsome bogges, scorching sandy plaines, wildernesses inhabited with wilde beasts, habitations peopled with wilder and more beastly men; and now by this commodity of my Paper-barke, I may both direct my course home-wards, \* and yet walke, as intending another contrary, or diuerse Voyage. And euen as those heauenly Planets in their *Wandering* and yet most constant course, are guided by the generall motion of that vniuersall Wheele, and yet forget not their owne peculiar: so I, in my wandering Discoveries propound all and euery place of the World, to be the place of my exercise and subiect of my Labour, but yet the *smoke of Ithaca* <sup>c</sup> is sweetest, and my knowing all, would be but a melancholy maze, if I should not come home to fill English eares with the newes. The Reader also, by this time wearied, will be glad to heare of an end.

a Ben. l. 3. c. 12.

\* To Leigh and London too.

Siluest. in Du Barias.

b Planit signifieth a wanderer.

c Ithaca was the place where *Vlysses* dwelt: which (after many yeeres trauell) he so much desired to see.

d The tides are stronger on the South sea then on the North, and higher by many degrees. Pet. M. dec. 3. l. 2. c Terra Australis.

f The Ladrones or Islands of Theeues.

g A. Pigalletta.

Pe. M. dec. 1. l. 6.

h Navig. Thom.

Condish ap. Mac.

i Navig. Ol. N.

in Additament.

9. pa. Americ.

In this sea we may see many Islands which Nature hath seemed to set, as Centinels along the coast, to hold their watch, as skowts to espie, and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret vndermining, or by violent and tempestuous force, should be too busie an incroacher.

The Earth also on this <sup>d</sup> side finding her selfe more strongly assailed then on the other, hath sommoned them all home to her borders, and placed them for her better defence in stations neere her, not suffering them to stray abroad, as in other Seas is vsuall: so that there are almost no Islands in this widest of seas, the *Peaceable*, but neare the maine. If there be any, they are obscure, small, and not worthy our relation: As for those of *Salomon* and *New Guinea*, with their neighbours, they are reckoned to <sup>e</sup> another Continent, if they be not Continent themselves; and for the *Archipelago* of *St. Lazaro*, these Islands may be reckoned vnuely borderers, which while it is vncertaine whether they should acknowledge the soueraignty of Asia, *Terra Australis*, or America, are loyall to none; and therefore, where they are best knowne, are knowne by the name of <sup>f</sup> *Theeues*; a name fitting their nature and disposition. Thus did *Magellane* <sup>g</sup> finde them, from whom (besides other things) they stole his Boate, which by force hee was forced to recouer. Such did our Countrey-men <sup>h</sup> in Master *Candishes* renowned Voyages finde them, who saw also their Images of Wood in the head of their Boates, like the Images of the Diuell; Temple, and Saint, best fitting their deuotions: and such did *Oliver Noort* finde them, who came crying about him, *yron, yron*, offering him fruits in exchange for peeces of yron, and if any opportunity offered it selfe, stealing closely, or openly, any thing they could lay hold on. They shot at them in vaine, so active were they in diuing vnder the water, and continuing there, as if they had bene fitted alike to both Elements. The women also, no lesse then the men. They are a beastly people, polluting

Ffff 3

themselves

themselves in promiscuous lusts, and branded (many of them) with the marks of their intemperance; the pockes having eaten their noses and lippes. They are browne, fat, long of stature: the men goe naked; the women weare a leafe before them, so that they beare some resemblance to the Pictures of *Adam* and *Eve*. Their boates are twenty foote long, and but a foot and halfe broad, cunningly wrought. They are extremely greedy of yron, of which mettall the Hollanders cast five peeces into the Sea, to trie them, and one of them fetcht them all out. But lest these *Theenes* rob vs of our intended Deuotions, and our Reader of patience in longer stay here, we will looke backe towards the Straits, & so compasse the other side of America. Many Ilands we may see here neare the shore, all along as we passe. But what should we trouble the Reader with names? I haue small deuotion to them, vnlesse I had some intelligence of some deuotion in them, further then that wherein they agree with the Peruvian rites, wherewith you were last tired.

\* Certaine fowles which breed on the Ilands.

In the Straits are some Ilands of small quantitie, of smaller dignitie: and who would stay there, where the Penguins\* are your best Hosts? the rest are Giants or Man-eating Sauages: and in the next, out of the Straits, but Seales, who all can yeeld but an inhospitable hospitality. Neither hath prouident Nature in all those coasts of *Chica*, or *Brasil*, beene prodigall of her Iland-store, foreseeing that they would, neither be vsurped by Seales and Sea-monsters, or other more vnnaturall and monstrous inhumane shape, of deuillish inhumanity, from the Land. It seemes she hath beene the more sparing in the numbers, noblenesse, or quantity of Ilands in all those Seas, which we haue most swiftly furrowed, that shee might in the great Bay more bountifullly impart her plenty, and shew her excellence in that kind. This is a great field, as it were sowne with Ilands of all sorts; the Earth seemes a louing mother, which holds open her spacious lap, and holdes out her stretched armes betweene *Paria* and *Florida*: the Ocean also, as iealous of the earths more naturall inheritance and claime vnto them, seemes to neglect his course to the Southward, and here sets in with a violent current, alway forcing his watery forces to walke (or rather to runne and flie) these rounds, to see that the Continent keepe her hand off, and not once touch his conquered possessions; that though (like *Tantalus*) she seemeth alwaies to be closing her open hands, and mouth vpon them; yet are they kept by this officious watchfulnesse of the Sea, that she can neuer incorporate and vnite them to her selfe. Easily can they vnfold this mystery, that are acquainted with the site of the Earth, & the swiftnesse of the Current in this vast space of Earth and Sea, setting in at *Paria*, and after cut againe at *Florida*, with admirable and incredible violence.

k *Pet. Mar. dec.* 3. l. 6.

To begin then at *Paria*: (for of *Orenoque* and his mouth-full of Ilands, and of *Trinidad*, that hath escaped the Riuer, and betaken her selfe wholly to *Neptunes* Loues, we haue already spoken.) Here two rowes and rankes of Ilands make shew and muster of themselves: the one extending East and West, the other North and South. Of the former is *Margarita*, which (like many a Gallant, whose backe robbeth his belly, whose bowels empty of necessities, alway are croaking and complayning of superfluity in ornament and fashion) so hath she a *World* of Pearles to adorne her, but wanteth water to satisfie her thirst: store of Pearles she can communicate of her plenty; water she is faine to borrow of her neighbours.

\* *Mundus muliebris*.

The like we may say of *Cubagua* her next neighbour, that by her store of Pearles hath won suiters from our, and the American world, whom she can neither bid eat or drinke of her Land-hospitality, where Grasse and Water are wanting. But as it vsually comes to passe with these Fashion-mongers, which neglecting necessities, must at last be neglected of their ornaments too: So this Iland which sometimes was so rich, notwithstanding all her Pearles she pawned for her diet, that the Kings<sup>1</sup> fist amounted ordinarily to fiftene thousand Duckats a yeere, yet now seemes almost beggered; her Pearle-fishes and Pearle-fishers, most of them gone, and now it is time for vs to be gone from her too.

l *Botero del* *Isole*, l. 3.

\* *Descrip. of the* *Indies*.

Yet Let vs heare this relation of *Herrera*\* before we goe, of an Earth-quake which hapned there the first of September 1530, which raised the Sea foure sadome, ouerthrew the Fortresse, opened the earth in many places, whence issued much salt-water as blacke as Inke, stinking of *Brimstone*. The Mountaine of *Cariaco* remayned open,

Many

Many dyed of feare and some were drowned. Captaine *William Parker* a thousand six hundred and one, hauing taken *Puerto Bello*, and *Melendes* the Gouvernour, landed in *Margarita* and receiued five hundred pound in pearle for ransome of prisoners: tooke a ship which came from Angola with three hundred and seuentie Negroes. *Oniedo* hath written in his nineteenth booke of the Iland of *Cabagna*. It hath no trees and but little grasse. There is a Fountaine on the East part thereof, neere the Sea, which casteth forth a bituminous substance like Oyle, which is said to be profitable for medicine, and may be found two or three Leagues floting in the Sea.

Little businesse, can we finde any further, in following that Westerne ranke, Orchilia, Oruba, and the rest, and therefore will looke Northwards, to that other ranke wee spake of: where leauing Tobago on the right hand, wee see before vs *Granata*, Saint *Vincent*, Saint *Lucia*, *Dominica*; and then circling to the North-west, *Desiderata*. Saint *Christopher*, *Holy Croffe*, and others, whose names, without other matter of History, would be but tedious to the Reader. These, and a multitude of others vnmencioned, are called the Ilands of the *Caribes*, or Canibals. The inhabitants eate mans flesh, and passe to other Ilands with their Boates to the hunting of Men, as other Hunters doe for Beasts. *Carib* signifieth stranger; for so the more innocent Indians esteeme them.

a P. Mart.  
Dec. 8. l. 6.

At home they onely couer their priuities, but in time of warre they vse many ornaments. They are nimble, bearded (vsing little Pincers to pull out the haire) shoot poysoned Arrowes, bore holes in their eares and nostrils for elegancie, which the richer sort decke with gold, the poorer with shells. From the tenth or twelfth yeare of their age they carrie leaues, to the quantitie of Nuts, all the day in eyther cheek, which they take not out, but when they receiue meate or drinke. With that medicine they make their teeth blacke: they call other men, *Women*, for their white teeth, and *Beasts* for their haire. Their teeth continue to the end of their liues without ach or rottenesse.

When the men went on man-hunting. (which they did sometimes in long and farre expeditions) the Women manfully defended the Coast against their Enemies: and hence it is in *Martyrs* b iudgement, that the Spaniards tell of Ilands inhabited only with women: which may be c the true interpretation, happily, of I know not how many places in America, besides those of Asia and Africa, reported Amazonian. *Pontius* d would warre vpon the Canibals, but on the Iland of Guadalupea his women were taken, his men slaine, himselfe forced to depart from that both place and enterprife. *Columbus* in his second Voiage landed on this Iland, where hee saw their round houses, hanging beds of Cotton, and certaine Images which hee had thought had bene their Gods: but by interpreters after learned, that they were but for ornament, and that they worshipped nothing but the Sunne and Moone, although they make certaine Images of Cotton, to the similitudes of such phantasies as (they said) appeared to them in the night. They found Earthen vessels, like ours, also in their Kitchens, Mans flesh, Duckes flesh, and Goose flesh, all in one pot, and other on the spits, readie to be laied to the fire. Entering into their inner lodgings, they found faggots of the bones of mens armes and legges, which they reserue to make heades for their Arrowes. They found in their Villages one Hall, or Pallace, to which they assemble, as to their Theatre, or Playing place.

b P. Mart.  
Dec. 3. l. 9.  
c *Palephatus*  
*fab l. 1.* saith  
the Amazones  
were Thracian  
men, close shau-  
en, in long  
garments, and  
therefore cal-  
led women:  
but denieth,  
that there was  
euer any such  
Amazonian  
Expedition,  
as Histories  
speake of.  
d P. M. Dec. 1. l. 3.  
*Oniedo* ge. biff. l. 3.

The Inhabitants at the sight of the Spaniards were fled. In their houses they found about thirtie children Captiues, which were reserued to be eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Pheasants, with backs, breasts, and bellies of Purple colour. They vsed to prey on *Hispaniola*, and St. *Johns* Ilands, or *Buriquen*: and if these, in their warres with the Canibals, tooke any of them, they were sure to goe to pot (euen in the first sense and to be eaten. Master *Perry* saith in *Guadalupea* they found a bath so hote, that it boyled them a peece of porke in halfe an houre. In *Menis* also they found a bath like ours in England. In *Mona* they killed two wilde Boares, and saw a wilde Bull which was an ell betweene the hornes. Three Leagnes from thence in *Monetta* where the Fowles flew ouer them as thicke as haile,  
and



M. H. Challenge.

and made them deafe, with their noyle : they cannot fet foot on the ground but shall tread on Fowles or Egges, wherewith they laded two Boates in three houres. Master *Challenge* sayth that in the seven *Antiles* of *Saint Vincent*, *Granado*, *Lucia*, *Matalina*, *Dominica*, *Guadalupa*, and *Aysey*, are not aboute one thousand Indians. They brought away a Frier named *Blasens* which had beene fixeteene monethes slaue in *Dominica*, whom they saued, his fellowes being slaine, because he taught them to make Sayles.

a Nau. M. Iohn  
Hawkins, ap.  
Hak. tom. 3.

A little before Master *Hawkins* was there, in the yeare 1564. <sup>a</sup> a Spanish Carauell comming to water at *Dominica*, one of the Caniball Ilands, the Sauages cut her Cable in the night, and so she draue on shore, and all her companie was surprised and eaten by them.

b S. R. Hawkins.

Master *George Percy* relateth of these Dominicans (which they visited in their Virginia Voyage) that they paint themselues to keep of the *Muskius*: that they weare the haire of their heads a yard long, platted in three plaits, suffer none on their faces, cut their skinnies in diuers workes or embroderies : they eat their enemies ; lap spittle, spit into their mouthes like dogges ; worship the Deuill ; poyson their Arrowes. When they were here they had fight of the chiefe game which Nature yeeldeth, the fight of the Whale with the Sword-fish and Thresher, which killed him in two houres fight. The Sword-fish is not <sup>b</sup> great but strong-made ; his sword groweth vp right out of his necke, like a bone foure or fve inches broad and aboute a yard long (sometimes they are greater) with prickles on both sides.

c The like Sea-hawking is betweene the flying fish (which hath as it were Battes winges) & the bird Alcatraz, and the Bonito, the one in the aire, the other in the Sea pursuing him.

The Thresher hath a broade and thicke taile. Both these hold a naturall conspiracie against this Giant of Nature, the one on the top <sup>c</sup> of the water threshing him vpon the head with violent blowes, that sound as a peece of Ordnance, and may bee heard two leagues ; forcing him to hide his head in his Mothers lappe, which yet betrayeth him there to the Sword-fish who is readie to receiue him on his naturall blade, and staineth the Sea with his blood. The Whale hath no remedie, but with bellowing grones heard further then the Threshers blowes, to seeke to the shore, and their embayed to make his part good without danger of an vnderminer : other wise becomming pray to these his aduersaries. Thus we see greatnesse not alway exempt from dangers, yea perishing by fine force of weaker enemies. This our Authour (for we cannot passe from Iland to Iland but by Sea, and may not be wholly idle by the way) telleth that betwixt the Tropikes they were attended continually with three kinds of fishes, Dolphins, Bonitos, and Sharkes, the first like to the Rain-bowe, his head differing from other fishes being halfe a spanne straight vp erected from his mouth, the greatest foure foot long : a scole of these followed them neere one thousand Leagues knowne to bee the same by some hurts wherewith they had marked them.

d Oranges, Limons, and the like are excellent remedies to this disease.

The Bonitos are like Mackerils, but greater, some as bigge as a man could lift. The Sharkes haue their mouths vnder their bellies, that they cannot bite their prey without a halfe turne with the helpe of his taile. These are the most rauinous and some hold, ominous : they haue found in their bellies, Hattes, Cappes, Shooes, Ropes ends, and whatsoeuer hanged by the Shippes sides : they haue thirteene rowes of teeth. They spawne not, but whelp, like the Dogge, or Wolfe, and at night or towards stormes, receiue their young into their mouthes for safetie. I haue seene them (sayth Sir *Richard*) goe in and out being aboute a foot and halfe long. Little fishes, alway accompanie them and feede on the scraps : they are lesse then a Pilchard, streaked blacke and white (as in coloured Liueries) keeping on the head, finnes and backe of the other.

Another obseruation of this our Authour is the Scuruie or Scorbute <sup>d</sup> whereunto they are much subiect in Navigations neere the Line ; the cause hee ascribeth, the weaknesse, of the stomacke in immoderate heat ; salt meates, specially Fish, Calmes and the Sea-water which could not but infect the World, if it were not otherwise affected and mooued with Windes, Tides, and Currents : an instance whereof hee sheweth in the *Queenes Nauie* in the yeare of our Lord one thousand fve hundred foure score and tenne at the *Afores* many monethes be calme, the Sea thereby being repleni-

replenished with severall sorts of gellies and formes of Serpents, Adders, and Snakes, Greene, Yellow, Blacke, White, and some partie-coloured, whereof many had life, being a yard and halfe, or two yardes long. And they could hardly draw a Bucket of Water, cleare of some corruption withall. In twentie yeares wherein hee vsed the Sea<sup>d</sup>, hee could giue account of two thousand consumed with this disease.

In this Voyage they were forced for want of fresh Water to distill Sea water, which they found wholesome and nourishing. I might follow our Authour in his obseruations of these Seas, (which hee sayth, vnder the Line, is best to crosse in Ianuarie, Februarie and March) and of the Ilands of Cape Verde <sup>a</sup> (elsewhere by vs obserued) being in the height of these Ilands where now we are discouering: which he sayth, are the most vnwholsome in the World, and had halfe his people on this Coast sicke of shaking, burning, frenzie-feuers; a man can scarcely goe on the earth, though well shodde, when the Sunne shineth: and the Beerze which in the afternoone cooles them from the North-east, peirceth them also with sudden cold; so that the Inhabitants goe thicke clothed with Cappes and Kierchers besides their Hats, their Suites of thicke cloth, and Gownes well lined or furred to prevent danger: Sleeping in the open Ayre, or in the Moone-shine, is there very vnholosome: The Moone shining on his shoulder on the Coast of Guinee left him with such paine, that for twentie houres space hee was like to runne madde. But what Moone-shine hath made mee Lunatike to runne from these American Ilands, to those and the Coast, of Africa? Patience Reader and I will bring thee backe in a fresher pursuit.

<sup>a</sup> The flames of Fuego, hee sayth, are seene 20. leagues in the night.

In Dominica (where we were last on shore) it is related by one which wrote the Earle of Cumberland his voyage to Port Rico, that they haue their severall houses to other vses priuate, but haue a common Hall or Dyet for to eat in together, as *Lycurgus* instituted to prevent riot, amongst his Spartans. The Maides in this Iland are said to weare no garters, and the first night of their marriage they tie them so hard that the flesh hangs ouer.

In Tortuga they tolled certaine Spaniards a shore, vnder pretence of Traffique, and then ate them. Boriquen<sup>b</sup> or Saint Johns is three hundred myles long, and threescore and ten broad, trauesed with a rough Mountaine, which yeeldes many Riuers. The Spaniards haue there some Townes.

<sup>b</sup> Botero, vol. 3.

The Earle of Cumberland in the year 1597. hauing by his Sea forces stayed the going of fise Carikes to the Indies, whereby the King of Spaine lost three millions and the Marchants foure times as much; sailed to Saint Iohn Port Rico in this Iland, and tooke it with diuers forts; here was a Bishops see <sup>c</sup> and Cathedrall Church with a Frierie, foure hundred Souldiers in pay besides three hundred others: it was accounted the Maiden Towne and inuincible, and is the Spanish Key and their first Towne in the Indies. He brought from thence neere 80. cast Peeeces and much other wealth. This Iland was first conquered by *John Ponce* and by him inhabited: the Naturals were altogether like in Religion and manners to the Inhabitants of Hispaniola: and so were the plants and fruits also. *Oniedo* hath written hereof largely in his sixteenth booke. There growes the Tree called Legnosanto more excellent then Guaiacan for the Neapolitan and manie other diseases: there is also white Gumme good for ships in stead of pitch, and there are Bats which the inhabitants did eat. These Ilands are not so well peopled as in former times: and many of them are retyring places of Rebels and Fugitiues; which take this shelter against the Spanish cruelties. *Hispaniola* is the next Iland of name, but shall haue a place by it selfe, as a Map and Summarie of all the other.

<sup>c</sup> *Oniedo* l. 16. c. 1 mentions this Bishoprike and Monasterie.

*Jamaica* is almost as large as *Boriquen*. <sup>d</sup> It is extremely subiect to the *Uracani*, which are such terrible gusts of Winde that nothing can resist them. They turne vp Trees, ouer-turne Houses, transport the Shippes from Sea to Land, and bring with them a most dreadfull and horrible confusion. They raigne, or tyrannize rather, in August, September, and October. <sup>e</sup> The Inhabitants are of quicker wits then the other Ilands.

<sup>d</sup> Of it reade *Oniedo* l. 18.

<sup>e</sup> *Mar. Dec.* 1. l. 2.

Cuba is more Northerly <sup>f</sup> and extendeth it selfe three hundred Leagues in length, and twentie in breadth full of Mountaines, Woodes, Fennes, Riuers, Lakes, both

<sup>f</sup> Of this Iland read *Oniedo* l. 17.

falt

a Ortel. Thea.

salt and fresh. This Island hath had manie names giuen by the Spaniards; *Fernandina*, *Ioanna*, *Alpha* and *Omega*. The Woodes are replenished with Swine and Kine; the Riuers yeeld Golden Sands. It hath sixe Spanish Colonies. *Saint Iago*, a Bishops See, is the chiefe Towne in the Island; and *Hanana* is the chiefe Port of the Indies. *Oniedo* reckons two things most admirable therein: one a Valley, trending betweene two Hills three Leagues, which produceth abundance of Stones, enough to lade many Shippes, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie substance floweth and floreth euen to the Sea, excellent for pitching of Shippes. In this Island the common people were prohibited the eating of Serpents, as being reserued for Royall dainties, and the Prerogatiues of the Kings Table.

b Mart. Dec. 7. li. 2.

*Columbus* b sayling by this Island, lighted into a Nauigable Riuer, the Water whereof was so hotte, that none might endure his hand long therein. Hee espied also a *Canoe* of fisher-men, which after a strange fashion vsed to hunt Fish, and take them by the helpe of another Fish, which they kept tyed in a Cord by the Boats side, and when they espied a Fish, loosed the cord; this hunting Fish presently layes holde on the prey, and with a skinne like a purse growing behind her head, graspeth it so fast, that by no meanes it can bee taken from her, till they draw her vp above the Water, and then not able to abide the Ayre, shee resigneth her prey to the Fishers, which leape out into the Water, and take it; in recompence whereof they giue her part of her purchase. Hee found also in his Coast Waters, for the space of fortie myles, white and thicke like Milke, and as though Meale had bene strewed through that Sea: other waters he found spotted with white and blacke, and others all blacke. An olde man of fourescore yeares being a Gouvernour in this Island, came to *Columbus*, and with great grauitie saluted him, and counsellled him to vse his victories well, remembring, that the Soules of Men haue two Iourneyes, after they are departed from their bodies: The one foule and darke, prepared for iniurious and cruell persons: the other pleasant and delectable, for the peaceable, and louers of quiet.

c Boetio.

Many other Islands might be heere mentioned, and but mentioned: little to our purpose I finde in them. Of *Acusamil*, neere *lucatan*, is already spoken. Of the *Lucia* or *Incia*, the greatest thing is their great number, which some d esteeme aboue foure hundred. *LVCAIO* is a generall or collective name, as *Zeland*, *Lequio*, *Malucco*. The Spaniards had carried the Inhabitants, as *Martyr* testifieth, into seruitude, to satisfie their insatiable desire of Golde. The women of these Islands were so faire, that manie of the bordering Countries forsooke their owne Countrey, and chose this for their loue. These women weare nothing till the time of their menstruous purgation, at which time the parents made a Feast, as if she were to bee married; and after that she weareth before those parts Nets of Cotton, filled with leaues of Hearbes. They obey their King so strictly, that if he commaund them to leape downe from an high Rocke, alledging no other reason then his will, they performe the same. But they are now, and were long since desolate e being wasted in the Mines of Hispaniola and Cuba, or by diseases and famine, to the number of twelue hundred thousand.

a Dec. 7. 8.

f Dec. 1. 1.

But I am loth to wilder my selfe further in this Wildernesse of Islands (for so haue the Spaniards made them:) f *Columbus* in one Voyage gaue name to seuen hundred Islands; of which I can report little fitting this our Pilgrimage. Hispaniola is the Ladie and Queen of them all, and (as it were) the common Store-house of all their excellencies: and therefore we will there make some longer stay.



## CHAP. XIII.

Of Hispaniola: and a touch homewards at Bermuda.



*Hispaniola* or *Spagniola*<sup>a</sup> is Eastward from Cuba. It was of the first Inhabitants called *Quisqueia*, afterwarde *Haiti* and by *Columbus*<sup>b</sup> *Cipanga* and *Opbir*. The Spaniards call it as we first mentioned, and also *Saint Dominike* or *Domingo* of the chiefe Citie an Archiepiscopall See. It containeth in compasse five hundred and fiftie Leagues. They called the Iland *Quisqueia*, which signifieth *Great* and *All*, thinking that the Sunne gaue light to no other World then this and the other Ilands adioyning, *Haiti* signifieth *Craggie*, and such is the Iland in many places, with high Craggie Hilles, overlooking the deep and darke Valleys. But in many places it is most beautifull and flourishing. It seemeth to enioy a perpetuall spring, the trees alway flourishing, and the medowes clothed in Greene. The Ayre and the Waters are holosome. It is in manner equally diuided with foure great Riuers descending from high mountaines, whereof *Iunna* runneth East; *Attibunicus*, West; *Nabiba*, to the South; and *Iache*, Northward. Some diuide it into five Prouinces, *Caicimu*, *Hubaba*, *Caibabo*, *Baimoa*, *Guaicaiarima*. In the first of these there is a great Caue, in a hollow Rocke, vnder the root of a high Mountaine, about two furlongs from the Sea; the entrie is like the doores of a great Temple. Many Riuers stole their waters from the light of the Sunne; the vse of men, and the ordinarie officers of *Neptunes* Custome-house, and by secret passages came and hid themselues in this Caue. So the Ilanders imagined, seeing diuerse Riuers swallowed vp of the earth, after they had runne foure score and ten miles, and such a sinke or channell of waters in the Caue.

The Ilanders beleued, that the Island had a vitall spirit, and that there it doth breath: and a hole therein is the female nature thereof (for of that sexe they deeme it) euen as Antiquitie conceited the ebbing and flowing of the Sea to bee the breath of *Demogorgon*.

*Andreas* *Moralis* entred in with his ship, which was almost swallowed with the Whirle-pooles; and boyling of the water. Cloudes, engendred of those waterie conflicts, and darknesse, layed hold on his eyes; terrible noyse, as of the fals of Nilus, made deafe his eares, that when with labour he had gotten out, hee seemed to haue escaped the barkings of *Cerberus*, and the obscure Vaults of Hell. Vpon the toppes of high monntaines, the same *Moralis* saw a Lake, three miles in compasse, into which many little Riuers ranne, without any other apparant issue.

In *Bainoa* is a Lake of Salt water, notwithstanding it receiue th foure great fresh Riuers from the East, West, North, and South, and twentie smaller: and within a furlong of the Lake, on the North-side, are two hundred fresh-springs. It is thought to haue a large entercouise with the Ocean, because there are Sharkes (great Sea-fishes, which deuoure men) in the same. Here are stormes and tempests, which seeme to bee the Caters and Purueyors for those fishes, in drowning many. Diuerse other Lakes are mentioned in this Iland; one whereof partly salt, partly fresh, is five and twentie miles long, and eight broad. They are all in a large Plaine, a hundred and twentie miles in length and breadth, betweene eighteene and five and twentie. There is another Vale two hundred miles long, and broader then the former: and another as broad as that, which is a hundred and fourescore miles long.

*Bart. de las Casas* telleth of a Kingdome in *Hispaniola*, called *Magna*, which signifieth a Plaine, compassed about with hils, which watered the same with thirtie thousand Riuers and Brookes; twelue of them were very great: and all which come from the West (twentie thousand in number) are enriched with Gold.

*Cotobi* is a Plaine on the toppes of Hilles, so high, that it is subiect to the foure seasons of the year. There is also another Region of the same name, most barren, and yet most rich; full of Mines, otherwise vnfruitfull; a thing common in Nature, that great Mines vndermine fertilitie; and not strange amongst men, that the greatest

<sup>a</sup> *Ortel. Theat.*  
<sup>b</sup> *Columbus* called it *Cipanga* thinking it to be that Iland which *Marcus Paulus* calls by that name in the East. *Acts*, 13.  
 He called it also *Opbir*, thinking it to bee that whence *Salomon* had his Gold.  
*Mart.*, Dec. 3. 17.

Dec. 7. 8.

test hoorders of Treasures are the most vnfruitfull, and barren in good workes. The gold (they say) is as a liuing tree, which rooting in the centre of the earth, sendeth forth branches vnto the vppermost face of the Earth, and there sheweth forth certaine beautiful colours in stead of Flowers, round stones of golden Earth in stead of Fruits, and thinne plates in stead of Leaues. From this Iland<sup>a</sup> was yearely brought foure or five hundred thousand Duckats of Gold yearely. They imagine some diuine nature to bee in Gold, and therefore neuer gather it, but they vse certaine religious expiations, abstaining from women, delicate meates and drinckes, and all other pleasures.

<sup>a</sup> Dec. l. 4.

There is an Iland a little from Hispaniola which hath a Fountaine in it, comming by secret passages vnder the Earth and Sea, and riseth in this Iland: which they beleue, because it bringeth with it the leaues of many Trees, which grow in Hispaniola, and not in this Iland; the Spaniards call the Ile *Arctusa*. *Oniedo* mentions a little Iland bewene this and *Jamaica*, called *Nauazca*, halfe a league from which are many rocks in the Sea about five foot couered with water: out of which issueth and spouteth, about the water of the Sea, a spout of fresh water as great as a mans arme, that it may be receiued and taken sweet and good. This was seene by *Stephano della Rocca* a man of good credit.

<sup>b</sup> 6. C. 13.

The Ile<sup>b</sup> of Hispaniola is much infested with Flyes, or Gnats, whose pricking causeth wonderfull swelling: also there is a Worme called *Nigua* which creepeth into the soles of mens feet, and makes them grow as bigge as a mans head, with extremitie of paine; for which they haue no remedie, but to open the flesh sometimes three or foure inches, and so digge them out. The Gnats<sup>c</sup> are so troublesome, that the Inhabitants doe therefore build low houses, and make little doores, which they keep close, and forbear to light Candles. Nature hath to this disease ordained a remedie, namely, certaine Creatures, called *Cucuij*, which is a kinde of Beetles. These haue foure lights, which shine in the night; two in the seat of his eyes, and two which he sheweth when hee openeth his wings. The people get these and bring them to their houses, which there doe them a double seruice: they kill the Gnats, and giue so much light, that men may see to read and write letters by the light of one; and many of them seeme as so many candles. They had but three sorts of foure-footed Beasts, and those verie litle. Now men are exhaust, and Beasts multiplied, in so strange manner, that one *Deane* of the Conception, carrying a Cow thither, she was aliue fixe and twentie yeares after, and her fruitfull generation was multiplied in the Iland to eight hundred. They are now growne wilde, as their Dogges also. They kill their Kine for the Hides: five and thirtie thousand were transported to Spaine when *Acosta* returned, in the yeare of our Lord one thousand five hundred eightie seuen. Ants haue beene as noysome to Hispaniola as Grasshoppers in many parts of the World: in the yeare 1519. and two yeares after, they ruined their farme-houses, and spoiled their Oranges, Cannasistula, & their fruit-trees. They could keep nothing in their houses which was fit to bee eaten, from them: and if they had continued in like quantitie, they would haue dishabited the Iland and left it desolate. But they chose by lotte a Saint, to whose tuition they might commit themselves in that extremity, which fell vpon *Saturninus*, who was faine to become their Patron against the Pismires. These Ants were litle and blacke: another sort were enemies to these and wrought against them and chased them out of their holdes, and were not hurtfull but as good Benefactors (if *Oniedo* say true of them) as I can beleue of *Saturninus*. Other sorts there are many, of which some become winged and fill the aire with swarmes: which sometimes happens in England. On *Barnstolmew* day last 1613. I was in the Iland of Foulness on our Essex-shore, where were such clouds of these flying Pismires that we could no where flie from them, but they filled our clothes, yea the Floores of some houses where they fell, were in maner couered with a blacke carper of creeping Ants; which they say drowne themselves about that time of the yeere in the sea. *Oniedo* tels of other Ants with white heads which eat through wals and timbers of houses and cause them to fall. There are some Caterpillers a span-long, and others lesse, but more venomous. There are wormes which doe so much harme in Timber, that a house of thirtie yeeres in this Iland would be as ruinous and seeme as old as one of a 100. in spaine: and those which could not be old

<sup>b</sup> 7. Tomson. ap. Hak. 20. 3.

<sup>c</sup> Mart. dec. 7. 9. Oniedo. l. 15. c. 8.

Oniedo. l. 15. c. 1.

when

when he wrot this, seemed as if they had stood 150. yeeres. Many other small creatures this our Author mentions, but my Relations would be too great to follow him.

Before the Discouery of this Island by *Columbus* and the Spaniards, these Islanders of Hispaniola were fore-warned thereof by Oracle. There 2 *Caciques* and *Bubiti* (that is, their Kings and Priests) reported to *Columbus*, That the father of *Garionexius*, the present King, and another *Cacike*, would needs be importunate demanders of their *Zemes*, or Gods, of future euent, and therefore abstained five dayes together from all meat and drink, spending the time in continuall mourning. The *Zemes* made answer, That there would come, not many yeeres after, vnto that Island, a strange Nation, clothed, bearded, armed with shining swords, that would cut a man a sunder in the middle; which should destroy the ancient Images of their Gods, abolish their Rites, and slay their children. To remember this Oracle, they composed a mournfull Dity, which they call *Areito*, which on some solemne daies they vsed to sing. Their Priests were Physicians and Magicians or Diuinours.

*Oniedo* saith that they danced at singing of their *Areiti* or Ballads, which word I vse because it hath that deriuation which argueth dancing aswel as singing. These dances are generall thorow America. In this Island they danced, sometimes men alone, and sometimes women alone, but in great solemnities they were mixed, and danced in a circle, one leading the dance; the measures whereof were composed to the *areito*, of which one sang a verse, and all the rest followed singing and dancing, and so thorow euery verse of the same till it was ended, which sometimes continued till the next day. *Anacaona* the widow of the *Cacique* *Caonabo*, enterdayned the Spaniards with a dance of three hundred maides. Thus these *Areitos* were their Chronicles and memorials of things passed, as we read of the *Bards* in these parts. They vsed sometimes drummes or tabers to these dances, made only of wood, hollow, and open right against that place where they did strike. In some places they couered them with Deere-skinnes but here were no beasts in this Island that could yeelde any for such purpose. They had Tabacco in religious estimation, not onely for sanity, but for sanctity also, \* as *Oniedo* writeth, the smoke whereof they tooke in at the nose with a forked pipe fitted to both nostrills, holding the single end in the smoke of the hearbe burning in the fire, till they became senselesse. Their Priests most vsed this, which comming to themselves after this sleepe fume, deliuered the Oracles of their *Zemes* or Deuils, which sometimes spake by them.

Now concerning the *Zemes* (which could fore-tell that which they could not auent) and the superstitions of Hispaniola, <sup>h</sup> the Spaniards had beene long in the Island before they knew, that the people worshipped any thing but <sup>i</sup> the Lights of Heauen; but after, by further conuersing and living amongst them, they came to know more of their Religion, of which, one *Ramonus*, a Spanish Heremite, writ a Booke, and *Martyr* hath borrowed of him to lend vs. It is apparent by the Images which they worshipped, that there appeared vnto them certaine illusions of euill spirits. These Images they made of Gossampine cotten hard stopped, sitting, like the pictures of the Deuill, which they called *Zemes*; whom they take to be the mediatours and messengers of the great God, which they acknowledge, One, Eternall, Infinite, Omnipotent, Inuisible. Of these they thinke they obtaine raine, or faire weather, and when they goe to the Warres, they haue certaine little ones which they bind to their fore-heads. *Euerie* King hath his particular *Zemes*, which hee honoureth. They cal the eternal God by these two names, *Iocanna*, and *Guamanomocou*, as their predecessors taught them, affirming, That he hath a Father called by these five names, *Attabeira*, *Mamona*, *Gnacarapita*, *Liella*, *Gnimazon*.

They make the *Zemes* of diuerse matter and forme: some of Wood, as they were admonished by certaine Visions appearing to them in the Woods: others, which had receiued answer of them among the Rockes, make them of Stone: some of Rootes, to the similitude of such as appeare to them when they gather the Rootes whereof they make their bread, thinking that the *Zemes* sent them plentie of these Rootes. They attribute a *Zemes* to the particular tuition of euery thing; as sometimes the Pagan, and now the Popish Romanes: some assigned to the Sea, others

g Mart. Dec. 1.  
lib. 9.  
Onied. gen. triſta  
lib. 5.

\* Non solamen-  
tē colā ſana, ma-  
ſanta ancho.

h Mart. ibid.  
i They wor-  
shipped the  
Sunne, and  
prayed to it at  
Sun rising.



to Fountaines, Woods, or other their peculiar charges. When the *Boitij* consult with the *Zemes*, they goe into the house dedicated to him, and with the powder of the hearb *Cohobba*, snuffed into their nostrils, are distracted; after which, returning as out of a trance, he telleth, That the *Zemes* had spoken to him, and uttereth his reuelations. They say, That a certaine King, called *Guamaretus*, had a *Zemes*, whose name was *Corochobum*, which often vsed to descend from the top of the house, where *Guamaretus* kept him close bound: the cause of his breaking loose was either to hide himselfe, or to goe seeke for meat, or else for the act of generation: and that sometimes being offended, that the King *Guamaretus* had not honoured him diligently; he was wont to lie hid for certaine daies. In this Kings Village were some children borne with two Crownes, which they supposed to be the issue of this *Zemes*. And when this Village was burned by the *Enemie*, this *Zemes* brake his band, and was found a furlong off, without any harme. He had another *Zemes*, called *Epileguanita*, made of Wood, being in shape like a four-footed Beast, which went often from the place where hee was honoured, into the Woods. When they perceiued that he was gone, a great multitude gathered together to seeke him, with deuout prayers: and when they had found him, brought him home religiously on their shoulders, to the Chappell dedicated vnto him. But after the Spaniards comming into the Island, he fled for altogether, and could neuer be found; whereby they diuined the destruction of their Countrey.

They honoured another *Zemes*, in the likenesse of a woman, on whom waited two other, like men. One of these executed the office of a messenger to the *Zemes*, that had authority of Clouds, Windes, and Raine, and are at command of this woman: the other performed the like to the *Zemes* of the Waters that fall from the Hills, that being loosed, they might breake into Flouds, and ouer-flow the Countrey, if the people doe not giue due honour to her Image.

k Mart. Det. 3.  
lib. 6.

Let vs adde to this relation of the *Zemes* of Hispaniola an accident in Cuba. A Mariner being sicke, was there left on shore, who recouering, grew into fauour with the King, and was employed in his wars with great successe against the *enemie*. He attributed his victories to the Virgine *Mary*, whose picture he had in his bosome. The King by his perswasion reiecteth his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither he and all his family resorted a little before the Sunne-set, bowing their heads, and saying, *Aue Maria, Aue Maria*; further they could not say. They beset the same with Jewels, and many Earthen-pots, some with sundry meates, some with water, round about the Tabernacle, which they offered in stead of sacrifice, as before they had done to their *Zemes*. Being demanded, why they did thus, they answered, Least it should lacke meat. For they beleue, that Images may hunger, and doe eat and drinke.

They told of this picture, That being carried with them into the Warres (as they vse to bring their *Zemes* with them into the battell) this made the *Zemes* of the enemy turne his backe, yea, a woman (a lye, or a Deuill) descended in the sight of them all to play the *Bellona* for her followers; and in a contention betwixt them, whether the *Zemes* or this Lady were more excellent, two young men of each side were bound, and whether Deity should loosen her party, that should be their God. Both inuoke: the Deuill appeared in vgly shape, and by and by a faire Virgin, whereat the Deuill vanished (doe you beleue it?) and the Virgin with touch of a rod loosed her mans hands, which were found on the other aduers party, being now double-bound. Thus can the Deuill transforme himselfe into an Angell of Light, at Loretto, in Hispaniola, and where else soeuer he can be entertaeyned; the name of Saints, and promise of Heauen, shall further his helish designes.

1 Dec. 7. 10.

They had festiuall Solemnities in Hispaniola to their *Zemes*; whereunto the Kings summoned their subiects by publike Criers: and they, neatly dressed after their manner, painted with diuers colours of hearbes, resorted thither, with their armes, thighes, legges, adorned with shels, to make Musicke in their dancing. Thus they preiented themselues before the King, who sat drumming at the entrance of the Gate. When they were to sacrifice, they purged themselues first, thrusting downe a sacred hooke

hooke into their throat, and by vomit emptied their bodies. After, they went into the Kings Court, and all sate in a ring about the Idoll, crosse-legged like Taylours, and wry-necked for reuerence, praying, that their Sacrifice might be accepted. The women in another place, when the Priests gaue warning, fell to dancing and singing (in manner as is before expressed) the praise of their *Zemes*, and offered Cakes in baskets, concluding with Songs in praye of their ancient Kings, and prayers for future prosperitie. After this, both Sexes kneeled downe, and offered their Cakes; which the Priests receiuing, cut in peeces, giuing to euery man a portion, which he kept vntouched the whole yeare, for a holy Relique, esteeming that house in danger of Fire and Whirlewindes, that is not preserued with this referued peece of Cake. They seemed sometimes to heare a voice from their *Zemes*, (whether by the illusion of the Priests, or the Diuell) which the Priests interpreted by their behauiour: for if they danced and sung, all was well: but if they went sorrowfully, the people went forth sighing, and gaue themselves to fasting, euen to extreame faintnesse with weeping, vntill they thought their *Zemes* reconciled. In this Iland they had \* as many wiues as they were able to sustaine, the Cacique *Bebecinus* had thirtie, two of which were buried with him perforce. Some of them were addicted to lusts of Sodomie and others more (if more may be) vnnaturall. Generally they were very luxurious, both men and women: yet they abstained from mother, sister, and daughter (other degrees they spared not) thinking that such incest would bring them to an euill death. In their buying and selling they weighed not the worth of things, but onely their owne fancie, as we see in children. Theeues they cruelly punished, empaling them on sharpe stakes aliue.

\* *Quied. Gen.*  
*hist. lib. 5. cap. 3.*

Touching the originall of Man, thus they fable. There is in the Iland a Region called Caunana, where they saie that mankind came first out of two Caues of a Mountaine called Cautas: and that the biggest sort of men came forth of the mouth of the biggest Caue, and the least sort out of the least Caue: this Caue they name *Amatauna*, the greater, *Cazibaxagua*. Before men might come out of the Caue, the mouth thereof was kept and watched nightly, by a man whose name was *Machuchael*, who departing further to looke abroad, was by the Sunne (the sight of whom he was forbidden) turned into a stone. They saie the like of others turned into trees; for going so far a fishing in the night, that they could not returne before the rising of the Sunne. A certaine Ruler also, called *Vagoniona*, sent one forth of the Caue a fishing, who by the Sunnes surprisall, was turned into a Nightingale, which therefore in the night bewaileth his misfortune. *Vagoniona* sore troubled with this losse, leauing the men in the Caue, brought forth the women and sucking children, and leauing the women in an Iland of that Tract, called *Marbino*, carried the children away with him, which being oppressed with famine, fainted; and remained on the bankes of a certaine Riuer, where they were turned to Frogs, and cried *ton, ton*, as children with them vse to crie for the dugge. And hence also come those pitifull cryings of the Frogs in the Spring-time. As for *Vagoniona*, he by speciall priuiledge was not transformed: wandering in diuers places, he descended to a certaine faire woman, whom he saw in the bottome of the sea, and receiued of her bright plates of Laten, and a kinde of stones which their Kings greatly esteemed. Another Caue they had (for the former tale is endlesse, as Superstition commonly is) called *Ionanaboma*, adorned with pictures of a thousand fashions. In the entrance were two grauen *Zemes*, whereof one was called *Bintbaitel*, and the other *Marobu*. Out of this Caue they say the Sunne and Moone first came to giue light to the world. They made religious concourse to these Caues, and men goe on Pilgrimage to Rome, Compostella or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eate the fruit *Guannaba* (which is like to a Quince) and that they would deceiue women, in taking the shape of men; making, as though they would haue to doe with them, and suddenly vanish away. If any feeling a strange thing in his bed, made doubt whether it were a dead bodie, he might be resolu'd by feeling on his belly, because these ghosts could take all other members of mans bodie, but not the nauell (as some with vs imagine that the Diuell can take the whole shape of a man, onely his

Gggg 2

clawes

clawes excepted): these dead men, they say, often met them by the way, and if a man were not afraid, they vanished; but if he were afraid, they would assault him, and many hereby haue bene taken with the losse of their limbes. These superstitions were left them by tradition in Richmes and Songs from their fore-fathers, which it was lawfull for none to learne, but onely the Kings sonnes. They sung them before the people on solemne Feasts, playing on an instrument like a Timbrel. Their *Boitij* or Priests instruct them in these superstitions: these are also Physicians, making the people beleue that they obtaine health for them of the *Zemes*. They tie themselves to much fasting, and outward cleanness and purging; especially where they take vpon them the cure of great men: for then they drunke the powder of a certaine hearbe, which brought them into a furie, wherein they said they learned many things of their *Zemes*.

Much adoe they make about the sicke partie, deforming themselves with many gestures, breathing, blowing, sucking the fore-head, temples, and necke of the patient; sometimes also saying that the *Zemes* is angrie for not erecting a Chappell, or dedicating to him a Groue or Garden, or the neglect of other holies. And if the sicke partie die, his kin-folkes by witchcraft enforce the dead to speake, and tell them whether he died by naturall destinie, or by the negligence of the *Boitij*, in not fasting the full due, or ministring conuenient medicine: so that if these Physicians be found faultie, they take reuenge of them. They vsed in ministring their Physicke, to put certaine stones or bones in their mouthes, which if the women can get, they keepe religiously, beleeuing them to be profitable for them in trauell, and honour them, as they doe their *Zemes*.

When their Kings died, they buried the best beloued of their concubines with them, who also had other women buried for their attendants, together with their Jewels and ornaments. They had in the Sepulchre beside them a cup full of water, and some of their *Casani*-bread. Hispaniola is (saith *Herrera*) in 19. deg. 4. hath ten Spanish townes, and hath sometime had in it fourteene thousand Castilians. *Ouiedo* reporteth of a Huricano or Tempest, which, 1508. threw downe all the houses, except some which were built of stone in Domingo: and the whole Towne of *Buona Ventura* changed his name into *Mala Ventura*, being hereby quite ouerthrowne. Twentie saile and more were lost in the harbor of Domingo. Many men were lifted vp and carried in the aire many bow-shots, some being therby miserably bruised. In *July* the next yeare happened another more terrible then the former. But now, saith he, these *hurricanes* are nothing so fierce, since the Sacrament is placed in the Churches.

Hauiing thus wearied you with this long stay in Hispaniola (by which ye may guesse of the neighbouring Ilands) we will haste homeward, and not touching in any Iland by the way (for we could but touch and away) wee may aduenture, notwithstanding the wonted danger, vpon Bermuda. Danger hath made it now not so dangerous: *no-uments* haue bene *documents*. For while some haue bene wracked there, they haue made vertue of Necessitie, and so well obserued the coast, that skill hath almost secured that which Nature had seemed to set there in defiance, both of Habitation and Nauigation, to both which it is now subiect by our Nation. It was called Bermuda, as <sup>1</sup> *Ouiedo* saith, of *Iohn Bermudez*, which first discovered it, and *Garza* of the shippes name wherein he then sailed: *Ouiedo* writeth that he was iust by it, and had thought to haue sent some Hogges on shore there to haue multiplied, but by force of tempest was driven thence: and others either of like purpose, or by force of shipwracke haue since done it. It <sup>m</sup> is also called the Iland of Diuels, which they suppose inhabite there; and the Enchanted Iland: but these are enchanted conceits. *Iob* <sup>2</sup> *Hortop* relateth, That in the height of Bermuda they had sight of a Sea-monster, which three times shewed himselfe from the middle vpwards, in shape like a man of the complexion of a Mulato or tawnie Indian. But this name was giuen it not of such Monsters, but of the monstrous tempests which here they haue often sustained. Sir *G. Sommers* hath deserued that it should beare his name, by his endeavors there-about testified in life & death. He with Sir *T. Gates*, as before is said, were wrackt on the Iland, which losse turned to some gaine, as if God would giue them this into the Virginia-bargaine. Before, *An. 1593.*

Henry

<sup>1</sup> *Ouiedo* lib. 2.  
del bisp. Jnd.

<sup>m</sup> *Botero.*  
<sup>2</sup> *Iob Hortop*  
ap. Hak.



*Henry* <sup>n</sup> *May*, an English-man, in a French ship was wracked thereon, and hath given vs some discourse thereof: more fully hath *Syluester* <sup>o</sup> *Tourdan*, one of that Virginian Company, one of the company of those worthy Knights, in a Treatise of that shipwracke, and the discouery of Bermuda. The commodities wherof hee reckoneth, varietie of Fishes, plentie of Hogs (which it seemeth haue escaped out of some wracks) diuers fruits, Mulberries, Silke-wormes, Palmitos, Cedars, Pearles, Amber-grise: But the most strange thing seemes the varietie of Fowle, of which they tooke a thousand of one sort in two or three houres, being as big as a Pigeon, and laying speckled egges, as big as Hens egges, on the sand, where they come and lay them daily, although men sit downe amongst them. When Sir *Thomas Gates* his men haue taken a thousand of them, Sir *George Sommers* men haue stayed a while by them, and brought away as many more. Another Fowle there is, that liueth in holes like Cony-holes; their egge like in quantitie and qualitie to Hen-egges. Other birds were so gentle, that whistling to them, they would come and gaze on you; while with your sticke you might kill them. Other egges they had of Tortoises, a bushell in the belly of one, very sweete: they tooke fortie of them in a day: and one would serue fiftie men at a meale. Two were there borne, and other two married, to make the most naturall possession thereof for our Nation; which now in hope of good successe hath there planted an habitation. That wracked Company built there a shippe and a pinace, and set saile for Virginia.

<sup>n</sup> *Henry May*,  
ap. *Hakl. tom. 3.*  
<sup>o</sup> *Syl. Tourdan.*

*William Strachie* in a large discourse, with his fluent and copious pen hath described that Tempest which brought them to this Iland, affirming that there was not an houre in foure dayes, in which they freed not out of their almost captiued ship, twelue hundred barricoes of water, each containing six gallons, and some eight: besides three pumps continually going: eutery foure houres they bestowed an hundred tuns of water on the cruell sea, which seemed more hungrie after their bodies, or thirstie for their blood: from Tuesday noone, till Friday noone, they bailed and pumped two thousand tuns, and yet were ten foot deep; nor could they haue holden out one day longer, when they first had sight of the Bermudas. These (he saith) are an *Archipelagus* of broken Ilands, not fewer then fise hundred, if all may be so called which lie by themselves: the greatest (which lieth like an halfe-moone) is in 32.20'. At their first landing they killed with batts seuen hundred fowles, like to Gulls, at one time. The Ilands seeme rent with tempests of thunder, lightning, and raine, which threaten in time to deuour them all: the stormes in the full and change keepe their vchangeable round Winter and Summer, rather thundring then blowing from euery corner, sometimes eight and fortie houres \* together; especially when the *Halo* (or circle about the Moone) appeareth, which is often, & there foure times as large as with vs. The North and Northwest windes cause Winter in *December, January, and February*: yet not such but then yong birds to be seene. Without knowledge a boat of ten tuns cannot be brought in, and yet within is safe harbour for the greatest ships. They found there for their sustenance wilde Palmitos, the tops of which trees roasted did eate like fried Melons; sodden, like Cabages: with the leaues they couered their cabins: Berries blacke and round, as big as a Damson, ripe in *December*, and very luscious: in the Winter they shed their leaues. No Iland in the world had more or better Fish. Of Fowles was great varietie. They killed a wilde Swanne. Some there are which breed in high Ilands in holes, to secure them from the Swine. They haue their seasons, one kinde succeeding another. Besides this reliefe of Fowles, they had plentie of Tortoise egges, which they lay as big as Goose egges, and commit to the Sunne and sands hatching nurserie. They had sometimes fise hundred in one of them. Euen heere (lest the Iland should lose that former name of *Diuells*) some entered into diuellish conspiracie three seuerall times. Some were banished, and after reconciled. *Henry Paine* was shot to death. Some fled to the woods, but all reduced, except *Christopher Carter* \* and *Robert Waters*. But these Ilands haue now beene possessed diuers yeares by an English Colonie; and my friend Master *Barkley* (which hath beene there, and is now onwards on a second Voyage thither) seemeth rauished with the naturall endowments, both for health and wealth, of these Ilands: which now are to be shared amongst the Aduenturers, and fortified

\* My friend,  
Master *Barkley*  
a Merchant,  
reports better  
of the Bermu-  
das seasona-  
bleness, &c.  
and the Plan-  
tation it selfe  
testifieth the  
health and  
wealth therof.

\* He continued  
there till the  
Colonie was  
planted.

\* Newes from  
Bermudas, or  
Sommer I-  
lands.

against all inuasions, Nature it selfe being herein readie to further their securitie against the greatestt forren force, mustering windes (which some say are violent further off, but calmer neere the Ilands) and rocks many leagues into the sea, for their defence: which now yet they are gone to strengthen, both with men and munition. The Colonie that is there haue not onely sent verball, but reall commendations of the place: as may appeare by a Treatise \* thereof lately set forth by one, which in the Shippe called the Plough, sailed thither Anno 1612. wherein is declared the commodities there found, as Mullers, Breames, Lobstars, and angel-like Hog-fish, Rockfish, &c. as before is said. The aire is very healthfull, as their experience (the best argument) hath found, and agreeing well with English bodies: the ground as fertile as any (they say) in the world: Ambergreece, Pearle, Cedars and other vnkowne Timbers: store of Whales and other commodities, which would be tedious to rehearse: which I hope and pray, may further prosper, to the profit of this and the Virginia Plantations. From hence and thence, I am now passing in an English ship for England, where to passe away tediousnesse of the Voyage, I will entertaine my Reader with a discourse of the more then tedious and fastidious Spanish cruelties.

## CHAP. XV.

Of the Spanish cruelties in the West-Indies: and of the peruerse conuersion of the Indians vnto Christianitie.



a Alan. Cop. vel  
potius N. Harps-  
field, Dialogi, vt  
testatur Io Hart.  
b Bellar. de Not.  
Ecclesie. lib. 4.  
costeri Embirid.  
Possuin. Appa-  
rat. lib. 16 c. 6.  
Hil. Reason 7.

Archbishop  
Abbot.

c Acoſta lib. 4.  
de procurand.  
Ind. salute. ed. 3.  
d And. Vega de  
f. & operibus.  
quest. 3.  
e Ed. Brerewood  
of Religion  
and Lang. c. 10.  
f li. Mart. de  
Valentia. N. di  
G. ap. R. v. 3.  
g Oniedo lib. 17.  
cap. 9.

Or as much as the Papists doe vsually glory in the purchase of a new World vnto their Religion, and would haue men beleue, that since this Scripture-Heresie hath made new Rome to tremble now, no lesse then *Hannibal* did her Pagan-Mother, they haue a new <sup>a</sup> supply with much aduantage in this Westerne World of America; and they make this their Indian conuersion, one of the Markes of <sup>b</sup> the trueneſſe and Catholicisme of their Church, which hath gained (if *Possuin* lie not) an hundred times as much in the New World towards the West, South, and East, by new Conquerers, as it hath lost in the North parts by Heretikes: where through both the Hemispheres (saith *Hill*) these thousand yeares, nay as farre as the Sunne shineth, there is no tongue, nor people, nor climate, which hath not in some measure (such a measure perhaps as he measured his truth and wit withall in this assertion) the Catholike Roman Religion. I would we could borrow the height of this Hill, whereon to stand and ouer-ueiw so many parts of the world yet vnkowne, and learne of this Giant *Atlas* (how easily may this mute become a liquid?) which beareth thus the Hemisphere, of his Roman heauen on his mounting shoulders, a new Geographic. But his impudencie is already sufficiently whipped and exposed to the worlds derision, by him, the neereſſe of whose presence doth now so much glad me after so long and far a Pilgrimage. His learned pen hath shewed the like bold bragges of *Briſſow* and *Stapleton* his Masters, and proued them fables. For further confutation whereof, it shall not be amisse to obserue the proceedings of the Spaniards in these parts. And herein wee will vse the witnesse of men of their owne Romish Religion. *Iosephus* <sup>c</sup> *Acoſta*, a leſuite, writeth, that the Indians conceive an implacable hatred against the Faith, by the scandall of the Spaniards cruelties: and that they haue baptised some by force. *Vega* <sup>d</sup> accuseth them of Baptising without making them know the faith, or taking knowledge of their life. And how could it otherwise be, when <sup>e</sup> we finde it recorded of sundrie of their Preachers, that baptised each one of them aboue an hundred thousand, and that in few yeares. In so much that (as is storied by *Snyſſen*) it is to be found among the records of *Charles* the fifth, that some old Priest hath baptised seuen hundred thousand, another three hundred thousand. Some of these were so good Christians, that they still continued (as *Nunno di Guzman* writeth to the Emperour) the sacrifices of humane flesh. *Oniedo* writeth, that they haue but the name of Christians, and are bap-  
tised

tised rather because they are of age then for deuotion to the faith, and none or very few of them are Christians willingly.

He that will reade what they lately haue done in Spaine with the remnants of the Moores, may perhaps satisfie himselfe with the reasons of *Frier Fonseca* in defence thereof. But for the poore Indians, *Bartholomaeus de Las Casas*, a *F Dominican Frier*, of the same order with *Fonseca*, and after a Bishop in America, hath written a large and vnanswerable Treatise of the enormous cruelties, & vnchristian Antichristian proceedings in the new world, the summe whereof is this, That the Indians were a simple harmelesse people, loyall to their Lords; and such as gaue no cause to the Spaniards of dislike, till they by extreame iniuries were prouoked: they are also docible and pliant, both to good doctrine and liuing. To these Lambes, saith he, the Spaniards came as cruell and hungrie Tygres, Beares, and Lions, intending nothing those fortie years (he wrote this *Ann. 1542.*) but bloud and slaughter, to satisfie their Auarice and Ambition: in so much that of three millions of people, which were contained in Hispaniola of the Naturall inhabitants, there scarce remained at that time three hundred, and now as *Alexandro Vrsino* reporteth none at all: onely two and twentie thousand Negros and some Spaniards reside there.

*e F. Damiano  
Fonseca del giu-  
sto scacciamento  
de Morischi da  
Spagna. which  
are also ex-  
pressed in the  
Kings Procla-  
mation to be  
heresie, apo-  
stasie, treason,  
conspiring  
with the Turk,  
&c.  
f Bar. Cas. Hi-  
span. Cruelitat.*

Cuba, and the other Ilands had indured the like miserie, and in the firme Land tenné Kingdomes, greater then all Spaine, were dispeopled and desolate; and in that space there had not perished lesse then twelve millions by their tyrannie: and he might truly say that fiftie millions had payed Natures debt.

In the Iland Hispaniola the Spaniard had their first Indian habitations, where their cruelties draue the Indians to their shifts, and to their weake defence, which caused those enraged Lions, to spare neither man, woman, nor childe: they ripped vp the great-bellied women, and would lay wagers, who could with most dexteritie strike off an Indians head, or smite him asunder in the middle: they would pluck the Infants by the heeles from their mothers breasts, and dash out their braines against the stones, or with a scoffe hurle them into the Riuer. They set vp Gibbets, and in honour of Christ and his twelue Apostles (as they said, and could the Diuell say worse?) they would both hang and burne them. Others they tooke, and cutting their hands almost off, bid them carrie those letters (their hands dropping bloud, and almost dropping off themselves) to their Countrey-men, which (for feare of the like) lay hidden in the Mountaines. The Nobles and commanders, they broiled on gridirons: I once (saith our Author) saw foure or fiue of the chiefe of them thus roasted, which making a lamentable noise, the nicer Captain had they should be strangled, but the cruell tormentor, chose rather to stop their mouthes, so to preuent their out-cries, and to continue their broyling till they were dead. They had Dogs to hunt them out of their couerts, which deuoured the poore foules: and because sometimes the Indians, thus prouoked, would kill a Spaniard, if they found opportunitie, they made a law, that a hundred of them should for one Spaniard be slaine. The King of Magua offered to till the ground for them fiftie miles space, if they would spare him and his people from the mines. The Captaine in recompence deflowred his wife, and he hiding himselfe, was taken, and sent into Spaine; but the ship perished in the way, and therein that admirable & graine of gold, which weighed in the first finding (being pure) so many thousand crowns as in the first Chapter of the eight booke is mentioned.

*g P. Mari.  
mentioneth  
this graine of  
gold: and like-  
wise the Spa-  
nish cruelties,  
though not so  
largely as Ca-  
sa.*

In the Kingdome of Xaragua in Hispaniola, the Gouvernour called before him three hundred Indian Lords, which he partly burned in a house, & put the rest to the sword, and hanged vp the Queene, as they did also to *Hiquanama* the Queene of Hiquey. Of all which cruelties our Author an eye-witnesse affirmeth, that the Indians gaue no cause by any crime, that had so deserved by any law. And for the rest that remained after these warres, they shared them as slaues. They which should haue instructed them in the Catholike faith, were ignorant, cruell, and couetous. The men were spent in the mines, the women consumed in tillage, and both by heauie burthens which they made them carrie, by famine, by scourging, and other miseries.

And thus they did in all other parts wheresoeuer they came. In the Isles of Saint John, and *Lamayca*, were fixe hundred thousand Inhabitants, wherof then when the

Author



Author wrote this, there were scarcely left two hundred in eyther Iland. Cuba extendeth furthest in length of any of these Ilands. Here was a Cacique named *Hathuey*, which called his subiects about him, and shewing them a boxe of golde, said, that was the Spaniards God and made them daunce about it very solemnly; and left the Spaniards should haue it, he hurled it into the Riuer. Being taken and condemned to the fire, when he was bound to the stake, a Frier came and preached heauen to him, and the terrors of hell: *Hathuey* asked if any Spaniards were in heauen, the Frier answered, yea, such as were good; *Hathuey* replied, he would rather goe to hell, then goe where any of that cruell Nation were.

I was once present, saith *Casas*, when the Inhabitants of one town brought vs forth victuall, and met vs with great kindnesse, and the Spaniards without any cause slewe three thousand of them, of euery age and sexe. I, by their counsell, sent to other townes to meete vs, with promise of good dealing, and two and twentie Caciques met vs, which the Captaine against all faith caused to be burned. This made the desperate Indians hang themselves (which two hundred did, by the occasion of one mans cruelty): and one other Spaniard seeing them take this course, hee made as though he would hang himselfe too, and persecute them in the Regions of death, which feare detained some from that selfe-execution. Sixe thousand children died, saith our former Author, in three or foure moneths space, while I was there, for the want of their parents which were sent to the mines: they hunted out the rest in the mountaines, and desolated the Iland. Neither did the other Ilands speed better. The Lucaiz they brought to an vtter desolation: and shipping multitudes of men for the mines in Hispaniola (wanting food for them) the third part commonly perished in the way; so that an vnskilfull Pilot might haue learned this way by Sea, by those floating markes of Indian carcases. This Spanish pestilence spread further to the Continent, where they spoyled the shores, and the Inland countries of people. From Dariena to Nicaragua, they slew foure hundred thousand people with Dogges, Swords, Fire, and diuers tortures.

h Marke this way of conuerting Infidels.

Their course<sup>h</sup> of preaching was, to send, vnder paine of confiscation of lands, libertie, wife, life, and all, to acknowledge God and the Spanish King, of whom they had neuer heard. Yea, they would steale to some place halfe a mile off the Citie, by night, and there publish the Kings decree in this sort, being alone by themselves: Ye Caciques and Indians of this place or that place (which they named) Be it knowne to you, that there is one God, one Pope, and one King of Castile, who is Lord of these lands. Come quickly and doe your homage. And then in the night, whiles they were asleepe, fired their houses, and slew and tooke captiues at their pleasure, and then fell to search for golde. The first Bishop that came into these parts, sent his men to be partakers of the spoile. A Cacique gaue the Spanish Gouvernour the weight in golde of nine thousand crownes; he (in thankfulnessse) to extort more, bound him to a post, and put fire to his feet, and forced him to send home for a further addition of three thousand. They not satisfied, persisted in their tormenting him, till the marrow came forth at the soles of his feet, whereof he died. When any of the Indians, employed by the Spaniards, failed vnder their heauie burthens, or fainted for want of necessities, lest they should lose time in opening the chaine wherein he was tied, they would cut off his head, and so let the bodie fall out. The Spaniard robbed the Nicaraguans of their corne, so that thirtie thousand died of famine, and a mother eate her owne childe: fise hundred thousand were carried away into bondage, besides fiftie or sixtie thousand slaine in their warres; and now, saith *Casas*, remaine foure or fise thousand, of one of the most populous Regions of the world. Here did *Vaschun*<sup>i</sup> giue at one time foure Kings to be deuoured of Dogges.

i P. Mart. dec. 3. lib. Cortes accustomed himselfe to haue foure Kings attend on him. Dec. 8 lib. 3. 2. He burned 60. Kings, their heires looking on.

In New Spaine, from the year 1518. to 1530. in foure hundred and eightie miles about Mexico, they destroyed about foure millions of people in their conquests by fire and sword, not reckoning those which died in seruitude and oppression. In the Province of Naco & Honduras, from the year 1524. to 1535. two millions of men perished, & scarcely two thousand remained. In Guatimala, from the year 1524. to 1540. they destroyed about foure or fise millions vnder that *Almarado*, who dying by the fall of his horse, as is before said, complained (when hee was asked where his paine was most

most) of his soule-torment: and his Citie Guatimala was with a three-fold deluge of earth, of water, of stones, oppressed and ouerwhelmed. He forced the Indians to follow him in his Expeditions, in armies of 10, or 20000, not allowing them other sustenance, then the flesh of their slain enemies, maintayning in his Armie shambles of mans flesh. In Panuco and Xalisco their state was much like; one made eight thousand Indians wall about his Garden, and let them all perish with famine. In Machuacan they tortured the King that came forth to meete them, that they might extort golde from him. They put his feet in the stockes, and put fire thereto, binding his handes to a post behinde him; and a boy stood by basting his roasted feete with oyle, another with a Crosse-bow bent to his breast, and on the other hand another with Dogges; of these tortures he died. They forced the Indians to deliuer their Idols, hoping they had bid of gold, but their golden hope failing, they forced them againe to redeeme them. Yea where the Friars had in one place made the Indians to cast away their Images, the Spaniards brought them some from other places to sell them.

In the Prouince of *S. Martha* they had desolated foure hundred and fiftie miles of land. The Bishop wrote to the King, that the people called the Spaniards Diuells, or *Tares*, for their Diabolical practises; and thought the Law, God, and King of the Christians, had beene authors of this crueltie.

The like they did in the Kingdome of Venezuela, destroying foure or five millions, and out of that firme Land, carried to the Ilands for slaues at times, in seuenteen years, a million of people.

But why doe I longer trace them in their bloudie steps; seeing our Author that relates much more then I, yet protesteth that it was a thousand times worse. Or what should I tell their sparing no persons, plucking the childe from the breast to quarter it to his dogges? torturing Kings with new deuises, borrowed eyther from the Inquisition, or from Hell? cutting off the noses and hands of men and women that liued in peace with them? selling the father, mother, childe, to diuers places and persons? lying with the women (as one of them bragged) that being with childe, they might yeeld more money in the sale? How was Nature become degenerate in these prodigious monsters? Euen the nature of things might be abashed with the sense of this vn-naturall senselesse. The Tygre would but deuoure his prey, and not curiously torment it; the Lion sometimes spares it; nay their Dogges haue somtime beene lesse dogged, then their doggish diuellish masters. How may we admire that long-suffering of God, that rained not a floud of waters, as in *Noahs* time, or of fire, as in *Lots*, or of stones, as in *Ioshuas*, or some vengeance from heauen vpon these models of Hell? And how could Hell forbear swallow such prepared morsels, exceeding the beastlineffe of beasts, inhumanitie of wonted tyrants, and diuellishnesse, if it were possible, of the Diuels? But these you will say were <sup>k</sup> Souldiours: let vs leaue the Campe and looke to their Temples.

There perhaps you shall see their Priests reading, praying, and (this they most glorie of) preaching to conuert the Indians by their word and workes. Aske *Colmenero*, a Priest of Saint *Martha*, who being asked what he taught the Indians, said that he deuoted them with curses to the Diuell, and this sufficed, if he said to them, *Per signum Sanctis Crucis*. You haue heard what good Diuinitie the Dominican preached to *Atabaliba* King of Peru (which wanted not her wants of millions by their cruelties; as well as the former). They teach them (saith <sup>l</sup> *Acosta*) a few prayers in the Spanish tongue, which they understand not; and they which are more painefull, a Catechisme without explanation.

Their teaching is but a iest and shadow to get money: they follow dicing, hunting, whooring; in somuch that Baptisme is scorned, and the Indians are forced to it against their wills: and a sincere and <sup>m</sup> vpright Iudge was wont to say, that if hee came into Spaine, hee would perswade the King to send no more Priests into America; such is their dissolutenesse. They had then indeede three Archbishoprickes; that of *Dominico*, which had sixe Suffragane-Bishops; the second of *Mexico*, which had seuen; the third of *Los Reyes* to which were subiect three Bishops: yet these teach the people vices by their practise and ill example; in somuch that the Indians (saith *Casas*) are of opinion

<sup>k</sup> Nulla fides  
pietatis, viris  
qui castra se-  
quantur. *Lucan.*

<sup>l</sup> *Acosta* de Proc.  
Ind. lib. 1. c. 3.

<sup>m</sup> *Io. Metell.*  
Sic presat in  
Ofor.

opinion that the King of Spain (which hath such subiects, as the Spaniards shew themselves) is himselfe most cruell, and liues on mans flesh; and that of all gods, the *God of the Christians* is the worst, which hath so bad seruants, longing for their owne gods, of whom they neuer receiued such ill, as now by this of the Christians. The Spaniards cannot endure the Indians to heare a Sermon, thinking it makes them idle (as *Pharaoh* said of the Israelites) and captious: they learne them Vsurie, lying, swearing, blasphemie, and repugnant to their Nature. Thus did a Cacique<sup>o</sup> describe a Christian to *Benzo*, by the vnchristian course of the Spaniards. Christian (saith he, looking *Benzo* on the face) what are Christians? They imperiously demand Mays, Hony, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Siluer, they will not worke; are Gamsters, Diccers, Wicked, Blasphemers, Back-biters, Quarrellers: and concluded, that Christians could not be good. *Benzo* said, that euill Christians did such things, not the good ones: he replied, where are those good, for I neuer saw any but bad. Hee was threescore and tenne yeares olde, and spake Spanish perfectly. *Benzo* saith, that they would not looke on the Christians, but curse them, and as before is said, called them *Sea-froth*. Hee being very inquisitiue to see what they thought of our faith, reporteth, that some of them taking a peece of Gold, will say, Lo here the Christians God: for this they kill vs, and one another, for this they play, blaspheme, curse, steale, and doe all maner of villanies. <sup>q</sup> A *Franciscan* publicly said, that there was neither Priest, Monke, nor Bishop, good in all India: and the Priests themselves will say, they came thither for gaine. A Caciques sonne which was towardly in his youth, and prooued after dissolute, being asked the reason thereof, said, Since I was a Christian I haue learned to sweare in varietie, to dice, to lie, to swagger, and now I want nothing but a Concubine (which I meane to haue shortly) to make me a complete Christian. These indeede are the myracles that the Spaniards worke in the Indies, saith our Authour: I asked an Indian once if hee were a Christian; he againe asked me if he should bee the Bishops Groome a dozen yeares to keepe his Mule. Others of the Indians, saue a little washing and some cold ceremonies, know nothing of our religion.

You haue heard what Commerce and conference many of them were wont to haue with the Deuill: and how the Spaniards haue taught them, now to scarre him away with the signe of the Crosse. And this is the report of a certaine Spanish *Treatise of Prelates*, that the Diuell is now frayed away with the presence of the holy Sacrament of the Eucharist, and of the holy Crosse: weapons spirituall in pretence, carnall in the inuention, but neither preuailing like the spirituall which *Paul* mentions, nor effecting so much as some say<sup>r</sup> of those which are indeede carnall and wholly materiall: Yea these thus vsed (with deniall of the power of the Crosse and godlinesse) are the Scepters of his Empire amongst them. And for those carnall weapons which *Paul* disclaimed, the Spaniards doe not onely acknowledge but glory off: *Nunio* <sup>u</sup> *di Gusman* auerreteth in a writing to the Emperour, that howsoeuer some finde fault with their warres vpon the Indians so to bring them to the faith, yet he accompts it a most worthy and holy worke and of so great merit, that in the seruice of God none can bee greater.

The Indians haue liued at more quiet with the Spaniards, since the King proclaimed them free; yet still hate them: and for their Christianitie, *Franciscus* <sup>x</sup> *à Victoria* protesteth, that it doth not appeare to him, that Christian Religion had beene propounded in meete sort to the Indians: Miracles he heard not of, but on the contrarie, scandals, villanies, and many impieties. This is the Preaching and Conuersion the Romists boast of, and gull our European world with musters of their miracles, and thousands of their Proselytes, which we rather pitie then enuie.

How the case is altered, since that new generation of the *Ignatian* brood hath taught (especially the Spaniards, whose they are, and whom they serue) a better Catholicisme; let *Arnaldus* <sup>z</sup> tell you: he saith, that they haue indeed wrought miracles amongst the Indians: among which he reckoneth conuerting the Pagans, by butcherly subuerting and rooting them out. In Hispaniola, by keeping the husbands and wiues in diuers workes asunder, the old generation being thus worne out, and a new preuented. In Peru they had publike places of torture within the Marches, wherein they might put

n *Exod.* 5. 3. 17.

o *Benzo* lib. 2. cap. 16.

p *Vitarachie*.

q *Cap.* 18.

r *Vid.* ap. Hak.

s *2. Cor.* 10. 4.

t *Zanch. de Op. Dei.* p. 1.

u *Ap. Ramus.* pag. 3.

x *P. à Vic. Rel. 3. De Indis.*

y *Arnald.* against the Iesuites.



a thousand at once, by tortures to drawe forth confessions of their hidden treasures: such as escaped, hanged themselves in the mountaines, and their wiues by them, with their children at their feet. By their Dogges at Land they worried them: and in their Pearle-fishing exposed them to the raucning Sharkes, themselves more dogged and sharking then the brute Creatures; by fire and sword consuming twentie millions of the people, I would giue the Deuill his due, and therefore would not ascribe all this to those later *Loeusts*, the Iesuites: who are yet accounted the most cunning and zealous Architects, in setting vp the roose of that aspiring Spanish Monarchy, these and the like bloudie foundations notwithstanding; and therefore may be called *Accessories after*. As for the Spaniards, we see them, by testimonie of their owne, accused of the same things. And how the *Ignatians* wash their hands (not from, but in) bloud, our Europe can testifie.

What Deuill brought the Inquisition (his faire daughter much resembling his accursed presence) I know not: our Country-men <sup>a</sup> *Philips*, *Hortop*, and others, knew to their cost. But what should we speake of the Spanish crueltie to others? Looke on their dealing with each other in ciuill broyles: thus dealt they with *Columbus* rewarding him with chaines, and sending him prisoner to Spaine, by that way which hee first of all, and for Spaine, had discovered. What *Roldanus* and his rebellious faction did in Hispaniola, and *Vaschus* in the Continent, *Martyr* relateth. But the bloudest butcheries passed in Peru: where Couetousnesse, which before had ioyned, now diuorced the hearts of *Pizarro* and *Almagro*; and after that, that neerer coniunction of the head and bodie of *Almagro*; <sup>b</sup> reuenged in the persons of all the *Pizarri*, which againe retorted the like vengeance vpon the *Almagrist*; their ghosts seeming, or some hellish furies rather, to be loosed on that Peruvian stage, and to haue brought like mischiefs to the beholders and actors in this Tragedie. Vengeance seemed to haue broken forth of *Atabaliba* tombe, armed with sword, fire, halter, chaines, yea the Spaniards themselves offered themselves her officious vassals, to become cruell Executors of her bloudie Will, in mutuall executions vpon themselves. The awfull names of Viceroyes, Gouernours, and Captaines, were no lesse subiected to imprisonment and death, then the poorest souldier. But for these ciuill vnciuill cruelties amongst themselves, they require a good Orator to describe them: and those former tyrannies vpon the Indians, are beyond all oratory and description. Thunders from heauen had need be the voice to vtter such hellish and vheard-of massacres; Deuils from hel were fittest Scribes, with the fierce characters of their infernal work-houses to register them; the reading whereof might astonish the sense of the Reader, amaze his reason, exceede his faith and fill his heart with horror and vncouth passions. For me; I want fit words to paint them in their black colours: my hand with reluctance trembleth at the writing: my tongue faltereth in the speaking, and wholly I seeme to my self surprised with distraction, and not to be my self. whiles the view of this Spanish *Medusa* transformeth me into a stone: the rather when I thinke such should our English Conuersion haue beene, if in that dismall yeare 1588. England had as well succeeded to them as the Indies: or if since, our Catholike Preachers had preuailed in their Powder-proiects, in the yeare 1605. who for a Temple chose a Vault, that their workes of darknes might be done in the dark, and their work-house might be neerer to hel, thence to borrow at hand supplies of deuillish deuises, and in neerer familiaritie to consult with the Deuill. For wordes, they had prepared a sulfurous breath, the smoke whereof might darken the heauens; the fire might rent the trembling & astonished Earth; the noise might make the Hearers past Hearing, and being, together. Once, those hellish *Cerberi* by such preaching had intended there to haue opened the mouth of hell vpon vs, which should haue swallowed our Lawes, our Religion, our Sunne, Moone, and Morning-Starre (the King Queene, and Prince) Our fairest Skie of fixed and well ordered lights, then shining in their greatest splendour of Parliament-brightnesse. The Giants of old were said to bee the sonnes of the Earth but these, as they were engendred of Earth, so had they incestuously violated that their mother (whether you vnderstand it in a literall or mysticall sense) and begotten in her wombe this Hell-monster of their bloudie Catholicisme; they had deligned the time of her Trauell, and themselves would haue bin the Mid-wiues; the Deuils had

<sup>a</sup> Miles Phil.  
Iob. Hort. ap.  
Nak.

<sup>b</sup> See Gomara,  
Apollonius, Ben-  
zo, &c. of these  
ciuill warres in  
Peru.

a The words of  
Moses, Genes. 1.  
interpreted,  
without forme  
and void.

had bidden themselves as Gossips, and at that opening of the Earths wombe in her fierie trauell would haue sent that way into the World (to attend the babe) all the black-guard of Hell, Treason, Superstition, Atheisme, Ignorance, Fire, Sword, and all Confusion, in a reuolution of a worse *Chaos* then that <sup>a</sup> *Tohu* and *Bohu* of olde could haue effected. Then should it haue beene no maruell, if Rome, France, Spaine, or any other had exercised tyrannie or crueltie, seeing all must haue come short of the first crueltie, which our English Catholikes had executed, to open the floudgates of bloud vnto them. And all this was the Catholike cause, and these the Preachers, or the Vshers rather to the Preachers (for the Iesuites will be angrie if we take from them their bloody priuiledge of this new Catholicisme, which the Deuill (till now he is an older and cunninger Serpent) had neuer learned himselfe, nor could learne others, till he had gotten *Ignatius* Vshers in his hellish Schoole. But whither is your Pilgrime transported? Friend, I draw neere my port, and leauing America behind me, still red with this bloud; now also hauing *England* in sight, which (as from a greater height) was neere to a more dangerous fall: and in this subiect, which is of the Spanish cruelties, not written in hatred of their Nation, because they are Spaniards, but of their Pseudo-catholike Religion, vnder shew whereof they there did, and heere would haue executed those butcheries: and for thankfulness to God for our later deliuerance, of which the time when I relate these things (being the returne of that ver yday <sup>b</sup>, wherein those things should haue beene effected) iustly demandeth my best testimonie: I haue thus told out my storie.

b November. 5.  
on which day  
this in the first  
impression  
came in due  
order (without  
any special ap-  
pointment, to  
the presse.  
c Psal. 11. 24.

And now mee thinkes I see the shores of *England*, from which my lingring Pilgrimage hath long detained mee: I heare the Bells, and see the Bon-fires, with publike acclamations of thankfulness for that Deliuerance, all singing their *Halleluiah*s, and saying <sup>c</sup> *This is the Day which the Lord hath made, we will reioyce and be glad in it.* And now I see a better sight then all my pilgrimage could yeeld, Christian Churches, without Heathenish, Iewish, or Antichristian pollutions: a Royall King, truly entituled Defender of the Faith: a learned Clergie; wise and Honourable Counsellors; peaceable and loyall Commons: in a word; *England* presents it selfe to mine eyes, representing to my minde a Map of Heauen and Earth, in the freedome of bodie and soule, yea where our subiection and seruice is freedome (which I haue not elsewhere found in all my Perambulation of the World) I feele my selfe herewith rauished, and

d Matib. 17. 4.

in a ioyfull extasie cannot but crie out: <sup>d</sup> *It is good for vs to be heere* (in the true Church and Suburbs of the true heauen): Heere then Reader, let me rest me, til I see whether thy kind acceptation of this, will make me willing to accept another & neerer (but harder) European Pilgrimage:

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*Trin-vni Deo gloria.*

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FINIS.

**G**ood Reader, let me intreat thy patience and fauour in correcting these faults which in my absence (by want of skill or diligence in them to whom it belonged at the presse) haue corrupted the sense. The faults are many: such as are in exotike languages, marginall notes, false printings, or meerey literall, I hope they which can finde, can and will amend. These others which haue passed in the text, I haue beere endeouored to acquain the with, and pray thee to amend before thou readest: desiring like fauour, if any other haue escaped my hasty enquire. My serue dwelling, and neere search for such intelligence as might benefit thee, would not suffer mee to attend the presse myselfe, which hath thereby thus oppressed both mee and thee. The first number is of the page, the following of the line in the same page.

## ERRATA.

Page 9 line 15. double portion. 10. 3. fir. 23. naturall. & 39. masse. 45. difformitie. or that deformitie. 73. 10. Zodiak. 34. mea wers. 38. in our. 45. 14. enioying. 16. 48. in a myll. 22. 35. of Times. 26. 17. an int. 35. 37. palme and vid. 47. 16. that which. 68. 31. that they. 75. 18. hill Niph. 76. 8. rntum. 88. 42. Titans. 91. 9. rased. 96. 10. wakened. 98. 4. Talmudists. 127. 11. ware. 131. 15. & 33. fourth. fiftieth. or sixtieth. 132. 42. a. mounted. 51. 1. Balhan. 139. 50. to exp. 140. 1. whereto. 34. nalles. 151. 3. 5. Anammelech. 161. was. 159. 44. 3. pucer. 162. 9. Synagogues. 163. 14. they be. 15. an Earth. 165. 48. Afim. 168. 35. fiftieth. 17. 2. 3. both. 171. 6. Loiola. & 35. Loiolan. 175. 1. applied. 4. adds but. 176. 1. and others. 180. marg. (sentitue fac. 182. 41. yeeres. 190. 50. rendeth. 194. 46. respect not. 215. 35. from mee. 220. 4. denounced. 24. law. 216. 14. sustenance. 26. 1. 48. 3. diuine. 49. are scandalized. 169. 4. defcried. 270. 40. present by an. 274. 1. Caphar. 285. 33. 410000. 287. 7. 21. Sinc. 298. 1. this change. 315. 34. conspired to make. 316. 8. compassion. 321. 21. blot out from *the* Talmud that and the next lines. 319. 50. mention. 377. 8. (177) 10. 33. diuinitie. 42. 4. 1. for cerers. 43. 5. 7. Malacca. 443. 2. the first. 451. 24. wherof standeth Capt. 458. marg. blot *from* 462. 48. which. 462. 36. the first 24. lines are misse-placed & belong to the next Chap. pag. 50. 1. 31. 507. 32. Pearetree. 35. scene. 508. 2. know not. 508. 32. difformed. 512. 7. Mexican. 514. 14. leaue their 15. Altracan. 518. 6. Felugia vlt. grosse. 528. 19. horn-backs. 529. 24. law. vlt. much. 530. 1. pati- ently. 531. 41. some of. 541. 45. yet dust so fine. For the gr. 544. 22. a hundred thousand Rup. 48. rich floues. 547. 38. land discoveries. 549. 46. vertue is 51. grace vs with. 553. 12. Asphax. 559. 17. his teeth. joints. egges. and daies of loryng and hatching. all being numbred by 60. 562. 37. called. 40. blot out the 56. 563. 24. Zaire also westward. Zuama & sp. 564. 11. Mon. 42. Chemmin. 577. 19. ventris. 582. 30. supple. And Iustin Martyr. Antio. 584. 1. with many temples and palaces. his success. 30. fourteene. 34. 20. pounds. 49. his. 585. 15. passages. 10. or di- uine power which inhabited them. 586. 33. Sunne of. 591. 43. furre. 600. 1. their 608. 5. Mauretania. 611. 40. in diuers. 611. 41. about 648. vlt. most fam. 663. 2. of her. 671. 37. Gna. 674. 24. may finde. 475. 47. ground. 681. 42. deceme. 43. Chasmon. 707. 19. blue. Lam. 44. any pro. 45. as faithful subiects. 709. 26. winning. 718. 32. 1. Page. 728. 1. as in the 731. 19. Ingenio. 734. 24. Cazavi. 48. di. 740. penole. so that. 743. 4. ingren- ded. 49. Greenland. 744. 11. Hecla 11. moored 32. coe. 745. 23. blot him. 748. 6. Sumner vlt. greates. 753. 48. fall not about. 756. 14. forty floe. 757. 38. as they would haue refused. 762. 4. dist. 768. 29. diseasing. 768. 25. blot. 768. 14. is lames 35. besides the R. 768. 32. would not. 768. 25. this continued. 774. 48. fastiual nations. 775. 26. or their. 776. 40. For their credulity. 793. 48. word by word. 50. plebeian. 794. 38. paid by the 797. 24. godlesse. For. 15. dost thou not. 51. of our Lord with. 830. 41. Casaul. 833. 16. with more. 31. a. lags. 836. 15. in summe. 839. 11. with another 29. blot out the line 30. The Petiuars inhabit from Baya to Rio Grande. they are not. 842. 8. frizing. 863. 30. blot since that. 865. 51. ships come to 869. 31. Spaniards. 24. Caxamalca 38. reach. 47. Almagroes. 870. 15. Atabaliba. 28. 180000. 1. red together. of the two brethren Ingaz, the Span. 877. 5. Xeres. 19. strewed. 878. 1. Polyphemus. 882. 44. partaker. 50. 100000. 51. Casiques. vlt. Potco. 889. 2. with los. 48. voyage. 903. 13. Breeze. 909. 18. as men. 911. 17. 20. take. 912. 8. angel. 915. 5. 1. scale. 915. 5. 1. blot and.

